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THE ILIAD



ΟΙΚΤΕΙΩΝΤΟ ΠΟΛΙΟΝΤΕΣ ΙΗΤΟΛΟΝΤΕΣ ΕΝΕΙΟΝ
 ΧΙΛΩΝ ΦΩΝΗΘΑΝΤΕΣ ΤΕΙΟΝΤΑΤΙ ΠΡΟΣΧΥΔΑ
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THE ILIAD

WITH ENGLISH NOTES AND INTRODUCTION

WALTER LEAF, Esq.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. II

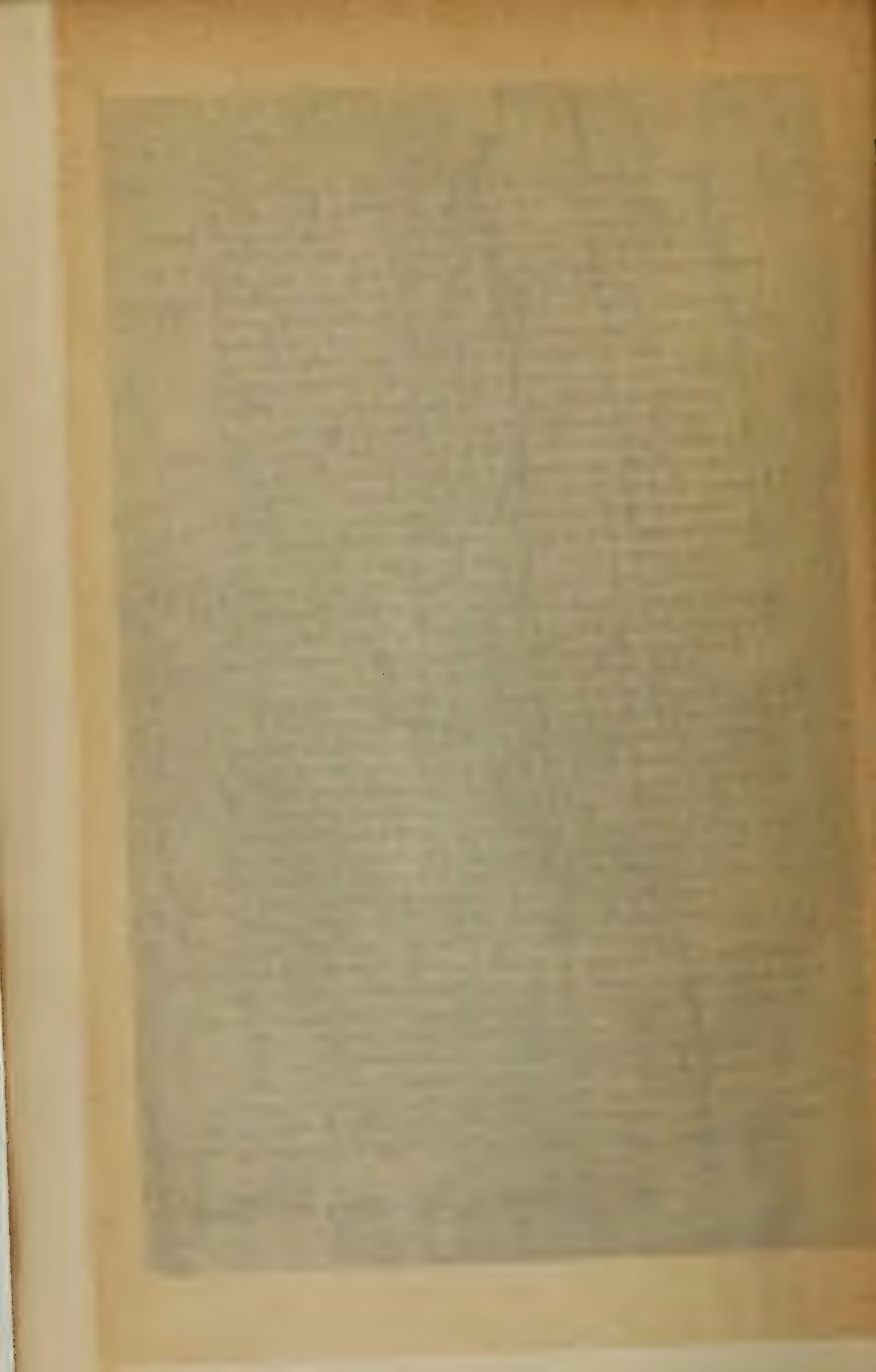
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THE ILIAD

EDITED WITH ENGLISH NOTES AND INTRODUCTION

BY

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LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. II.

BOOKS XIII.—XXIV.



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PREFACE

THE books consulted for this volume have been almost the same as for the preceding. Of others which have appeared in the interval, those most frequently cited are Menrad, *de Contractionis et Synizescos Usu Homérico* (Munich, 1886), a very trustworthy and complete collection of facts in the department to which it refers, though not always to be followed in the treatment of the text; Studniczka's *Beiträge zur Geschichte der altgriechischen Tracht* (Vienna, 1886), and the second edition of Helbig's *Das Homerische Epos*. The changes and additions incorporated in the last are so considerable that I have felt constrained to refer to it alone, even at the risk of inconvenience to the possessors of the first edition. I have, though at the expense of considerable labour, obtained some assistance from the truly elephantine work of Dr. H. K. Benicken (*Studien und Forschungen auf dem Gebiete der Homerischen Gedichte und ihrer Literatur. Das zwölfte und dreizehnte Lied vom Zorne des Achilleus in N Ξ O der Homerischen Ilias*. Innsbrück, 1883. Pp. ccxlvii., 1487), which style and typography have combined to render unreadable.

After the appearance of Prof. Jebb's admirable *Introduction to Homer* it can hardly be said, or at all events it cannot long remain true, that the theory of the expansion of the Iliad by successive hands is unpopular in England. As a similar view is supported by a critic of so different a school as Prof. Mahaffy in

his *History of Greek Literature*, one may almost venture to say that it is already dominant here; it is steadily winning ground in Germany, in face of the once overwhelming forces of the *Lachmannianer*.

To the reviewers of the first volume I owe gratitude for much encouragement, as well as for many—indeed, too many—corrections. My special thanks are due to Dr. H. W. Smyth for his long and able review in the *American Journal of Philology*, vol. vii. pp. 371-85; and to Prof. Gildersleeve for his notice, *ibid*, p. 271.

Finally, I have to thank Mr. E. M. Thompson, Keeper of the Manuscripts in the British Museum (now Principal Librarian), for invaluable assistance and advice in the collation of the Bankes Papyrus, and in the reproduction of one column which forms the frontispiece; Mr. W. M. Flinders Petrie for permission to examine the valuable Papyrus found by him in the Fayum; Prof. Sayce for the opportunity of completing my collation of the Papyrus from the MS. of his full account, to be published in Mr. Petrie's forthcoming work, and for the verification of several doubtful readings; and Mr. J. A. Platt for again assisting me with many corrections and suggestions as the sheets were passing through the Press.

CORRIGENDA TO VOL. I.

- Page 2, A 5, *note*, line 4 from end, for "next" read "preceding."
- „ 3, A 15, *note*, cancel, see on II 46.
- „ 3, A 18, *note*, add at end, "except in the phrase θεῶς δαιδός, where Nauck reads δῖος."
- „ 5, A 52, *note*, πικ and πυκ (πευκ) cannot be related.
- „ 16, A 246, *note*, to be cancelled, except the reference to A 29.
- „ 25, A 418, *note*, line 2 from end, for "instrumental" read "ablative" (G. Meyer, *Gr.* § 303).
- „ 26, A 438, *note*, add, "except in line 21, where we can easily read *ῥα* for *ῥιόν*."
- „ 38, B 19, *note*, line 13, for "amara" read "ambar."
- „ 41, B 81, *text*, for "φεῦδος" read "ψεῦδος."
- „ 41, B 87, *note*, line 13 from end, after "twenty-one," add "in or" (see note on Σ 4).
- „ 45, B 155, *note*, line 3 from end, for "II 698" read "II 780."
- „ 50, B 232, *note*, last line, for "crasis" read "synizesis."
- „ 56, B 316, *note*, line 2, for "A 520" read "A 530."
- „ 75, B 670, *note*, omit last four lines (after Ψ 408). See *A. J. P.* vii. 271.
- „ 89, Γ 26, *note*, omit from "Benfey" to "ζῆν."
- „ 99, Γ 206, *note*, line 21, *νεηνίη* (κ 278) should have been mentioned.
- „ 103, Γ 278, *note*, column 2 line 20, for "οῖ for αῖ" read "αῖ for οῖ."
- „ 107, Γ 336, *note*, line 3, for "K 335" read "K 258."
- „ 107, Γ 348, *note*, line 4, after "χαλκός" add "by itself."
- „ 113, Γ 453, *note*, line 13, for "his" read "thy"; line 14, for "he," "they."
- „ 139, Δ 410, *text*, for "τῶ" read "τῷ."
- „ 148, E 31, *note*, line 15, after "the same word" add "in the same form."
- „ 156, E 162, *note*, line 6, for "βουκόλον" read "βουκόλου."
- „ 163, E 288, *note*, cancel the first two lines, which are entirely erroneous.
- „ 192, E 811, *note*, line 1, after "πολυαίξ" omit "see A 165."
- „ 199, Z 4, *note*, column 2, line 4 from end, for "Simeios" read "Simoeis."
- „ 203, Z 170, *note*, line 3, for "ἀμαιμακέτη" read "ἀμαιμακέτην."
- „ 223, Z 422, *note*, first line, for "masc." read "neut."; and last line, for "but . . . masc." read "the masc. is found in the great Gortynian inscription."
- See H. W. Smyth in *A. J. P.* vii. 383.
- „ 234, H 64, *note*, line 3, for "αὐτόν (*sc.* Ζέφυρον)" read "αὐτοῦ (*sc.* Ζεφύρου)."
- „ 251, H 394, *note*, line 8, for "A 313" read "A 314."
- „ 254, H 475, *note*, line 7, for "Zenod." read "Ar."
- „ 259, Θ 43, *note*, line 11, read "ῥν is the Cyprian form for ῥν = ἀνα, cf. ῥνέθηκε Collitz 45, 3" (H. W. Smyth).
- „ 283, Θ 532, *text*, for "ῥ" read "εῖ."

- Page 291, I 153, *note*, line 7, after "furthest" read "but like νεάτη A 712 it is better referred to root *ni*, *down*, see E 539."
- „ 302, I 319, *note*, to be cancelled altogether.
- „ 313, I 522, *note*, add at end, "But Pindar uses κατελέγχειν in the same way ; O. viii. 25, P. viii. 50, I. iii. 22."
- „ 323, I 705, *note*, add at end "except ξ 244."
- „ 369, A 269, *note*, line 1, for "Ξχη" read "Ξχη."
- „ 383, A 549, *note*, last line, omit "P 463."
- „ 386, A 606, *note*, after "syllable" add "cf. χρυσέω as trochee A 15, δεινδρέω Γ 152 ; for the constr."
- „ 409, M 213, *note*, line 9, for "wrongly" read "otherwise than thou."
- „ 409, M 218, *note*, see note on Ω 219.
- „ 418, M 395, *text*, for "δ' ἐσπόμενος" read "δὲ σπόμενος."
- „ 420, M 428, *text*, for "δτεω" read "δτω" (see note on O 664).
- „ 420, M 433, *note*, line 10, for "works" read "words."

VOL. II.

- Page 36, N 563, *note*, omit last three lines (from "The usual constr."); see on Ψ 865.
- „ 70, Ξ 249, *note*, line 5, after "D" insert "with Zen."
- „ 140, Π 177, *note*, last line, for "with" read "into."
- „ 228, Σ 107, *note*, line 4, for "ῶς" read "ῶs."
- „ 233, Σ 200-1, *note*, insert "Pap." before "Syr."
- „ 238, Σ 288, *note*, for line 4 read, "is rare in the caesura of the fifth foot, though common in the case of words beginning with the foot, ἀγοράασθε, δυναμένοιο, etc."
- „ 269, T 95, *note*, line 2 from end, insert "416 and" before "Ω 615."
- „ 316, Φ 6, *note*, line 1, for "περυζότες" read "πεφυζότες."

INTRODUCTION

THE ORIGIN OF THE POEMS.—II.

IN vol. i. p. xxiv. an opinion was expressed that the original battle at the ships, belonging to the *Mḥνις*, could not be extricated from M-N-Ξ-O. Further examination has led me to alter this view; and though the composition of those books is highly complicated and doubtful, I now believe that a clue may be found to guide us to a result as probable as any of those which have been hitherto aimed at. This clue is the presence or absence of the wall and moat about the Greek camp. These seem to have been absolutely unknown to the original poem; any mention of them is to be ascribed to the later hands. The clearest proof of this is to be found in Π. The wall having been made a leading feature in the assault on the ships could not entirely be passed over in the retreat; but the attempt to introduce it in Π has in every single case led to hopeless confusion in the narrative (see Introduction to Π, and notes on 364-5, 371, 380-3, and particularly 397). The evidence of which this is the most striking link is however cumulative, as the wall is continually in close connexion with passages which betray signs of later style. The opinion expressed in the Introduction to M, that it is beyond our power to say whether the wall played any part in the original battle at the ships, must therefore be withdrawn; and the whole of M must belong to the later parts of the Iliad. The last part of the Introduction to H also requires modification in the same sense.

Using this result as our guide, we may, as is shown in the Introductions to the various books, ascribe the following passages to the *Mḥνις*—N 795-837 (?), O 515 (or rather 591)-746, the greater part of Π, probably the first part of P, a portion of Σ 1-353, a small part of T—how much it is hard to say, the end of Υ, the end, and perhaps also the first part of Φ, and the greater part of X (1-404).

There is one large interpolation which stands by itself, as earlier than the invention of the wall, yet not reconcilable with the *Mḥνις*, the *ἀριστεία* of Idomeneus in N 136-672. The greater part of the battle at the wall is a poem bearing all the marks of an individual hand, and centring round the *Διὸς ἀπάτη*, N 1-125, Ξ 1-362, N 795,

838, Ξ 402-522, Θ 1-336 (see Introduction to Ξ); the remaining portions of these books being transitional passages designed to make the mosaic fit together.

Another individual addition is the *ὀπλοποιία* in the last part of Σ , led up to by skilful and very conservative additions to the narrative in Π , probably by the larger addition in the last part of P , and by some alteration of the early part of Σ . To far inferior hands must be ascribed the large additions to T , Υ , and Φ . The end of X shows a close analogy with the most beautiful portion of Z . The first part of Ψ and the whole of Ω are due to a poet of the highest rank, who, if not the composer of the best of the *Odyssey*, at least stands in close relation with that poem. Prof. Jebb's theory that he was also the author of I is possible, and indeed plausible, though I cannot feel that the proof is very strong. The last important component of the *Iliad* is the description of the Games in Ψ —a much interpolated passage, but still showing marked individuality.

To recapitulate the results arrived at, I now give a tabulated view of the whole *Iliad*. The extreme uncertainty of such a scheme should perhaps be once more insisted upon. Notes of interrogation might be freely scattered over the page; I prefer to omit them, for those who are sufficiently interested in the subject to follow the columns will find the doubts and difficulties pointed out in the parts of the commentary referring thereto.

The different strata postulated in the composition of the poems are numbered as follows:—

- I. The *Mḥvis* (containing a little more than 3400 lines).
- II. The earlier expansions. These may be roughly divided into three strata by the evidence of accretion adduced in the Introductions to those books in $B-H$. These are distinguished by the columns headed II. B , C . The earlier pieces of this class may perhaps be referred to the poet of the *Mḥvis*, though I now feel much more doubt as to this than is expressed in the Introduction to vol. i.
- III. The later expansions. These may be taken to begin with the introduction of the wall round the ships. A special column III. B is reserved for I , the *ὀπλοποιία*, and Ω , with other portions which belong to the same class. Here the approximation of style to the *Odyssey* is very marked. The question as to whether these are all by the same hand is not pre-judged by this classification.
- IV. contains what Prof. Jebb calls the Greater Interpolations, *e.g.* the episode of Phoinix, various stories connected with Nestor, the Theomachy, the Games in Ψ , etc.
- V. is reserved chiefly for the short interpolated passages by which the transitions from one piece to another of different age were managed.

It must be noticed that neither IV. nor V. consists entirely of pieces which can be considered as even approximately contemporaneous in composition. In V. this is obvious. In IV. I regard the *Catologue* as old, but interpolated from another source; the Theomachy (Φ 385-514) as later than the fight with the river (139-384). Still they have to be classed together in respect of their relation to the Iliad as it stands.

An asterisk indicates that a few of the lines contained in the passage to which it is affixed are an addition, and will therefore be found in a later column. Brief interpolations which do not affect the character of the passage as a whole are passed over in silence.

	I.	II. A.	II. B.	II. C.	III.	III. B.	IV.	V.
A	1-429	...	...	...	...	...	430-492	...
	493-611	...	...	...	...	...	...	...
B	1-51	87-441	...	...	...	...	484-652	52-86
	442-483	...	...	...	...	...	681-877	653-680
Γ	...	1-14	15-461	...	...	...	...	...
Δ	...	422-544	1-219	220-421	...	...	...	...
E	...	1-122	123-133	699-909	...	...	...	627-698
	...	134-329	330-431	...	...	...	...	...
	...	432-626	...	...	...	...	...	...
Z	...	73-529*	...	1-72	...	...	...	130-141
H	...	1-312*	...	...	313-482*	...	...	69-72
	...	...	...	...	...	...	...	442-464
Θ	...	...	...	...	...	1-565	...	...
I	...	...	...	...	...	1-431	432-622	...
	...	...	...	...	...	623-713*	658-668	...
	...	...	...	...	...	...	690-2	...
K	...	...	...	...	...	...	1-579	...
Λ	56-665	...	...	...	...	...	665-762	1-55
	762-848	...	...	...	...	...	...	...
M	...	...	...	...	35-85	...	86-181	1-34
	...	...	...	...	182-289	...	290-429	...
	...	...	...	...	430-471	...	...	...
N	795-837	...	...	136-672*	1-125	...	...	126-135
	...	...	...	...	...	...	...	206-245
	...	...	...	...	...	...	...	345-360
	...	...	...	...	...	...	...	673-794
Ξ	...	...	...	...	1-362*	...	...	135-152
	...	...	...	...	402-522	...	...	363-401
O	592-746	...	...	...	1-262	...	...	263-305
	...	...	...	...	306-366	...	...	367-591
Π	1-167*	419-683*	...	...	...	40-3, 64	...	168-211
	212-418*	...	...	...	...	140-4, 248	...	366-371
	684-867*	...	...	...	509-531	793-804	...	380-3
	...	...	...	...	...	...	...	813-6
P	1-139	140-185	...	424-542	186-228	...	...	268-273
	237-365*	229-236	...	575-761	...	...	...	366-423
	...	...	...	...	...	...	...	543-574
Σ	1-33	...	...	...	...	34-147*	...	39-49
	148-180*	...	...	...	...	187-201	...	168
	202-353*	...	...	...	...	216-7	...	181-6
	...	...	...	...	...	228-9	...	354-368
	...	...	...	...	...	369-615	...	...

	I.	II. A.	II. B.	II. C.	III.	III. B.	IV.	V.
T	1-2	...	...	...	...	4-39	88-136	43-4
	40-87*	...	...	...	...	...	151-275	365-8
	137-153	...	...	...	...	...	280-302	382-3
	276-9	...	...	...	...	...	326-337	...
	303-325	...	...	...	...	...	...	...
	338-424*	...	...	...	...	...	...	...
T	381-3	...	...	...	...	...	1-78	...
	395-503	...	...	...	...	...	79-380	383-394
Φ	34-138	...	...	...	...	...	1-33	...
	515-611	...	...	...	...	...	139-384	...
	...	...	...	...	...	...	385-514	...
X	1-404	405-515*	...	...	...	...	...	381-90
	...	...	...	...	...	...	...	487-507
Ψ	...	...	...	...	...	1-257	258-897*	303-350
	...	...	...	...	...	...	...	798-883
Ω	...	...	...	...	...	4-804	1-3	...

In addition to the considerations adduced in the Introductions to the several books, I am glad to be able to refer to Prof. Jebb's pages on the composition of the Iliad (*Homer, An Introduction to the Iliad and the Odyssey*, Glasgow, 1887, pp. 157-171), which, at least for the first twelve books, are entirely in support of this scheme. At the time of the publication of vol. i. I was not aware how closely in the main my results resembled those of Naber, of whose work (*Quaestiones Homericae*, Amsterdam, 1877) I had then vainly endeavoured to obtain a copy. This undesigned coincidence may perhaps be taken as some slight confirmation. Naber's *prima aetas* (p. 217) is nearly the same as col. I.; his *pars antiqua* is II., *aetas paulo minus antiqua* roughly corresponds with III., while the *quarta aetas* is IV.

Though the important thesis, that the dialect of the poems has been altered to Ionic from one which was in its main features Aeolic in the widest sense, still appears to me to hold good, yet Fick's critical application of it to sever the later additions from the earliest parts of the poems now appears to me entirely untrustworthy; the argument from the forms of the gen. sing. and plur. in particular, which he uses as one of his most important criteria, breaks down on closer examination (see note on II 72-3). His results therefore are quoted in this volume only with great reserve. When his method is extended, as in his recent edition of Hesiod, to the enumeration upon an elaborate arithmetical scheme of the lines due to each separate hand, it begins to bear an unfortunate family resemblance to that of Mr. Ignatius Donnelly. Indeed his proof that I and K can be turned into Aeolic at least as easily as the whole of the confessedly ancient books is in itself a *reductio ad absurdum* of his method. His work still retains great value, however, from the many brilliant suggestions on particular points which it contains.

MANUSCRIPTS.

OF the papyrus fragments of the Iliad mentioned in the Introduction to vol. i., p. xviii., two are in the British Museum, and one at least deserves more description than I previously gave.¹

The two fragments are known respectively, from their discoverers, as the "Harris" and the "Bankes" Papyri. The former is attributed to the first century B.C., the latter to the first or second century A.D.

The Harris Papyrus (B. M. Pap. cvii. 1, 2) has been published with extreme care by Messrs. E. M. Thompson and Warner in the *Catalogue of Ancient MSS. in the British Museum; part i., Greek*. Owing to the discoloration of the papyrus it is excessively difficult to read, and I have thought it safer to trust the eyes of the experts than my own. I have therefore collated it with the published transcript only.

It contains Σ 1-218, 311-617, with the exception of 200-1 (om. also by Syr.) 381 (om. AD), 427 (om. Syr.), 441, and of course of the interpolated line μετὰ δ' . . . φορμίζων in 604. The second hand has supplied 132, 140-1, 360, 459, 507, δύο . . . τοῖσι, which were omitted by the first. The original scribe is distinguished throughout by gross ignorance and carelessness; his readings are no more worthy of being considered as variants than those of a bad compositor before his proofs have passed the printer's reader. αεκηριαμετρα for ἀεκήλια ἔργα (77), νασαι for πᾶσαι (30), πολλατεπαντα for ὅπλα τε πάντα (409), ἀμφιπελωιθοντο for ἀμφιπόλω ῥώνοντο (417) are fair specimens. It happens, however, that the blunder quoted on i. p. xviii. νηφοελπος is due to the scholar who published the account of the MS. in the *Archäologische Zeitung* (1849); even the first hand of the Papyrus has νιφοεντος.

The second hand has corrected throughout, and made the MS. into a fair specimen of the vulgate, which it reproduces so closely as to possess little critical value, but that of bearing a striking testimony to the faithfulness with which the text of Homer has been handed down for two thousand years. The only readings which seem worth quoting are the following:—

14 νηας ἐπ' αἶψά ἰέναι, 34 ἀποτμήξειε, 39 and 47 ἐνθ' ἄρα ἦν, 86 ως for αἶθ', 124 α . . . να, (ἀδινά), 127 θετις καταδακρυχεουσα, 376 δύσονται, 406 τωι of m. 1 corrected to τῶ, 407 τείνειν, 439 ἐπι προ ἔηκα, 458 ἐμῶ' κυμορωι, 477 κρατερὴν, 509 λαοιν m. 1 (this may possibly be a real variant), 550 βασιλῆϊον, 552 πιπτεν, 561 βρῦθουσιν, 566 νισοντο, 571 τοῖ δ' ἦρ[η]σσαντες ὀμαρτήι.

The Bankes Papyrus (B. M. Pap. cxiv.), though considerably later, is of far higher value, as it represents another, and in many ways a better, text than the vulgate. La Roche's collation is taken from that

¹ Mr. E. M. Thompson has described both in the *Classical Review*, i. pp. 38-9.

published by Sir G. Cornewall Lewis in the *Cambridge Philological Museum*, vol. i., 1831. It is so imperfect and often so incorrect that it seems worth while to give the following list of additional and corrected readings, which are to be taken as a supplement to and read in connexion with La Roche's. It is only fair to add that in many cases La Roche's errors are due entirely to his careless copying or omission of readings correctly given by Lewis. The photograph of one column given as frontispiece (four-fifths of the actual size) will show that the clearness of the writing leaves no excuse for inaccuracy.¹

The fragment is a long roll containing Ω 127-804 in sixteen columns, the photograph representing the tenth. The original text has been in many places corrected by a second hand, which has also added the iota adscript, the accents and breathings. The marginal additions in early cursive, and some of the corrections, are probably by a third, as in one case a word has been interlined over an accent by the second hand; but I have not found it possible to distinguish the two hands throughout, and have therefore confined myself to quoting both as "m. 2." Mere points of accentuation are not noticed, except where they imply difference of interpretation. Where a reading is given as "m. 1" only, it has been corrected by m. 2 so as to agree with La Roche's text. Readings given by La Roche, and not mentioned, have been checked and found correct.

129 there is an apostrophe over the τ of ουτ . . . (*i.e.* οὐτ' ἔτι). 144 ἔδους, 154 οὐ' αξει, 175 σ'εκελευεν, 189 οἱ (not οσ) for ο γ', 191 κατεβησ(ε) (the papyrus is broken, but enough is left to show that the last letter is ε, not α, cf. 322), 198 ανωγει, 207 ουσελεήσει m. 1, σουκελεησει m. 2, 209 ποτε, 214 εου m. 1, εμου m. 2, 219 ενιμμεγαροισι, and so 236, 427 (La R.'s statement here is wrong), 497, 603, 664, 768; 224 αλιος m. 1, 231 τοσσουσ, 240 οἰκοι εστι, 247 εισω m. 1, εξω m. 2 (apparently; the papyrus has been injured by erasure), 251 τε om., 254 ωσοφελαντι, m. 1; σο struck through by m. 2, and λετ written over λα, *i.e.* ωφελεταντι, 263 εφωπλισσείτε m. 1, εφωπλισσαιτε m. 2, 268 πασσαλοφιν, 273 εκατερθερ m. 1, 274 εγναμψαν, 280 ευξεστωι, 308 ειδηθεν m. 1, 318 ευκλειησ m. 1, ευκληησ m. 2, 319 σφιν, 322 επεβησατο, 344 the line added by m. 2 begins with των εθελει, not ὦν, 366 θον for θοήν m. 1, 367 ειη m. 1, ειηι m. 2, 376 αισιος m. 1, 384 ὠριστος, 388 ὅσ for ὡς, 397 δεμος for δέμοί, 398 ὀδ' for ο γ', 400 απεσθαι m. 1, 414 ουδ'έτι, 415 κατέδουσι, 417 φανήη (not φανήη), 419 ἑέρσήεισ, 422 τεοῖο, not ἑοῖο, in marg., 423' επίσφι, 427 ενιμμεγαροισι (the first ι is written by m. 1, not added by m. 2), 434 κελη (La R.'s αχιλληλ is a mere misprint for αχιλληα), 436 μωμεῦειν m. 1, συλευει

¹ In the left-hand margin will be seen portions of the variants (παλαιοφόνους for ἀνδροφόνους, 479, and (βροτο)αλλος for γενεταλλος, 505. The monogram which marks the return to narrative

after a speech—in the photograph it is prefixed to the second and eighth lines from the bottom—is probably an abbreviation of ποιητής, "the poet" in his capacity of narrator.

in marg. (the accent must be by m. 2, and the marginal note therefore by m. 3), 438 *ομαρτεων* m. 1, *ε* erased by m. 2, 440 *επαίξας*, 454 *τρεω*, the *ε* is struck through, 455 *κληιδα* m. 1, 456 *επειρησεσκε*, 467 *ορεινης* m. 2 as well as m. 1, 476 *πείνων*, 479 *παιδοφόνους* m. 2 in marg., 486 *σείο*, 492 *τροιηθεμολοντα* m. 1, *τροίηθενμολόντα* m. 2, 496 *κα* of *δεκα* om. m. 1, 510 *άδινά*, 526 *αχυνμενοις*, 527 *κατακειαθε* m. 1, 529 *κ'αμμέξασδωη*, 530 *αλλογε* m. 1, 533 *τετειμενος* m. 1, 537 *ποιησατακοιτιν* m. 1, 550 *τεοιο* m. 2 in marg. (for *έηος*), 556 *τωναποναιο* m. 1, 566 *φυλάκους* added in marg.; *χ* for *κ*, m. 1, 571 *εδδεισεν*, 574 *αλκιμέδων* for *αυτομέδων*, 585 the *ρ* of *ητορ* is by m. 2, written apparently over *ν*, 587 *χρεισαν*, 588 *κιτωνα* m. 1, 611 *καθθαψαι*, 613 *δάκρυνχέουσα*, 620 *εισαναγαγων* m. 1, 630 the *τ* of *τε* is by m. 2, written over an illegible letter by m. 1, 641 *σειτον*, 648 *αρεστορεσαν*, 655 *γενοιτο*, 657 *ποσσ'ημαρ*, 665 *δαίνυτό*, 678 *ηυδον* m. 1, 689 *εδδεισεν*, 696 *στεναχη* m. 1, not *ετεναχη*, 699 *χρυσηι*, 701 *αστυβοώτην*, 705 *ζωντε* m. 1, 712 *ανφισταθ* m. 1, 714 *δάκρυνχεοντες*, 717 *ασεσθαι* m. 1 *αγαγοιμι*, 721 *θρηνηνσεξάρχουσ'οίτεστονόςσσαναιοιδην* (722) *οιμεναρ*, etc., 735 *ρείψει*, 736 *ωτινιδη*, 740 *περι* m. 1, 741 *αρητόν*, 745 *δάκρυνχέουσα*, 747 *άδινού*, 756 *ως*, 767 *ουπωσ* m. 1, 770 *ηεσ* m. 2 in marg. (for *αιεί*), 784 *αγείνεον*, 789 *πυρη* m. 1, *πυρηι* m. 2 (m. 2 read *κλυτον*, not *κλυτον*), 793 *λευκ'έλεγοντο*, 802 *συναγειραμενοι*.

A third Papyrus is now in England; it was found last winter by Mr. W. M. Flinders Petrie in the Fayum, and has been presented to the Bodleian Library at Oxford. It contains fragments of the second book, and a few letters from the first. The text is later than the others (fifth cent. A.D., according to Mr. Thompson), and is not in itself of critical importance; it is a carefully written vulgate, the variants being almost entirely orthographical. It has, however, a peculiar interest as the oldest MS. evidence of Aristarchean criticism, possessing as it does a large number of the critical signs and some Didymeian Scholia.

The Papyrus is in columns of twenty-two lines each, the lines at the top of each column being invariably mutilated by decay of the material. With this exception the roll contains the greater part of B 680-877. Fragments, often only a letter or two, exist of the following lines: A 506-7, B 1-6, 45-9, 111-5, 155-7, 200-5, 223-8, 245-52, 289-92, 331-7, 345-82, 391-404, 411-22; and more continuously 433-46, 454-70, 472-86, 488-91, 494-510, 516-31, 538-59, 562-98. After 603 words can be read from almost every line except those at the top of columns.¹

The following lines are omitted: 168, 206 (this is inferred from the numeration of lines in the columns), 549, 558, 644, 842. There was no special rubric at the beginning of the Catalogue.

¹ For the enumeration of lines, and a few of the readings before 440, I have to thank Prof. Sayce, as well as for the

Scholia on 397 and 447. The earlier fragments had not been separated at the time of my examination.

A few clerical errors have been corrected in very minute letters by a second hand; thus 631 HTE is altered to HFE, 724 EMEΛΛEN to -ON. The same hand has added the iota adscript in most of the rather numerous cases where the first scribe has omitted it. The Scholia are in early cursive, possibly contemporary with the uncial text.

Of variants the following are itacistic or orthographical: 295 [η]νοιπαπε, 297 υθελ, 335 επαινε[ισσαντες], 419 επεκραινε, 477 υσμε[ινι], 573 [υ]περησειην, 617 αλεισιον, 682 τρηχειν, 683 φθειην, 700 ελελιπτο, 738 αργεισ[σαν], 749 αινεινες, 773 ρηγγμεινι, 791 ισατο . . . νιει, 793 αισυνηταο, 795 τωιμινεισαμενη, 807 ηγνοιησεν, 820 αγχειση (-ηι m. 2) . . . αφροδιτη (-η m. 2), 824 νιατο[ν], 825 πεινοντες, 830 αμφειος, 855 ερυθεινους, 863 υσμεινι, 868 μειλητον.

Other variants as compared with La Roche: 566 [μηκιστ]εως, 635 αντιπεραιε[νεμοντο], 671 αγεν, 680 των for τοις (so AHL), 682 τρηχεινε-νεμοντο (for -να νεμοντο), 699 εχειν for εχειν, 707 άρα, 749 περραιβοι, 751 εργενεμοντο, 752 καλλιροον, 763 γαρ for μέγ, 769 αχιλλευς (and so 875), 777 ανακτος, 788 θυρησιν, 795 μετεφη, 797 ωστέποτ'ειρηνης, 802 . . . εδερεξαι, 807 εφατ, 808 δελυσ, 811 πολισ, 813 βατειαν, 832 ουδεους (i.e. ουδε ους, not ουδ' εους?).

Critical signs.—1. The διπλή καθαρά is prefixed to 481, 659, 689, 701, 722, 727, 730, 741-2, 785, 801, 802 (?), 807, 809, 827, 830, 838, 839, 856, 858, 863, 872. Of these lines we have no scholion of Aristonikos on 481, 701 (see Friedländer, *Ariston.* p. 76), 785, 838. 727 and 741 should have the διπλή περιεστιγμένη, and instead of 863, 872 the mark should be against 862, 871 respectively. It is omitted (or at least is not visible) against 485, 616, 668 (?), 684, 745 (but 746 has the δ. περιεστ. wrongly), 763, 767, 819, 851.

2. The διπλή περιεστιγμένη is placed against 484, 612, 634, 658, 674, 675, 697, 724, 746 (wrongly, see above). It is not found on 553, 613-4 (that on 612 may have been regarded as sufficient), 616, 673, 681, 690, 852.

3. The obelos is affixed to 794, 859-61, 875-6. The schol. of Aristonikos refers to 860-1, not to 859, though Ar. may have athetized this also. It should be against 874-5 instead of 875-6; the schol. of Aristonikos on the couplet is not recorded, but the athetesis follows on that of 860-1. The obelos is omitted on 791-3, 795.

4. The asterisk is not found; it should stand against 474, 480, 721.

Critical Scholia, in all cases on the right hand margin; 397 ήτοι γένηται, text [γενω]νται. (ή is followed by a sign which I take to be a compendium for τοι, as in 769.) 436 . . . γγναλιζει, i.e. άρισταρχος έγγναλίζει. The text, which is lost, had therefore έγγναλίζει with all MSS. but A. 447 [αρι]σταρχ αγηρων. Text therefore was αγηραον. 462 a scholium of two lines of which only the beginning of the second τωναθνη (?) is legible, the θ and η doubtful. This may possibly be part of the Didymeian note [άρισταρχος άγαλλόμενα χωρις του ι, εν

η] τῶν ἔθνη [ἀγαλλόμενα]. 665 ἐντ' (ἐν τισι) βηφευγειν. The text therefore had βῆ φεύγων with Ar. and MSS. ; only βῆ . . . survives. 671 [αρισταρ]αρχ ἀγε δια το επ . . . (?) του συμφωνου. Text ἄγεν. 682 ἀρισταρχ'ιακως τρηχεινανεμοντο. 694 αρισταρ ανστη[σεσθαι]. The text must have had ἀστήσεσθαι with Zen. (see Ludwig and Friedl. *ad loc.*). 707 ἀρισταρχ οδαμαπροτ. Text ἄρα with MSS. 751 αριστ' . . . γανεμοντο. Text εργενεμοντο. 769 ἦτοι (see on 397) φερτερος ηεν. 782 [ἀ]ρισταρχ ὃ τ' (i.e. οὕτως. τινές) χωμενος ως απ αλλης αρχης. Text χωμενωι. 798 αρισταρχ ηδημεν (very doubtful, as the papyrus is quite rotten). Text ημενδη. 865 ἐντ' (ἐν τισι) γυραιητεκε.

Of these χωόμενος in 782 is the only new variant. γυραίη for γυγαίη in 865 was previously known only by a conjectural emendation of a corrupt passage in Eust., who attributes it to the Μασσαλιωτική (see Ludwig, *Ar.* i. p. 228). The note of Did. on 665 (τὸ μὲν Ὀμηρικὸν ἔθος βῆ φεύγειν προφέρεται. ἀλλ' ὃ γε Ἀρίσταρχος οὐ μετέθηκεν, ἀλλ' οὕτως γράφει βῆ. φεύγων) seems to imply that φεύγειν had no MS. authority ; it looks as though our Scholiast's ἐν τισι were due to a misunderstanding. But still it is clear that he drew from Didymeian sources, and the tradition is thus carried back some 500 years ; an encouraging fact in view of the possibility of further finds of the sort.

The high place given, in accordance with La Roche and other editors, to the two MSS. known as C and D (vol. i. p. xvii.) is, as I now believe, entirely erroneous. A careful examination of La Roche's apparatus has convinced me that these two MSS. have done simply nothing to advance our knowledge of the text, and that the next place after A is to be given to what Hoffmann calls the "Leipzig group," La Roche's L and (from P 90 onwards) Lips. The proof of this statement I hope shortly to publish in full ; the observation was unfortunately not made in time to enable me to take advantage of it for the present text, except in a few cases in the later books.

ΙΛΙΑΔΟΣ Ν.

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἑκτορα νηυσὶ πέλασσευ,
τοὺς μὲν ἔα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ διζύν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
νόσφιν ἐφ' ἵπποπόλων Θρηγκῶν καθορώμενος αἶαν

N

With the thirteenth book begins a long "retardation" of the plot of the Iliad. Hitherto the development of the story has steadily proceeded, and every book has brought us nearer to the catastrophe. But we now enter on a long series of battles with varied results, the outcome of which is that every advantage gained by either side is exactly neutralised in favour of the other; and it is only with the triumphant advance of Hector after his wounding by Aias (O 306 ff.) that any ground is really gained by the Trojans beyond that which they have won at the opening of the book.

This evidently suggests interpolation, and, as we shall see in the next book, there is abundant evidence of the insertion of one important episode, the Διὸς ἀπάγη. In the present book the middle and longest section, 136-672, is a fairly coherent and consistent ἀριστεία of Idomeneus and Meriones, which strongly suggests an interpolation for the special glory of Cretan heroes, like that in honour of Diomedes in E-Z. There are a few suspicious passages in it—notably the prolix and untimely self-glorification of the two heroes in 246-294, the curious appearance of Idomeneus unarmed in 210-245, and the description of the attitude of Zeus and Poseidon in 345-360; but the last piece can be cut out, and the first cannot be said to contain any absolute inconsistencies; with the second

we shall deal presently. The battle scenes in this section are among the most vigorous and varied in the Iliad; and the wall, though frequently occurring in the first section and part of the last (673-794), is here treated as non-existent. Not only is it never named between 124 and 679, but in 385, and perhaps 326, chariots are introduced exactly as though the battle were in the open plain. It is evidently in order to smooth away this inconsistency that the episode of Asios attacking the wall in his chariot has been inserted into M (110-174). As there can be little doubt that the wall is a later introduction into the story, it follows that the episode of Idomeneus is older than the first section of N and the whole of M. It shews two peculiarities of style—the repeated taunting of the vanquished, and a fondness for ghastly wounds.

The first section, describing the moral aid given to the Greeks by Poseidon, has a marked character of its own, and the suggestion that it originally formed an introduction to the ἀπάγη is quite borne out by its style—the gorgeousness of the imagery, and the predominance of the divine interest. It contains no important critical difficulties, with the exception of the strong evidence of a double recension of the speech of Poseidon discussed in the notes on 95-124, and various unusual expressions in the passage which forms the introduction to the ἀριστεία of Idomeneus, see on 211. This last is in all probability the work

Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν
 γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
 εἰς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ·
 οὐ γὰρ ὃ γ' ἀθανάτων τιν' ἐέλπετο ὃν κατὰ θυμὸν
 ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

5

of the diaskeuast who incorporated the *ἀριστεία* with the *ἀπάτη* by means of some dislocation of the meeting of Idomeneus with Meriones in order to make place for that with Poseidon. Probably 206-240 or 245 may be attributed to him in place of a passage simply describing how Idomeneus was coming to the point of chief danger. The last section of the book contains one short passage, 795-837, which, so far as internal evidence and grandeur of style go, has every claim to be regarded as a part of the original *Μῆνις*. It would make a splendid beginning for the rhapsody succeeding Λ, and fits on perfectly to Ο 515, where we shall find reason for recognising the next trace of the old poem. But from 673 to 794 all is confusion. The wall reappears; the account of the forces arrayed in the centre (681-722) contains much that is obscure and un-Homeric, with a strong suspicion of Athenian influence (Koch has plausibly proposed to omit 679-724, when *εἰ μή*, 725, will fitly answer *τάχα δ' ἂν* in 676); the effect produced by the Lokrian bowmen is wholly un-Epic; the speech of Polydamas, 726 ff., contains much that is strange, and the tactics that he recommends seem inconsistent with the previous portion of the book. 789 in particular, where the heat of the fight is ascribed to the centre, is glaringly inconsistent with the whole *ἀριστεία* of Idomeneus, which has kept all our interest on the left wing.

The book will thus seem to be composed as follows in order of age:—(1) 795-837 a piece of the oldest battle at the ships, from the *μῆνις*. (2) The *ἀριστεία* of Idomeneus, nearly all 136-672. (3) The original introduction to the *ἀπάτη* in Ξ-Ο, 1-125. (4) Transitional passages due to the diaskeuasts who combined the originally independent *ἀπάτη* with the story; 126-135, 206-245, 345-360 (?), 673-794.

1. Zeus is still on Ida; see Α 182, Μ 252.

2. τοὺς μὲν, both sides. For παρά Zenod. and Aristoph. read περί.

3. νωλεμέως, Δ 428. πάλιν, "away,"

in another direction; Γ 427, cf. Aisch. *Ag.* 777, παλιντρόποις ὄμμασι, etc.

4. ἵπποπόλων, only here and Ξ 227; for the second part of the compound see on Α 63.

5. Μυσῶν, evidently not the Asiatic tribe S. of the Propontis (B 858), but the parent stock who had remained in the old home, and were afterwards called Μοισοί: οἱ Μυσοί, Θρᾷκες ὄντες καὶ οὗτοι, καὶ οὗς νῦν Μοισοὺς καλοῦσιν· ἀφ' ὧν ὠρμήθησαν καὶ οἱ νῦν μεταξὺ Λυδῶν καὶ Φρυγῶν καὶ Τρώων οἰκοῦντες Μυσοί, Strabo, vii. 3. For a similar tribal separation compare the Λύκιοι, note on Ε 105. The epithet ἀγχεμάχων seems to have caused trouble to the ancients, as all these tribes were famed for their peaceful habits; Strabo explains ὅτι ἀπόρρητοι, καθὰ καὶ οἱ ἀγαθοὶ πολεμισταί. The Ἰππημολγοί are evidently the nomad Scythian tribes north of the Danube, living on mares' milk like the modern Tartars on their *koumiss*. So the Massagetai are γλακτοπόται, Herod. i. 216, and the Sarmatians, Virgil, *G.* iii. 463. Information of these distant tribes no doubt reached Greece in the earliest times along the primeval trade route by which the amber of the Baltic came to the Mediterranean. The Ἀβιοί, "most just of men," are perhaps connected with the legend of the Ἀγριππαῖοι in Herodotos (iv. 23), who τοῖσι περιουκέουσι εἰσι οἱ τὰς διαφορὰς διαιρέοντες, abstaining from all war and enjoying a sort of sanctity. (Similarly of the Getai, iv. 93.) They may be the same as the Γάβιοι mentioned by Aischylos in the *Prom.* Sol. fr. 184 (Dind.); ἔπειτα δ' ἤξει δῆμον ἐνδικώτατον [βροτῶν] ἀπάντων καὶ φιλοξενώτατον, Γαβίους. This makes it probable that Ἀβιοί is really a proper name, not an epithet ("having no fixed subsistence," i.e. nomads) as Nauck and others have taken it, adding τ' after δικαιοτάτων, a variant alluded to by Nikanor and Aristonikos, but not approved by Aristarchos. Similarly some of the old critics regarded Ἀγανῶν as a proper name, and ἵππημολγῶν as an epithet.

8. ἐέλπετο, "expected," see note on

οὐδ' ἀλαδὸς σκοπιὴν εἶχε κρείων ἐνοσίχθων· 10
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν·
ἔνθ' ἄρ' ὃ γ' ἐξ ἀλὸς ἕξετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς 15
Τρῳσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος
κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρὶς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἔκετο τέκμωρ, 20
Αἰγίας· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης
χρύσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.
ἔνθ' ἔλθων ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω

K 355. For **δ γ'** Aristophanes read **ἐτ'**.

10. See note on K 515. Here as there **ἀλαδὸς σκοπιὴν** is the reading of A with Ar.; Zenod. **ἀλαδὸν σκοπιήν**, which seems a more natural expression. The other MSS. give **ἀλαοσκοπιήν** (*vulg.* -ίην).

12. **Σάμου Θρηκίης**, Samothrace, (Ω 78), an island with a lofty central peak, from which the Trojan plain is in fact visible over the top of the intervening island of Imbros. This unique mark of personal knowledge of the district is probably a sign of the comparatively late origin of the passage. This view is confirmed by the tradition, if it is to be believed, that Samothrace was so called because colonised by Ionians from Samos, as Schol. A relates on the authority of Apollodoros. It is possible, however, that Samos is a Semitic (Phoenician) word, from the root *shamah*, "to be high," in which case it would be probable that the identity of name has nothing to do with Greek colonisation.

15. **ἕξετο**, here in the sense of a pluperf., see H. G. § 73.

17. **παιπαλόεντος**, see M 168.

18. After this line Longinus in a quotation inserts **καὶ κορυφαί, Τρώων τε πόλις, καὶ νῆες Ἀχαιῶν** (from T 60).

20. For the superhuman strides of Poseidon compare E 770-2 of the divine horses; Pindar P. iii. 43. **τέκμωρ**, v. H 30.

21. **Αἰγίας** may be either the town in Achaia or that in Euboea, both of which were noted for the worship of Poseidon

(Θ 203). Others have supposed that it is a small island of that name between Chios and Tenos, the existence of which is by no means certain. In any case the difficulty which has puzzled all critics remains the same; why does Poseidon go thither to get his chariot? for whichever site we assume to be meant, it will be farther from Samothrace than Troy, his ultimate goal. Hence most edd. have doubted the authenticity of this passage, whose gorgeous but somewhat florid imagery (27-29) is not like the oldest Epic style. So far as the difficulty of Aigai is concerned, it might equally well be removed by the excision of 11-16. In that case **ὄρεος** (17) would mean Olympos, where Poseidon was when we last heard of him (Θ 440), and his descent to Aigai for his chariot wherewith to cross the sea will be quite in order. The name **Αἰγαί** is evidently connected with **Αἰγαῖος** and **Αἰγαίων** as a name of Poseidon; see A 404. **ἐνθα δέ**, so MSS.; G. Hermann **ἐνθα τε** (with Strabo only), followed by most edd., but needlessly; see Z 245, 249, Θ 48, etc.

22. **ἄφθιτα αἰεὶ**, on account of the hiatus Bentley conj. **ἄφθιτον** as an adverb, cf. *νωλεμὲς αἰεὶ*, Payne-Knight **ἄφθιτά τ'**, but then the omission of the **τ'** is left unaccounted for. See Σ 4.

23-26 = Θ 41-44. The repetition of the description has caused some offence; in view of the general character of Θ it would seem more probable that this is the original passage, and has been borrowed from.

ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην 25
 χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δὲ πέτοντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
 τὸν δ' ἐς Ἀχαιῶν νῆας εὐσκαρθμοὶ φέρον ἵπποι.
 ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
 ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἄμβρόσιον βύλεν εἶδαρ 35
 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν
 νοστήσαντα ἄνακτα. ὁ δ' ἐς στρατὸν ὥχετ' Ἀχαιῶν.
 Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἡὲ θυέλλη
 Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο, 40
 ἄβρομοι αὐάχοι· ἔλποντο δὲ νῆας Ἀχαιῶν

27. ἄταλλε, *gambolled*, only here in this sense; later poets use it occasionally in the sense *foster, rear*. ὑπ' αὐτοῦ, the gen. is causal, *by reason of his coming*. The weakly attested variant αὐτῷ would be merely local.

28. κευθμῶν, the cases are elsewhere always formed from the nom. κευθμῶν. ἠγνοίησεν, so nearly all MSS.; Ar. -σαν, and A has α written over the ε. Ar., as we know, held that Homer preferred the plural verb with neuter plurals, and evidently carried through his theory against the best tradition, in ignorance of the F of *Φάνακτα*. Cf. A 724.

29. γηθοσύνη, so CD and other MSS. with Ar.; A and Eust. read γηθοσύνη with Aristophanes. The word recurs as an adjective in 82, H 122, ε 269, and as a substantive in Φ 390, so that a decision is difficult. This is the only passage in Homer where a distinctly human emotion is ascribed to inanimate nature, though some approach to the idea may possibly be found in Ξ 392, T 362, Φ 387. For the sea making way, compare Σ 66, Ω 96.

34-5. See E 368-9.

36. πέδας, perhaps "hobbles," to fasten the forefeet together in such a way as to prevent straying without entirely stopping all movement.

40. ἄμοτον μεμαῶτες, Δ 440.

41. ἄβρομοι αὐάχοι would at first sight appear to mean *without noise or shouting*. But in Homer the noise of the Trojans is always contrasted with the silence of the Greeks; and if on entering into battle (B 810, Γ 2, Δ 433-8) the Trojans were so clamorous, it is impossible to suppose that they became quiet when they were forcing the wall in their career of victory. Human nature too, to say nothing of the comparison of the storms, seems to insist that the words here must mean *noisy*. And so Ar. took them, ἀντὶ τοῦ ἄγαν βρομοῦντες καὶ ἄγαν λαχοῦντες. The α-should rather be copulative, *joining in noise and shout*, as the existence of an "α- intensivum" is very doubtful. It is difficult for us to understand how to a Greek the opposed senses of the prefix α- were distinguished in ambiguous cases; the privative use is the only one which we find still alive in the language as we know it, and must therefore have the preference (as for instance with ἀξυλος, A 155, q.v.) unless there are special reasons against it, or the word is not obviously a compound (as in the case of ἀ-δελφός, etc.) When, as here, other reasons seem decisive against the privative meaning, we can only suppose that the words were in sufficiently common

αἰρήσειν, κτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους.
 ἀλλὰ Ποσειδάων γαιήοχος ἐννοσίγαιος
 Ἄργείους ὥτρυνε, βαθείης ἐξ ἀλὸς ἐλθών,
 εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
 Αἶαντε πρώτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·
 “Αἶαντε, σφὼ μὲν τε σαώσετε λαὸν Ἀχαιῶν
 ἀλκῆς μνησαμένῳ, μὴ δὲ κρυεροῖο φόβοιο.
 ἄλλη μὲν γὰρ ἐγὼ γ' οὐ δεΐδια χεῖρας ἀάπτους
 Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ· 50
 ἔξουσιν γὰρ πάντας ἐκνήμιδες Ἀχαιοί·
 τῇ δὲ δὴ αἰνότατον περιδεΐδια, μή τι πάθωμεν,
 ἦ ῥ' ὅ γ' ὁ λυσσώδης φλογὶ εἵκελος ἡγεμονεύει
 Εκτωρ, ὃς Διὸς εὐχετ' ἐρισθενέος πάϊς εἶναι.
 σφῶιν δ' ὦδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55
 αὐτῷ θ' ἐστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·
 τῷ κε καὶ ἐσσύμενόν περ ἐρώησαιτ' ἀπὸ νηῶν
 ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.”

use to overcome the feeling that they were compounds. Qu. Smyrnaeus once (xiii. 70) uses the form *ἀνίαχοι*, which probably points to the same word as a variant here.

42. *αὐτόφι*, clearly a locative, see note on A 350. C and other MSS. read *αὐτόθι*. MS. authority is also somewhat in favour of Ἀχαιοὺς instead of ἀρίστους, but after Ἀχαιῶν at the end of the preceding line the latter is rather preferable.

46. When we last heard of the Telamonian Aias he was separated from his Oilean namesake (M 366). Hence Wackernagel has proposed to take Αἶαντε here in the sense of *Aias and his brother Teukros*, on the analogy of a well-established Sanskrit use, by which two ideas which belong together, though having different names, can be expressed by the name of one only in the dual (see Delbrück, *S. F.* iv. 18); for instance, *pitārā*, “two fathers” means “father and mother,” *āhanī*, “two days” means “day and night.” Wackernagel appeals especially to H 164, where it is said that the Αἶαντες cast lots, whereas in the sequel Αἶας is spoken of as though there were no ambiguity of name; hence he argues that Αἶαντες must there also mean Aias and Teukros. But this is of course very uncertain. In many ways

the position of the leading heroes in this book cannot be made to tally with the statements of M, so that no great stress can be laid upon the discrepancy. *πρώτῳ* is here as often used in a clause added asyndetically, as 91, T 215, Ω 710, γ 36, etc.

47. *σαώσετε*, imper. of the sigmatic aor. with thematic vowel, as is clearly shewn by the following *μή*.

48. *μή δέ* is the reading of the best MSS. for the vulg. *μηδέ*, and seems to have been the traditional form wherever a negative command follows a positive (Hoffmann, *Φ und X*, i. p. 113).

51. *ἔξουσιν*, *will hold at bay*. In this sense *σχήσουσιν* is the more usual form, and so Aristoph. read here. But see T 27.

53. *λυσσώδης*, the favourite description of Hector; see on Θ 299. The use of the article with the adjective seems to give “a hostile or contemptuous tone” (“that madman”), H. G. § 261, 2, where other instances are given.

54. This is of course a merely hyperbolical expression; Hector never actually lays claim to descent from Zeus, but he is accused of acting as presumptuously as though he could.

57. *ἐρώησαιτε*, here only transitive. For the sense *refrain* see note on B 179, and compare *ἐμῶν μενέων ἀπερωεύς*, Θ 361.

ἦ καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
 ἀμφοτέρῳ κεκοπῶς πλήσεν μένεος κρατεροῖο, 60
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 αὐτὸς δ', ὥς τ' ἔρηξ ὠκύπτερος ὦρτο πέτεσθαι,
 ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθεῖς
 ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,
 ὥς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσίχθων. 65
 τοῖν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
 “Αἴαν, ἐπεὶ τις νῶι θεῶν, οἷ Ὀλυμπον ἔχουσιν,
 μάντι εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι —
 οὐδ' ὃ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής· 70
 ἵχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημάτων

59. σκηπανίῳ, the staff is the usual symbol of magical powers, as with Hermes (Ω 343), Kirke (κ 238), Athene (ν 429, π 172), to say nothing of Moses, or even the modern conjuror. It has been observed, however, that the use of a material tool by the gods to effect their purposes is elsewhere characteristic of the later books (Ω and Od.); in E 122, for instance, Athene produces the same effect as Poseidon here without material contact, but merely by the divine will.

60. κεκοπῶς, so best MSS.; the Xla and Antimachos read κεκοπῶν; Ar. appears to have hesitated between κεκοπῶς and κεκοφῶς. The perfect form should denote a violent stroke, as βεβλήκει is always used of effective hitting (see Delbrück, *S. F.*, iv. 84-5, 97); and this suits σ 335, the only other use of the word in H., as well as the action of Kirke in κ 238, ῥάβδῳ πεπληγυῖα, where her stroke is hostile, but is less adapted to the present passage, where the two heroes do not seem to notice the blow at all. Perhaps therefore the aor. κεκοπῶν, though not found elsewhere, is to be preferred here.

61 = E 122, Ψ 772.

62. For the use of the aor. in similes compare Γ 33-5; H. G. § 78, 2. For αἰγίλιπος see I 15. ἀρθεῖς, poisoning himself aloft. The contracted form is doubtful; it recurs only ε 393, and P 724 (αἶροντας), *q.v.* Here Menrad proposes περιμήκεος ἀφερθεῖς, which is possibly right.

64. πεδίοιο διώκειν go together, to chase across the plain. ἄλλο, of other sort, cf. Φ 22, ἰχθύες ἄλλοι.

66. Wackernagel, having taken Αἴαντε

in 46 to mean Aias and Teukros, has of course to assume that this passage is interpolated, or rather belongs to another recension.

68. Schol. A (Nikanor), followed by some modern edd., regards καὶ δ' ἐμοί (73) as the apodosis to ἐπεὶ, the intervening lines being parenthetical. This, however, does not suit the use of καὶ δέ, and it is better to regard the apodosis as forgotten in the more important question of the real nature of the supposed Kalchas.

69. μάντι is the form most in accordance with analogy (cf. μήτι Ψ 315, κνήστι Λ 640, etc.), and as it is given here by two MSS. DL, it seems right to adopt it in place of the μάντει of the majority of MSS. and vulg.

70. θεοπρόπος, see on A 85.

71. ἵχνια here clearly cannot have its usual meaning of *footprints*, unless we assume that κνημάτων is added by a very violent zeugma. To this are due no doubt the variants ἰθματα, mentioned by Didymos, and ἰχματα, said to have been the reading of Zenod. and Aristophanes. The latter form is also mentioned by Hesych., and explained as = ἵχνια, and is perhaps worth considering. For ἰθματα cf. E 778, which offers a satisfactory meaning for the word here. It has been suggested, however, that ἵχνια itself may here be used in the primitive sense of *movements, goings*, if, as is probable, the word is connected with ἰκνεῖσθαι. Compare Virgil's *Et vera incessu patuit dea*. Autenrieth would derive the word from root *ἱκ* of *ἱκελος*, *ἔοικα*, etc., in the sense of the *similitude, likeness*, of

ῥεῖ' ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ.
καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
μᾶλλον ἐφορμᾶται πολεμίζειν ἢ δὲ μάχεσθαι,
μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθεν." 75

τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
"οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
μαιμώσιν, καί μοι μένος ὥρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι· μενοιώω δὲ καὶ οἶος
"Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
χάρμη γηθόσυννοι, τήν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὀπιθεν γαῖήοχος ὥρσεν Ἀχαιοὺς,
οἱ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
Τρῶας, τοὶ μέγα τείχος ὑπερκατέβησαν ὀμίλῳ·
τοὺς οἱ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲρ κακοῦ. ἀλλ' ἐνοσίχθων
ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
Πηνέλεών θ' ἥρωα Θόαντά τε Δηίπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
"αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἐγὼ γε 95

his limbs, which in this context is less probable.

72. **ῥεῖα** may perhaps go with **ἀπιόντος**, of the easy movement of a god; cf. **ῥεῖα μετεισάμενος**, 90. But the order of the words, and the following **ἀρίγνωτοι**, are in favour of joining it with **ἔγνω**. As to the ease with which gods are discerned, we must understand it to mean that they can easily make themselves known when they wish; throughout Iliad and Odyssey a god can always preserve his incognito when he so desires.

73. **καὶ δέ** evidently adds another reason in confirmation of the conclusion at which the son of Oileus has arrived.

78. The contracted form **μαιμώωσι** is suspicious; hence Fick conj. **μαιμώωσι, μένος δέ μοι. ὥρορε**, intrans. aor. as θ 539, τ 201; it is generally trans., as B 146, etc. So **ἥραρον** is always trans. except in II 214, δ 777.

82. On **χάρμη** see Δ 222. It is better to suppose that the word is used here incidentally with an allusion to its resemblance to **χαίρω**, than to attempt to force the meaning of *joy* into all the passages where it occurs. So Schol. A, **χαίροντες τῇ μάχῃ**.

83. **ὀπιθεν** is to be taken with the verb rather than with the article, as the combination **τοὺς ὀπιθεν** would be a late one. The sense of course comes to the same.

84. **ἀνέψυχον** were refreshing, cf. K 575.

90. **ῥεῖα**, see on 72; **ῥεῖα μάλ', ὥς τε θεός**, Γ 381, etc. Compare, however, P 285 (with note) which is rather in favour of joining **ῥεῖα** with **ὥτρυνε**, as Heyne and others have taken it.

91. For **Λεῖτος** and **Peneleos**, the leaders of the Boiotians, see B 494.

95-124. The composition of the follow-

μαρναμένοισι πέποιθα σωσέμεναι νέας ἁμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λενγαλείοι,
 νῦν δὲ εἶδεται ἡμαρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
 δεινόν, ὃ οὐ ποτ' ἐγὼ γε τελευτήσεσθαι ἔφασκον, 100
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἱ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰόκεσαν, αἳ τε καθ' ὕλην
 θῶων παρδαλίων τε λύκων τ' ἥια πέλονται

ing speech of Poseidon has given rise to considerable debate. Friedländer was the first to point out the strong evidence of a double recension which it shews. In the first place it is clearly not a mere coincidence that the phrase ὦ πόποι (99) occurs at the beginning of a speech forty-seven times out of fifty-one, the only other cases where it holds a later position being Ξ 49, ν 209, and perhaps P 171 (*q.v.*) Here the tone of indignant surprise which belongs to the words is so greatly emphasized by the rest of the line (which recurs also in O 286, T 344, Φ 54, τ 36) that a position anywhere but in the first place quite spoils the rhetorical effect. The same may be said of the opening words of 95. Again ἡγεμόνος κακότητι in 108, "by the fault of our leader," follows very awkwardly after μάχονται in 107, "the Trojans are fighting." Hence Köchly supposed with much plausibility that 108 originally followed immediately after 98. Again 114 seems to be addressed to men who are actually fighting, 116 to those who have given up all effort as in 84. Generally too it may be said that the whole speech is so long and so tautological as to be ill suited for its position. 115 is clearly one of the passages which ignore the ninth book, for it directly contradicts the attitude there assumed by Achilles. Various attempts of different degrees of plausibility have been made to reconstruct two or more speeches which have been confused; perhaps as reasonable a solution as any may be found by assuming that one original form consisted of 95-98, 108-115, and another of 99-107, 116-124. Of these the former will then evidently be the oldest, the latter an alternative added after the interpolation of the Presbeia, in order to avoid the too glaring inconsistency with that book; and the present form is an unfortunate result of an attempt to combine the two.

95. *κοῦροι νέοι* is by some regarded as an expression of honour, "young men of valour." But the analogy of E 787 clearly shews that it must be a term of contempt, "young boys," like *παῖδες νεαροί* in B 289. *κοῦρος* does not imply noble birth or valour, and is used of infants, *e.g.* Z 59.

96. *σωσέμεναι*, aorist, "for saving"; to take it as a future weakens the tone of contempt.

98. *εἶδεται*, *νῦν ἀνεφάνη ἡ ἡμέρα*, Schol. A. For this use of the verb cf. Θ 559, *εἶδεται ἄστρο*, and *εἶσατο δέ σφιν δεξιὸς ἄλξας*, Ω 319. In all other cases it has the secondary sense *to seem*, or *to resemble*.

100. On account of the hiatus Heyne conj. *μή* for *οὐ*, and so Townl. has in the margin. But *οὐ* is the regular particle in relative clauses with the indic. in H., B 302 being the only exception. H. G. § 359 *b*. On the form *ἔφασκον* as an exception to the rule that iteratives in *-σκω* do not take the augment, see H. G. §§ 69, 49. The only other instance of it in the Iliad is T 297, but it occurs ten times in Od.

102. *φυζακινῆς*, a curious form found here only. *φύζα* implies *terrified flight*, panic, see I 2.

103. Cf. Horace's *Cervi luporum praeda rapacium*. *ἥια* is elsewhere peculiar to Od., where, however, it seems always to mean *provision for a journey* (except in ε 368 where it means *chaff*). See M. and R. on β 289. Possibly it comes from root *aF* *to sate*, in which case the present use would be primitive. The *ι* is lengthened by the ictus. For *παρδαλίων*, which is the reading of C and others with Ar., AD etc. have *πορδαλίων*, which is possibly Aeolic (the idea which is found in the later scholiasts, *πόρδαλιν ἐπὶ τοῦ ζῴον, πάρδαλιν ἐπὶ τῆς δορᾶς*, is a mere figment). See Hinrichs, *Aeol.*, p. 67.

αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἐπὶ χάρμῃ·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μῖννεν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἡβαιοί.
 νῦν δὲ ἐκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησὶ τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
 ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτίος ἐστὶν
 ἥρως Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πῶς ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεῶμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115
 ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἔοντες ἀνὰ στρατόν· οὐδ' ἂν ἐγὼ γε
 ἀνδρὶ μαχησαίμην, ὅς τις πολέμοιο μεθείη
 λυγρὸς ἑών· ὑμῖν δὲ νεμεσῶμαι περὶ κῆρι.

104. οὐδ' ἐπὶ χάρμῃ, "there is no fight in them," as we say, lit. "no heat of battle," Δ 222. This is clearly better than the reading of AC, χάρμῃ, which is taken to mean "not with a view to fight." Cf. οὐδ' ἐπὶ φειδῶ, ξ 92, π 315.

107 = E 791, where see note. The MSS. here all give δ' ἕκαθεν without variation, but the reading of the text is that of Zenod. and Aristophanes.

108. ἡγεμόνος must mean Agamemnon. κακότητι may perhaps mean rather *incompetence* than *wickedness*; see B 368. λαῶν is so general a word that it must imply the host at large, not, as some have understood, the Myrmidons alone. It is perhaps by a politic stroke that Poseidon pretends that the remissness of the army is due only to their resentment at the conduct of Agamemnon. This attitude of the army agrees with that portrayed in B, but we have had no sign of it in the interval.

110. For the gen. after ἀμύνειν cf. O 731 Τρῶας ἀμυνε νεῶν, which clearly shews the ablative sense of the case: so also Δ 11, M 403. See also on Π 522. We also find ἀμύνειν περὶ τινος, P 182, Σ 173, but the dat. is of course the usual case.

113. ἀπητίμησε, this compound is found here only; Nauck reads ἀπή-τίμασσε as usual (see on A 11), after ἀπητμασμένη, Aisch. *Eum.* 95. The composition with ἀπο- perhaps implies *extreme* insult; see on ἀπομνήσαντος, B 772, and cf. ἀπημελημένον, Herod. iii.

129. Cobet's conj. ἀρ' ἡτίμησε is therefore needless.

115. The obvious reference of this line is to Achilles; *let us atone with speed; the hearts of good men admit atonement.* ἀκεῖσθαι means *let us heal the wound we have inflicted*, and so ἀκεσταί obtains its proper force. But this is so inconsistent with the tenor of the Presbeia that those who do not admit the late origin of that book will have us translate *let us make good our blunder* (sc. μεθημοσύνη); *the hearts of brave men can be made good* (or *can make good*?). It is true that this sense of ἀκεῖσθαι may be defended; e.g. in κ 69 Odysseus says to Aiolos, ἀλλ' ἀκέσασθε, φίλοι, *repair my blunder* (ἄτη,) and so Herod. i. 167, ἀκέσασθαι τὴν ἀμαρτάδα. But the difficulty of the adj. ἀκεσταί is then glaring. Its real meaning is sufficiently proved by the analogous phrases, στρεπταί μὲν τε φρένες ἐσθλῶν O 203, στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί, I 497; cf. I 514 νόον ἐσθλῶν, 526 ὄωρητοί τ' ἐπέλοντο. Bekker, Christ, Fäsi and others simply regard the line as spurious, for which there is no ground.

118. μαχησαίμην, quarrel with; B 377, Z 329, I 32. μεθείη is clearly the right reading, though AC have μεθείει, and the vulg. is μεθίει (μεθίει?). The opt. is the regular mood in a relative clause after another opt.; H. G. § 305 b.

119. λυγρός, a poor creature, "sorry wight"; so 237, σ 107.

ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μεῖζον 120
 τῇδε μεθημοσύνη· ἄλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.
 "Ἐκτωρ δὴ παρὰ ἱηυσὶ βοὴν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχῃα."
 ὧς ῥα κελευτιῶν γαιήοχος ὤρσεν Ἀχαιοὺς. 125
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
 καρτεραί, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν
 οὔτε κ' Ἀθηναίῃ λαοσσόος· οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳάς τε καὶ Ἐκτορα δῖον ἔμμνον
 φράξαντες δόρυ δουρί, σάκος σάκεϊ προθελύμῳ· 130
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·
 ψαῦον δ' ἵπποκομοὶ κόρυθες λαμπροῖσι φάλοισιν

120. **πέπονες**, see note on I 252. Friedländer regards 120-5 as a separate speech. There is not much reason for separating them entirely from one or other recension of the preceding lines, except the rather tautological harping on *μεθημοσύνη*.

122. For the force of **αἰδῶ καὶ νέμεσιν** compare *νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων*, Z 351. So O 561, *αἰδῶ θέσθ' ἐνὶ θυμῷ* (q.v.) The force of *νέμεσις* is shewn by β 136, *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται*, and χ 40. It is thus clear that the word is "objective," expressing the indignation felt by other men. *αἰδώς*, on the other hand, is subjective, the shame felt by the offender. (See Nägelsbach, *H. T.* p. 296.) This is clear from the participle *αἰδομένων* following *αἰδῶ* in O 563. The whole phrase thus, unlike Z 351, expresses both sides of the consequences of cowardice. So Schol. B, *τὴν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσγινομένην μέμψιν*.

124. **μακρὸν ὄχῃα**, see M 121, 455-460. The slight discrepancy with the latter passage, where there are two *ὄχῃες*, has been made much of by the school of Lachmann, but is not worth notice.

125. **κελευτιῶν**, see M 265.

127. The use of the two particles **ἄν κεν** in immediate sequence is found also in ι 334; in the four other cases where they occur in the same clause they are separated at least by *μέν* (see A 187). Hence Paley and van Herwerden have suggested *οὔτ' ἄρ κεν* here. It is noticeable that S reads *οὔτε κεν*, G *οὐδέ κεν*. If these MSS. were of higher authority there would be some ground for sup-

posing that this was the old tradition, retaining an original ictus lengthening. It may also be noticed that L reads *Αἴαντε* for *Αἴαντας* in the preceding line. For *ὀνόσαιτο μετελθὼν* cf. Δ 539.

128. **λαοσσός** (from *συ-*, root of *σεύω*), *urger of armies*, is used also of Apollo, T 79, Amphiaraios, ο 244, and Ares, P 398. For the form cf. *δορυσσός*, Hes. *Scut.* 54, etc., and *ἵπποσά* of Artemis, Pind. *O.* iii. 47. In *οἱ γὰρ ἄριστοι* we seem to have a case of the developed article; but we may perhaps take it in a weak deictic sense, "there stood the best picked men."

130. **προθελύμῳ**, see the suggested explanation on I 541. It is true that *σάκος τετραθέλυμνον*, O 479, is so far against taking *θέλυμνον* here as meaning *the lower part* of the shield, for it seems to mean there the layers of hide which formed the foundation of it. But what is then the force of *προ-* in this compound? The Schol. explain *ἀλληπαλήλῳ*, *overlapping*; Schol. B, *Ἀνδρόμαχος ἐν ἐτυμολογικοῖς φησὶ κυρίως λέγεσθαι προθέλυμνα τὰ ἐπαλλήλους κλάδους ἔχοντα δένδρα, διὰ τὸ καθυλομανεῖν* (so Cobet), a very desperate etymology to gain the desired result. On the whole the suggested interpretation, as referring to the oblong shield *with base set forward*, suits the form of the word and the necessity of the case as well as any. The phrase clearly implies some advance at least to the formation of the later phalanx (A 593).

132. **ψαῦον**, touched with the *φάλοι* (those in front) when the men bent their heads. For the **φάλοι** see on E 743.

νεύοντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.

ἔγχεα δὲ πτύσσοντο θρασειάων ἀπὸ χειρῶν

σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἴκτωρ

ἀντικρὺς μεμιάως, ὀλοοίτροχος ὥς ἀπὸ πέτρης,

ὃν τε κατὰ στεφάνης ποταμὸς χεიმάρροος ὥση,

ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·

ὑψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140

ὑλῇ· ὁ δ' ἀσφαλῆως θέει ἔμπεδον, εἰος ἵκηται

ἰσόπεδον· τότε δ' οὐ τι κυλίνδεται ἐσσύμενός περ·

ὥς Ἴκτωρ εἴως μὲν ἀπείλει μέχρι θαλάσσης

ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν

κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξιν, 145

στῇ ῥα μάλ' ἐγχριμφθεῖς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν

νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν

134. **πτύσσοντο**, *were folded*; how such an expression can be used of spears, commentators have not been able to explain. The word and its derivatives in H. have a very narrow range of meanings, being used in the literal sense of folding clothes, except **πτύχες**, which is used of the layers of the shield, and the "folds" of a furrowed hillside. From this source commentators have endeavoured to deduce such meanings as "bent with the brandishing," or "were interlaced," or "were a confused mass"; but no satisfactory explanation has been given. The use of **θρασειάων ἀπὸ χειρῶν** in Δ 571 would seem to suggest that the verb here has something to do with the flight in the air of the spears when actually hurled; on the other hand, **σειόμενα** is used of the brandishing of the weapon in preparation for fight.

135. **ἰθὺς φρόνεον**, cf. M 124, **τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε**, and the phrase **ἰθὺς μεμιάως**. The preceding passage was, according to the pseudo-Plutarchean *Life of Homer*, chosen by the poet for recitation in the contest in which he defeated Hesiod; which of course only means that the ancients justly admired it. This is clear enough from imitations in later poets, e.g. Tyrtaios fr. 11, 31, **καὶ πόδα παρ' ποδὶ θεῖς καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας**. Virgil, *Aen.* x. 361, *haeret pede pes, densusque viro vir*. Furius Antias *apud* Macrob. *Sat.* vi. 3, 5, *pressatur pede pes, mucro mucrone, viro vir*.

136. **προύτυψαν**, intrans. of violent forward motion; cf. **προκρούειν**, **προκόπτειν**, **προβάλλειν**. So also ω 318, **δριμὺ μένος προύτυψε**.

137. **ὀλοοίτροχος** recurs in an oracle in Herod. v. 92, 26, and Theokr. 22, 219; and in the form **ὀλοίτροχος**, Herod. viii. 52, Xen. *Anab.* iv. 2, 3. Here MSS. vary with **ὀλοότροχος**, **ὀλοότροχος**. The word is no doubt for **ΦολΦοίτροχος**, from **Φελ**, to roll, Lat. *vol-v-*. The **-οι-**, however, is not explained; we can hardly compare **ὀδοιπόρος**, where it is clearly the locative termination. H. G. § 124 e.

138. **στεφάνης** occurs only here of the brow of a hill. For the simile cf. *Scut. Her.* 437-442.

139. **ἀναιδέος**, of the reckless wilful course, see Δ 521; **ἔχματα**, M 260, Φ 259.

141. **ἀσφαλῆως**, *without a check*. **εἰος**, MSS. *ἔως* as usual, except D Syr which have **ὄφρ' ἄν**.

144. **ῥέα διελεύσεσθαι**, so Ar. (Schol. V). MSS. **ῥεία δ' ἐλεύσεσθαι**, which does not make sense. So also T 263.

147. **ἀμφιγύοισιν**, generally supposed to mean "having a γύιον at each end," i.e. the head at one end and the butt (**σανρωτήρ**) at the other. But it is not explained how γύιον, which is properly used of the flexible extremities, hands and feet, can be used of the point of a spear, nor how the adjective can be formed from it by dropping the **ι**. Others have explained it of the spear-head only, as "having a curve on both

ὤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ἦυσεν δὲ διαπρύσιον Τρῶεσσι γεγωνώς·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
παρμένετ’· οὐ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
ἀλλ’ οἶώ, χασσονται ὑπ’ ἔγχεος, εἰ ἐτεόν με
ᾠρσε θεῶν ὄριστος, ἐρίγδουπος πόσις Ἥρης.”

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 155

Δηίφοβος δ’ ἐν τοῖσι μέγα φρονέων ἐβεβήκειν
Πριαμίδης, πρόσθεν δ’ ἔχεν ἀσπίδα πάντοσ’ εἴσῃν,
κούφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.

Μηριόνης δ’ αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
καὶ βάλεν, οὐδ’ ἀφάμαρτε, κατ’ ἀσπίδα πάντοσ’ εἴσῃν 160
ταυρεῖν· τῆς δ’ οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῷ ἐάγῃ δολιχὸν δόρυ· Δηίφοβος δὲ
ἀσπίδα ταυρεῖν σχέθ’ ἀπὸ ἔο, δεῖσε δὲ θυμῷ

sides,” *i.e.* being of what is known as the “leaf-shape.” For want of a more satisfactory explanation I have elsewhere suggested that it may mean “elastic,” literally “bending to either side.” The existence of the root *γν-*, *to bend*, is abundantly proved; cf. *γυρῶς*, *γυαλον*, *γύης*, etc.

148 = Δ 535. Here Zenod. read ὁ δὲ χασσάτο πολλὸν ὀπίσσω.

152. *πυργηδόν*, see on O 618.

158. *ὑπασπίδια* = ὑπὸ τῇ ἀσπίδι, and so 807, Π 609. For the formation of the adverb cf. *ὑπέρμορα*, and the other instances of adjectives equivalent to a preposition governing a noun in H. G. § 127, 2. The later *ὑπασπίζειν* and *ὑπασπιστής* have a different meaning, and so has the tragic use of the adj., as will be seen on reference to the Lex. Notice the marked alliteration of *π* in 157-8, as usual a mere accident.

162. *ἐν καυλῷ*, P 607; for the use of *ἐν* cf. Z 40, *ἐν πρώτῳ ῥυμῷ*. *καυλός* is explained by Schol. B as τὸ καθιέμενον εἰς τὸ κοῖλον τοῦ δόρατος μέρος. This may mean either a tongue of metal forming part of the head and let into the wood of the spear, or the end of the wooden spear-shaft fixed into a hollow base of the point. There is no reason why both these modes of attachment may not have been in use simultaneously in spears of different makes. The former, however, seems most likely in H., as this

alone is consistent with the use of a ferrule (*πόρκης*, see note on Z 320). So also the *καυλός* of a sword (Π 338) is the metal tongue running from the blade between the wooden pieces which form the handle; see Helbig *H. E.*² pp. 335-8.

163. *σχέθαι* may be counted among the forms which vary in sense between aor. and imperf. (see H. G. § 72, note 2). The imperf. sense is evidently required here, for the holding out of the shield at arm's length must have been coincident with or antecedent to the action of the previous action *βάλεν*, “he was holding,” or “had held”—both of which in the Epic language are expressed by the imperf. (H. G. § 71). On the other hand the aor. sense seems best suited to Δ 219, and *σχεθέειν* Ψ 466, *ἀνσχεθέειν* ε 320 appear to be aorist forms, though even this is rendered doubtful when we consider such stem formations as *γηθέω* by *γηθόμενος*, and *ὀρέχθαι* Ψ 30. Apart from these forms there is nothing to decide the question, whether in H., Pindar, or Trag., except the accent, and here, of course, we cannot trust to tradition. We must therefore conclude that this is a really *indeterminate* form, in which the usual differentiation, whether into a definite aor. or a definite imperf., was never carried out (see particularly Curtius, *Vb.* ii. 345-6). *ἀπὸ ἔο*, perhaps better *ἀπὸ εἶ*, on account of the *F* of *δφέϊσε*. But see on 278.

ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἥρωσ
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
 ἀμφοτέρων, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.
 οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρειν.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἱόν.
 ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν, 175
 ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσιν.
 τόν ρ' υἱὸς Τελαμώνος ὑπ' οὐατος ἔγχεϊ μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελίῃ ὥς,
 ἣ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση· 180
 ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὀρμήθῃ μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἔκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν, ὃ δ' Ἀμφίμαχον Κτεάτου υἱ' Ἀκτορίωνος 185
 νισσόμενον πολεμόνδε κατὰ στήθος βάλε δουρί.

166. νίκης, *res pro rei defectu*, as A 65, etc.

172. ναῖε δέ, ἡ διπλῇ (sc. περιεστιγμένη) ὅτι Ζηνόδοτος γράφει δὲ νάε Πήδαιον . . . ἀγνοεῖ δὲ ὅτι Ὁμηρὸς διακόπτει τὰς φράσεις, ἵνα μὴ μακροπερίοδος γένηται. ἄλλως τε καὶ κακόμετρον τὸ ἔπος ποιεῖ, Aristonikos. One good MS. (C) reads δὲ ναῖε, so Zenodotos's reading is worth consideration. See note on Z 34. On Πήδαιον Schol. V says ὑπὸ τὴν Ἰδὴν πόλιν πρὸς Θήβην, οἱ δὲ πρὸς Καρίαν. τινὲς δὲ τὴν αὐτὴν τῷ Πηδάσῳ.

173. Medesikaste was represented by Polygnotos in the Capture of Troy, which he painted at Delphi (Paus. x. 25, 9).

176. παρ Πριάμῳ, no doubt in one of the θάλαμοι τέγχοι of Z 248, q.v.

177. ἔγχεϊ μακρῷ. Teukros is therefore represented here as a heavy-armed warrior, whereas elsewhere he is an archer; M 371, O 437, cf. 472, Θ 266, etc., while he is praised in both capacities in 314. For a somewhat similar

difficulty see note on B 528. These small inconsistencies, which affect only the picture which the poet has before his eyes, are not sufficient to form a ground for wide-reaching dissection of the poems.

179. ἔκαθεν περιφαινομένοιο go together; "visible all round from far." Cf. ἐν περιφαινομένῳ ε 476, in a conspicuous place. Nitzsch has remarked how the favourite simile of a falling tree is used with continual freshness of detail; e.g. Δ 482-7. For κορυφῇ a number of MSS. have κορυφῆς, which is clearly inferior.

183. ὀρμηθέντος, the usual gen. after verbs of *aiming*. H. G. § 151 c.

185. For Amphimachos and his parentage see notes on B 621, A 709.

186. MSS. vary between νισόμενον (A C Townl., etc.), νεισόμενον (D Syr), and νισσόμενον. The first form was wrongly regarded as a future (Eust. *ad loc.*), the second is probably due merely to itacism, and the third alone is linguistically justified (for νεσ-*j*-ομαι, see Curtius, *Vb.*

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

"Εκτωρ δ' ὠρμήθη κύρυθα κροτάφοις ἀραρυῖαν

κρατὸς ἀφαρπάξαι μεγάλητορος Ἀμφιμάχοιο·

Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ

190

"Εκτορος· ἀλλ' οὐ πη χρώς εἶσατο, πᾶς δ' ἄρα χαλκῷ

σμερδαλέῳ κεκάλυφθ'· ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,

ὥσε δέ μιν σθένει μεγάλῳ· ὁ δὲ χάσσαι' ὀπίσσω

νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί·

Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς,

195

ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,

Ἴμβριον αὖτ' Αἶαντε, μεμαότε θούριδος ἀλκῆς.

ὥς τε δὺ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων

i. 320; or acc. to Osthoff for νι-νσ-ῖ-ομαι, G. Meyer, *Gr.* § 500).

190. **ὀρέξατο**, a variant ἀκόντισε is mentioned in Schol. V, and found in a few MSS. It would not suit the canon of Ar. that οὔτα (192) is only used of a weapon held in the hand.

191. The MSS. read χρώς. Aristonikos says ὅτι διήρκε χρώς ἀντὶ τοῦ χρώς· διὸ βαρυτονητέον. καὶ ὅτι τὸ εἶσατο νῦν ἀντὶ τοῦ ἐφάνη. So also οὕτως αἱ Ἀριστάρχου χρώς ὡς λόγος· βούλεται δὲ διηρῆσθαι τὴν εὐθείαν. Ζηνόδοτος δὲ γράφει χρώς εἶσατο, Did., Ζηνόδοτος δὲ χρώς. ὁ δὲ Ἡρωδιανὸς καὶ εὐθείαν καὶ γενικὴν δέχεται (regards as possible) τὴν χρώς, προκρίνει δὲ τὴν γενικὴν, Schol. V. As a nom. χρώς is entirely without analogy, we are reduced to a choice between χρώς and χροός. In favour of the latter is not only the consensus of MSS., but the evident fact that Ar.'s authorities were so strongly in the same direction that he preferred the supposition of an unknown form of the nom. to the easy adoption of Zenod.'s reading. On the other hand arises the question whether his authorities were competent witnesses as to a primitive distinction between ΟΟ and Ω. In the oldest alphabet both would be given by Ο, and the distinction can therefore only go back to the transference of the poems to the later alphabet. The choice therefore lies open to us. If we read χροός we may take the gen. as dependent upon εἶσατο, on the analogy of τυχεῖν and other verbs of *attaining*. In χ 89 we have Ὀδυσῆος εἰείσατο, which is rather different, coming under the category of verbs of *aiming*. ἀλλήλων ἐφίκοντο, N 613, and ὅθι οἱ κατεῖσατο γαίης, Λ 358, are nearer. We

should then have a "vague local" gen., "reached not the region of the flesh." It might seem possible to join χροός as a partitive gen. with πη, but this use, though common enough in later Greek, is hardly Homeric; see on Γ 400 and Λ 358 (cf., however, α 425, β 131, δ 639). It must further be remembered that εἶσατο in the sense "came" shews strong evidence of an initial consonant (see on Δ 138 and Ahrens, *Beitr.*, p. 95). These difficulties and doubts are at once removed if we adopt the Zenodotean χρώς, and take εἶσατο, with Ar., in the sense of ἐφάνη. La R. objects that we should need an imperf., not an aor., as X 324 φαίνεται. But the difference between the two is merely that the aor. means "the flesh never shewed itself," the imperf. "was not visible."

192. For κεκάλυφθ' D gives κεκάλυπτο. La R. plausibly suggests that this may represent an original κεκάλυπτο ὁ δ' ἀσπίδος, altered to remove the (legitimate) hiatus.

196. μετὰ λαόν, ἐν ἄλλῳ μετὰ ἔθνος, Schol. A (cf. H 115, etc.)

197. μεμαότε ἀλκῆς, cf. P 181, ἀλκῆς μάλα περ μεμαῶτα (v. note), and E 732, μεμανῖ' ἔριδος καὶ αὐτῆς.

198. The picture is that of two lions who come upon a goat which has just been run down by hounds, and snatch it away from them, as in Γ 23. Schol. B objects οὐ συμμαχοῦσιν ἀλλήλοις λέοντες, ἀλλὰ τοῦ ἐνὸς ἀρπάσαντος συναρπάζει ὑπαντῶν ὁ ἕτερος, ἐκατέρου τὴν ἀγρὰν εἰς ἑαυτὸν κατὰγοντος. It was apparently for this reason that Zenod. read αἶγε, giving one goat to each lion, but spoiling the appropriateness of the simile. Eust. quotes from Aischylos (fr. 30)

ἀρπάξαντε φέρητον ἀνὰ ῥωπήια πυκνά,
 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῆσιν ἔχοντε, 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δὺν Αἴαντε κορυστὰ
 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου·
 "Ἐκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησιν. 205
 καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 νίωνοιο πεσόντος ἐν αἰνῇ δηιοτήτι,
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 ἦλθε κατ' ἰγνύην βεβλημένος ὀξεί χαλκῷ.
 τὸν μὲν ἐταῖροι ἔνεικαν, ὃ δ' ἰητροῖς ἐπιτείλας
 ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν. τὸν δὲ προσέφη κρείων ἐνοσίχθων 215
 εἰσάμενος φθογγὴν Ἀνδραίμονος νῦν Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμῳ·
 "Ἰδομενεῦ Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαῖ

εἶλκον δ' ἄνω λυκηδόν, ὥστε διπλοὶ λύκοι
 νεβρὸν φέρουσιν ἀμφὶ μασχάλας.

202. This savage practice is rare in H.; see Ξ 496, Σ 176. For Ὀϊλιάδης Zenod. read ἄρ' Ἰλιάδης, following his usual rule; see on M 365. D has κόψεν ὁ Ἰλιάδης.

204. ἐλιξάμενος, "with a swing of his body," whirling himself round to throw the more violently. Others take it to mean "swinging the head" in a circle; cf. ἐπιδινήσας, I' 378. On account of the F of *Feλίσσειν* Heyne (followed by Cobet) reads σφαιρηδὸν δέ μιν ἦκε, comparing for the place of the adv. βοτρυδὸν δὲ πέτονται, B 89. Bekker has conj. σφαιρηδά, on the insufficient analogy of ἀποσταδά, ζ 143, and other adverbs in δά, which are all derived from verbs, not from nouns.

207. νίωνοιο, Amphimachos, son of Kteatos, son of Poseidon; see on Δ 709. The allusion is unusually obscure, as Poseidon was not named above (185).

211. The mention of "a comrade" in general terms is unusual; from the regular Homeric practice we should have expected to hear his name. It is surprising too to find Idomeneus, who in Δ 501 was

among the fore-fighters, and in M 117 was defending the wall, now unarmed; even if he were justified at such a moment in withdrawing from the fight to help a wounded friend, it is hardly to be supposed that he would lay aside his armour. (See Introduction to the book.)

214. ἐς κλισίην, so all MSS. but D and S, which have ἐκ κλισίης, the latter with a variant. It is indifferent whether Idomeneus is described as going to his own hut or coming from that of another. From the strange idea that the ἐταῖρος must be Meriones—who is not wounded—Döderlein and others have got into hopeless difficulties over a perfectly simple passage.

216. For Thoas see B 638, Δ 527. Αἰτωλοῖσιν and δῆμῳ in 218, as well as the place-names which precede, seem to be locative datives, "was king among the Aitolians in all the country of Pleuron and Kalydon." H. G. § 145, n. 1.

219. ποῦ . . . οὔχονται, like Θ 229, πῇ ἔβαν εὐχωλαί, and cf. Υ 83. The taunt is general and not directed specially at Idomeneus, except by implication.

- οἴχονται, τὰς Τρῳσὶν ἀπείλεον νῆες Ἀχαιῶν ; ” 220
 τὸν δ’ αὖτ’ Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠῦδα·
 “ ὦ Θόαν, οὐ τις ἀνὴρ νῦν γ’ αἴτιος, ὅσσον ἐγὼ γε
 γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
 οὔτε τινὰ δέος ἴσχει ἀκήριον οὔτε τις ὄκνω
 εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὕτως 225
 μέλλει δὴ φίλον εἶναι ὑπερμενεί Κρονίωνι,
 νωνύμνους ἀπολέσθαι ἀπ’ Ἀργεος ἐνθάδ’ Ἀχαιούς.
 ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήιος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅτε μεθιέντα ἴδῃαι·
 τῷ νῦν μήτ’ ἀπόληγε κέλευέ τε φωτὶ ἐκάστω.” 230
 τὸν δ’ ἡμείβετ’ ἔπειτα Ποσειδάων ἐνοσίχθων·
 “ Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ’ αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ’ ἡματι τῷδε ἐκὼν μεθήσῃ μάχεσθαι.
 ἀλλ’ ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ’ ἅμα χρὴ 235
 σπεύδειν, αἶ κ’ ὄφελός τι γενώμεθα καὶ δὴ εἶντε.
 συμφερτὴ δ’ ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ’ ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.”

222. νῦν γ’, so Ar.; MSS. omit the γ’. Aristophanes is said by Schol. V to have read νῦν δ’ (i.e. δῆ).

224. ἀκήριον, “lifeless,” “taking the heart out of a man,” as we say. So E 812, cf. A 392, H 100, Φ 466. This sense is peculiar to the Il.; in Od. ἀκήριος is a derivative of κῆρ, not κῆρ, and means “scatheless” (μ 98, ψ 328).

225. ἀνδύεται, “withdraws from,” as H 217, ἀλλ’ οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ’ ἀναδύναι, and ι 377. For the use with acc. cf. A 496, ἀνεδύσετο κύμα θαλάσσης.

227 = M 70. A here reads νῆας Ἀχαιῶν for ἐνθάδ’ Ἀχαιούς.

228. For ἦσθα Bentley conj. ἐσσί, which suits the following ὀτρύνεις, and changes the sentence from a reproach to a compliment.

229. Cf. Δ 516. ὅτε here is the reading of AC and others; vulg. ὅθι, as in Δ (also mentioned as a variant in Schol. A). Zenod. read ὅτις μεθήσῃ πόνοιο.

233. μέλπηθρα, “sport,” only in this connexion (P 255, Σ 179). Cf. ἐλώρια, A 4. Nauck conj. ἐλκηθρα, needlessly.

234. ἐπ’ ἡματι, K 48. μεθήσῃ, subj., a rare form in non-thematic verbs, but cf. δώ-ησι, A 324, ἔ-ησι, ἱ-ησι (H. G. § 82). Fäsi and others write μεθιῇσι as from the

contracted μεθίεω, which is perhaps right. Syr has the aor. μεθέησι.

236. ὄφελος, a word which both in H. and Attic can almost always be translated by our idiomatic “good,” and is almost invariably found in combination with a neuter pronoun, rarely with a neuter adj. (see Lexx.) Here ὄφελός τι = if perchance we may be *any* good, X 513, οὐδὲν σοὶ γ’ ὄφελος, *no* good to thee. But from P 152 ὅς τοι πόλλ’ ὄφελος γένητο we see that the appended adj. or pronoun was originally an acc. of relation, though in later Greek it evidently came to be regarded as agreeing with the noun. Cf. Θ 282 αἶ κέν τι φόως Δαναοῖσι γένηται, where τι is probably an acc., “in any way.”

237. Literally *there is a united prowess (a prowess due to union) even of very sorry warriors*. For this pregnant use of πέλει compare Γ 287 with note. It might be thought possible to make ἀνδρῶν part of the predicate in a quasi-ablatival sense, “a valour of union arises from, is produced by, even sorry men,” on the analogy of αἵματός εἰς ἀγαθοῖο δ 611, cf. also Z 211, π 300; but this use is rare in H. (see H. G. § 148), and the assumption is unnecessary. Ar.

ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν·
 Ἴδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἵκανε, 240
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλίγκιος, ἦν τε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος. 245
 Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦεν
 οἰσόμενος· τὸν δὲ προσέφη σθένης Ἴδομενεὺς·
 “Μηριόνη Μόλου υἱὲ πόδας ταχύ, φίλταθ' ἐταίρων,
 τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δημοτήτα; 250
 ἦέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή,
 ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες; οὐδέ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.”
 τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῶ·
 [“Ἴδομενεῦ Κρητῶν βουληφόρε χαλκοχιτώνων,] 255
 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,
 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,

(*apud* Nikanor) apparently explained *συμφορητή τις ἀνδρῶν ἀρετὴ καὶ τῶν ἀσθενεστάτων, οἷον οὐ μόνον κατὰ ἕνα, ἀλλὰ καὶ κατὰ πλῆθος ἔστι τις ἀρετὴ νοουμένη, καὶ εἰς ἕκαστος ἀσθενὴς ἢ κατ' αὐτόν*, which is the same as that given above. But acc. to *Ap. Lex.* he explained *σφόδρα καὶ κακῶν ἀνδρῶν ἐς ταῦτόν συνελθόντων γίνεται τις ἀρετή*. This seems to indicate a reading *συμπερτῶν*, which would certainly make the construction easier. Zenod. is said to have read *συμπερτὸς δὲ βίη*.

244. ἀρίζηλοι, cf. note on B 318.

245. For *περὶ* Zenod. and Aristoph. read *ἐνὶ*, and for *θεράπων ἐὺς* in the next line *δουρὶ κλυτός*. “Some” had *θεραπωνεύς* as a by-form of *θεράπων*! (Schol. A).

249. According to the legend Molos was a son of Deukalion, so that Idomeneus was the uncle of Meriones. Of this relationship there is, however, no trace in H. Molos is mentioned again only in K 269.

252. ἀγγελίης, for the question whether this is a nom. or genitive see note on Γ 206. The Schol. A here is imperfect, and we do not know whether Zenod. took ἀγγελίης as a causal gen., or, which is perhaps more probable, read ἀγγελίην as in O 640. Nauck proposes *τιν' ἀγγελίην*,

which is perfectly simple, and only requires a foundation. Those who regard ἀγγελίης as a gen. differ as to whether *τευ* agrees with it, or is a neuter or masc. depending on it.

253. ἦσθαι, “sit idle” in pregnant sense, as often, e.g. A 134, etc.

255. Om. by all the best MSS. (ACD Syr Townl.)

256. *τοι* clearly means that Meriones is going to the hut of Idomeneus, not to his own, as would appear from 168; and with this the answer of I. and the words of 268 harmonise, as well as the use of *εἰ*. This change of purpose, though a small detail, is not quite like the usual Epic style.

257. The sudden change from plur. to sing. has given much offence. Schol. A quotes Eur. *Ion* 390, *κωλυόμεσθα μὴ παθεῖν ἃ βούλομαι* (and so 1250-1, *Tro.* 904, etc.) He adds that some read *κατέαξα μὲν*, but the *μὲν* is clearly out of place. Bentley conj. *κατέαξά μοι*, which is hardly more satisfactory. Schol. A also says *πληθυντικῶ ἐνικὸν ἐπήγαγεν Αἰολικῶς*. In explanation of this strange statement Thiersch would read *κατεαξάμεν*, as a supposed Aeolic form of the 1st sing. *κατεαξάμην*, but he has found no followers (see Curtius, *Vb.* i. 87). It is

ἀσπίδα Δηιφύβοιο βαλὼν ὑπερηνορέοντος.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦ'δα·

“δούρατα δ', αἶ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις 260

ἑσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα,

Τρώια, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ οἶω

ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν·

τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι

καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.” 265

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦ'δα·

“καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηὶ μελαίνῃ

πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἐλέσθαι.

οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,

ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270

ἵσταμαι, ὅπποτε νεῖκος ὀρώρηται πολέμοιο.

ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτῶνων

λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἶω.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦ'δα·

“οἶδ', ἀρετὴν οἶός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275

εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι

ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,—

therefore necessary to accept the text, though the instances in H. of the 1st plur. for sing. are not very common (cf. O 224, κ 99, ν 358).

260. δ' seems here to stand for δῆ rather than δέ, and so perhaps I 229; cf. H. G. § 350. καί . . . καί are found again in correspondence only in 636 and Ω 641 in H. The meaning evidently is “not only one,” as you say (τ, 256), “but twenty.” For εἴκοσι as a hyperbolical expression for a large number cf. X 349, μ 78, ι 241.

261. ἐνώπια, see on Θ 435. The huts in the Greek camp are as usual spoken of in the same terms as permanent houses.

262. ἀποαίνυμαι, I am wont to take. The verb varies between this form and ἀπαίνυμαι (P 85, O 595) like ἀποαίρεο A 275 by the commoner ἀφαιρεῖσθαι. οὐ γὰρ οἶω may perhaps be taken as a modest expression, “I do not think that I stand far off when I fight;” and this is to some extent supported by Meriones' use of the word φημί below (269). But it is rather more Homeric to understand “I have no mind, I do not care to stand far off;” as in A 170, 296, ἐν πρώτοισιν οἶω ἔμμεναι, θ 180.

266-294 is a passage which has aroused general suspicion, so inappropriate does this verbose vaingloriousness seem at so critical a moment. Beyond this general “subjective” difficulty, however, there is no serious cause of offence, if we except 268, which is very strange, as we should have supposed that Meriones and Idomeneus, so closely connected in every way, must have had huts near together. The only linguistic difficulties which even Fick finds are the scansion of οἶος 275, πονεύμενος an Ionic form 288, and λέγεσθαι, λεγώμεθα in the sense of “talk,” which recurs only in passages which he regards as late. There is therefore little reason for athetizing it, unless we cut out the whole scene between Meriones and Idomeneus; the more so as the very vivid and vigorous passage 276-287 does not look like the work of an interpolator.

267. The use of παρά is curious; hence Död. conj. πάρα τ' ἐν. We might simply write πάρα and take κλισίῃ by itself as a locative dat.; but the position of τε seems to require that παρά should be taken closely with the following substantive, as A 329. It is possible that the common phrase παρὰ νηὶ has attracted

ἐνθ' ὃ τε δειλὸς ἀνὴρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη,
 οὐδέ οἱ ἀπρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 280
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κῆρας ὀιομένῳ, πάταγος δέ τε γίγνεται ὀδόντων·
 τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρῶς οὔτε τι λήν
 ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
 ἀρᾶται δὲ τάχιστα μιγήμεναι ἐν δαὶ λυγρῇ—
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 εἴ περ γάρ κε βλῆο πονεύμενος ἢ τυπείης,
 οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειεν 290
 πρόσσω ἰεμένοιο μετὰ προμάχων ὀαριστύν.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς
 ἐσταότες, μή πού τις ὑπερφιάλως νεμεσῇσῃ·
 ἀλλὰ σύ γε κλισίηνδε κιὼν ἔλευ ὄβριμον ἔγχος."

κλισίη by a sort of hendiadys, meaning "in my hut beside my ship."

269. οὐδέ γὰρ οἰδέ, B 703; for the periphrastic perf. *λελασμένον ἔμμεναι* cf. on Z 488.

271. ὀρώρηται, a subj. of the thematic perf. ὀρώρεται τ 377, 524 (H. G. § 27 *fin.*)

275. The scansion of οἶος as ~ recurs in Σ 105, η 312, υ 89; cf. *ἐμπαιος* as a dactyl, υ 379, and note on I 408 (H. G. § 384). λέγεσθαι, "to tell over," talk about, as 292, B 435. In the next line it is of course passive, "if we were being told off." The apodosis to 276 is postponed till 287 by the unusually long parenthesis, 279-286.

278. This verse has all the appearance of a gloss on the preceding—a correct one, but terribly flat. Ahrens took offence at τε remaining short before δειλός (*δφειλός*) and proposed *ἐνθα δειλός*, Christ *ἐνθ' ὅς δειλός*. This is, however, unnecessary in so suspicious a verse; the more so as Hartel has shewn that δF never lengthens a vowel in thesis (see H. G. § 394).

279. χρώς, the outward appearance of the flesh, complexion; cf. P 733, φ 412, π 182 καὶ τοι χρῶς οὐκέθ' ὁμοῖος, λ 529 ὡχρήσαντα χροῖα κάλλιμον.

281. μετοκλάζει μετακαθίζει ἐπ' ἀμφοτέρους πόδας· ὁκλαῖ γάρ ἐστι τὸ ἐπὶ γόνυ. ἀμφοτέρους evidently means "first one and then the other."

285. ἐπειδὰν is the reading of all MSS., but does not recur in H., and seems to be a late form. Hence most recent edd. substitute the Epic *ἐπεὶ κεν* after Bekker or *ἐπὶν δὴ* after Thiersch. πρῶτον, elsewhere always *πρῶτα* or *τὰ πρῶτα* after *ἐπεὶ*, in the sense "when once"; see on A 235. For the whole situation compare Odysseus' description of Neoptolemos in the λόχος of the wooden horse, λ 523 ff.

287. ὄνοιτο, sc. *τις*, but the omission of the word is curious; hence Bentley conj. οὐδέ *τις* ἔνθα, to which Axt has added *τεόν κε*. This, however, is hardly necessary. Cf. X 199.

288. βλῆο, so Cobet (*M. C.* p. 323) supported by C (*βλῆο*) for the *βλείο* of all other MSS., which cannot be right, as the η of the aor. stem represents α, not ε. The subjunctive is *βλήεται*. Curtius's remark (*Vb.* ii. 100) that the short vowel regularly occurs in these opt. forms (*γνοίην, σταίην, ἀλοίην*, etc.) would lead us to *βλαῖο*, on the analogy of *τλαίην*, which appears to be the only other opt. among these aorists with metathesis (see Curtius, *Vb.* i. 194). *πονεύμενος*, in stress of war, O 447, etc. εἴ πέρ κε with opt. here has been doubted, and Thiersch proposed *καί* for *κε*. But Lange has shewn (EI p. 503) that *κε* alone is right.

291. ὀαριστύν, an oxymoron, see note on Λ 502.

292 = Υ 244; and see on B 435.

ὥς φάτο, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηι 295
καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
οἶος δὲ βροτολοιγὸς Ἄρης πολεμόνδε μέτεισιν,
τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβῆς
ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300
τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον
ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τώ γε
ἔκλυον ἀμφοτέρων, ἑτέροισι δὲ κῦδος ἔδωκαν·
τοῖοι Μηριόνης τε καὶ Ἰδομενεὺς ἀγοὶ ἀνδρῶν
ἦσαν ἐς πόλεμον κεκορυθμένοι αἴθοπι χαλκῷ. 305
τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν·
“ Δευκαλίδη, πῇ τ' ἄρ μέμονας καταδύναι ὄμιλον;
ἦ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἦ ἀνὰ μέσσους,
ἦ ἐπ' ἀριστερόφιν; ἐπεὶ οὐ ποθι ἔλπομαι οὕτως
δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιούς.” 310
τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤδα·

297. μεμηλώς, so 469 and E 708 (where see note). These are the only instances in H. where this verb is used of the subject, instead of the object, of care or anxiety, though the use is not uncommon in Trag. (always with the gen.)

299. For the personification of Φόβος cf. Δ 440, O 119.

301. The transition from the strict simile to this descriptive passage, which has nothing to do with the comparison, produces a somewhat harsh effect, especially as the pres. θωρήσσεσθον again gives way to the aor. of simile in 303. (In any case θωρήσσεσθον cannot be an imperf., as some have thought, for that tense has no place in a simile, though the form alone is not decisive, H. G. § 5, note 1.) There seems therefore not to be any reference to a particular mythological event, as we should suppose; the idea must be that in the perpetual wars of two neighbouring tribes on the Thracian borders, Ares often goes to battle, taking now one side, now the other. According to Apollodoros the Ephryoi inhabited the later Krannon in Thessaly; while the Phlegyes (or Phlegyai) were a race of brigands who harassed the Thebans and ultimately captured Thebes (Pherekydes in Schol. A. See also *Hym. Apoll.* ii. 100, Pausanias ix. 36, and Schol. Pind. P. x.

85). Thus the passage is decidedly obscure, and Hoffmann, Döderlein, and others, have good excuse for suspecting its authenticity. It may be added that the Thracian connexions of Ares (*Gradivum patrem, Geticis qui praesidet arvis*, Virg. *Aen.* iii. 35) reappear in H. only in the late passage θ 361, and are possibly taken from post-Homeric mythology.

307. Δευκαλίδη, son of Deukalion; so also 451, M 117, P 608. It is from a shorter form of the name, as in T 392 Ἀλκιμος seems to be the same as Ἀλκιμέδων. Fick regards these forms as familiar shortenings (Koseformen) of the full name. Cf. Ἀνθεμίδης, Δ 488, H. G. § 129.

308. ἐπὶ goes with the locative, as elsewhere, “at the right”; the later ἐπὶ δεξιᾶς.

310. δεύεσθαι πολέμοιο, to fall short of the war, is exactly our “to be unequal to the contest.” For this use of δεύεσθαι compare P 142, μάχης ἄρα πολλὸν ἐδέεο, Ψ 670, ἥ οὐχ ἅλις ὅττι μάχης ἐπιδύομαι; φ 185, πολλὸν δὲ βίης ἐπιδενέες ἦσαν. Ω 385 οὐ μὲν γάρ τι μάχης ἐπεδένετ' Ἀχαιῶν is different. οὕτως, so much as on this wing. The (Greek) left is always represented as the scene of hot conflict; see Δ 498, etc. There is no case in the Iliad where fighting on the right is mentioned.

“ νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἶαντές τε δὺν Τεϋκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·

οἳ μιν ἄδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο

315

[“Εκτορα Πριαμίδην, καὶ εἰ μάλα καρτερὸς ἐστίν].

312. ἀμύνειν εἰσὶ as 814, I 688, etc.

315. The other passages which bear upon this line are ε 290 ἀλλ' ἔτι μὲν μιν φημι ἄδην ἐλάαν κακότητος, T 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. It seems clear therefore that πολέμοιο here goes with ἄδην ἐλόωσι, not as might appear at first sight with ἐσσύμενον; although in δ 733 καὶ ἐσσύμενός περ ὁδοῖο the part. evidently goes with the gen.; cf. also Λ 717 μάλ' ἐσσύμενους πολέμειν, and δ 416. Against these must be set a large majority of cases where ἐσσύμενος is used absolutely (e.g. 787), so that we need not hesitate to assume the same use here. For a similar ambiguity compare Ω 404 ἴσχειν ἐσσύμενους πολέμου, N 630 σχήσεσθε καὶ ἐσσύμενοί περ Ἀρηος. Nikanor gives both alternatives, ἦτοι συναπτέον ἐσσύμενον πολέμοιο, ἀντὶ τοῦ ὠρμημένον εἰς τὸν πόλεμον, ἢ τὸ ἐξῆς ἐστὶν ἐλόωσι πολέμοιο, καθὼ διασταλήσεται (διαστολή is a slight division, less than a stop, to shew that two words do not belong together) βραχὺ τὸ ἐσσύμενον ἀπὸ τοῦ πολέμοιο. Ar. rightly declared for the latter alternative, as appears from Aristonikos, ἔστι δὲ τὸ ἄδην ἐλόωσιν ἀντὶ τοῦ κορεσθῆναι αὐτὸν ποιήσουσι τοῦ πολέμου καὶ περ προθυμίαν ἔχοντα: while Zenod. read πολέμειν, which must be taken with ἐσσύμενον. There is more difficulty on the phrase ἄδην ἐλάαν itself. Didymos remarks upon it κατ' ἑνία τῶν ὑπομνημάτων (see on H 95) “οἳ μιν ἄδην ἐάσουσιν” ὃ ἐστὶ κορέσουσιν· καὶ ἐπὶ τοῦ Ποσειδῶνος “ἀλλ' ἔτι μὲν μιν φημι ἄδην ἐλάαν κακότητος” διὰ τῶν δύο αα παρέκειτο “ἐάαν.” For this verb ἐάαν to *sate* there is no other evidence (see on T 402), nor are we justified in adopting it, as it is neither linguistically explicable nor can we estimate the authority on which Ar. was inclined to read it. Indeed the mention of the ὑπομνήματα, which seem to have been mere notes, not deliberately published opinions, makes it probable that the verb was no more than a conjectural suggestion based on a wrong interpretation of ἔωμεν in T 402. We must then accept and explain the text as it stands. The question arises whether

πολέμοιο is a gen. after ἄδην or not. Some have taken it as a local gen., “to chase him to his heart's content *through the battle*.” But this local use of the gen. is very limited (see H. G. § 149), and is nowhere else used except with words which have a purely local sense (πεδίοιο, etc.) It would seem then that we must take it as a gen. after ἄδην. But here again Homeric analogies fail us. ἄδην occurs, beyond the phrases already quoted, only in E 203 in H.; and the similar ἄλῃς never takes a gen. (see on Φ 319), common though the construction is in later Greek. On the other hand, it would seem that the consciousness of ἄδην as originally an accus. can never have been quite lost, cf. ἄδην εἶχον κτείνοντες, Herod. ix. 39, ἄδην ἐλειξεν αἵματος, *Agam.* 828. It is therefore best to admit this use here, and regard ἄδην as a substantival adverb “governing” πολέμοιο. Some have even proposed to take it as a real substantive, the acc. expressing the *terminus ad quem*, for which Heyne well compares Τυρταῖος, *El.* ii. 10, ὦ νέοι, ἀμφοτέρων δ' ἐς κόρον ἡλάσατε. But this use of the acc. in H. is not sufficiently elastic for such a conclusion (cf. H. G. § 140 (4), *note*). It seems impossible to attain a completely satisfactory explanation of the phrase; and the variation of reading quoted from Ar. may possibly indicate that ἐλάσαι represents some lost verb which we cannot now discover. With respect to the breathing, ἄδην or ἄδην, it may be remarked that the best MSS. give the former with very few exceptions. Ar. however preferred the rough breathing, which is undoubtedly more correct, as representing the original *s* of root *sa* to satiate.

316. This line is omitted by ACD Townl., the four best MSS., and can therefore hardly be anything but a very late interpolation. Still the omission of the name of Hector is very strange, as he has not even been mentioned in the preceding speech, or indeed since 205. καὶ εἰ is metrically impossible; Bentley conj. εἰ καί, on the analogy of

αἰπύ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. 320
 ἀνδρὶ δέ κ' οὐκ εἵξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν,
 χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῇ ῥηξήνορι χωρήσειεν
 ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἔστιν ἐρίζειν. 325
 νῶιν δ' ὦδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὄφρα τάχιστα
 εἶδομεν, ἥε τῷ εὐχος ὀρέξομεν ἥε τις ἡμῖν."

ὥς φάτο, Μηριόνης δὲ θοῷ ἀτάλαντος Ἀρηι
 ἦρχ' ἔμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ἥ μιν ἀνώγειν.

οἱ δ' ὥς Ἰδομενεῖα ἴδον φλογὶ εἵκελον ἀλκῇν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
 κεκλόμενοι καθ' ὁμίλον ἐπ' αὐτῷ πάντες ἔβησαν.
 τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρυμνῇσι νέεσσιν.
 ὥς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἥματι τῷ, ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335

E 410, a certain correction if it were worth making in a spurious verse.

317. αἰπύ, only here in the metaphorical sense, "difficult." ἐσσεῖται, for this form of the fut. see H. G. § 64, Curtius, *Vb.* ii. 294, G. Meyer, *Gr.* § 541. πεσέονται is the only other Homeric instance. χεῖρας ἀάπτους, v. A 567.

319. ὅτε μή, "unless"; Ξ 248, Π 227, π 197, ψ 185. Cf. also ὅτε without μή, ε 189, λ 375, ν 390. The idea of conditionality is given, not by the particles, but by the concessive opt., "granting we put aside the idea (this is the sense of μή) that Ζ. might cast." The ὅτε is added to bring this concession into a temporal relation with the preceding clause, and might thus be expressed, "at the same time granting," etc. (See L. Lange, *EI*, p. 465.) So in 322 the opt. is again concessive, "admitting that such a one were mortal"; there is not, as commonly assumed, an "attraction of the mood" to εἵξειε. For Δημήτερος ἀκτὴν cf. A 631.

325. αὐτοσταδίῃ, ἀπαξ λεγόμενον, "in standing, stationary" fight, in holding his ground, as opposed to chasing a flying foe (ποσὶ). Cf. αὐτοσχεδίῃ O 510, and σταδίῃ 314, etc.

326. νῶιν, a very strange expression. It appears that Meriones and Idomeneus are suddenly regarded as being in a chariot, of which we have heard nothing before; νῶιν must be an ethical dative, and ἔχε mean *drive*: "As for us, drive to the left." But this use of the dat. can hardly be paralleled. For ἔχειν, without an object = to drive, cf. Π 378, Ψ 422, etc. There is no clear instance of its use in the sense "go" (on foot), unless such can be inferred from the intrans. use of ἔσχεν (520) "held its way." This also leaves νῶιν unexplained. ὦδε, apparently "here," in spite of the canon of Ar. that it means only "thus" in H.; Σ 392.

331. For δαιδαλέοισιν Schol. A mentions a variant μαρμαίροντας, as Π 279, q.v.

332. For αὐτῷ Bentley conj. αὐτῶ, which is plausible though not necessary, as ἐπὶ with dat. is very common after verbs of motion (H. G. § 198 *fin.*), and Meriones has been relegated to a subordinate place by the preceding line.

334. σπέρχωσιν, the act. seems to recur (till quite late times) only in γ 283, *Hymn. Hom.* xxxiii. 7, always in this phrase. The mid. is, of course, common in H. and later.

οἳ τ' ἄμυδις κονίης μεγάλην ἰστᾶσιν ὁμίχλην,
ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὅξει χαλκῷ.

ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησιν
μακρῆς, ἃς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340

αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων
θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
ἐρχομένων ἄμυδις. μάλα κεν θρασυκάρδιος εἴη,
ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

τῷ δ' ἀμφὶς φρονέοντε δύω Κρόνου υἱε κραταιῷ 345
ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.

Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐδ' ὃ γε πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιικὸν Ἰλίοθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ υἱέα καρτερόθυμον. 350

Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
λάθρη ὑπεξαναδὺς πολιῆς ἀλός· ἤχθετο γάρ ῥα
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἧ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,

339. Cf. ἔγχεσι πεφρικυῖαι, Δ 282, and Virgil's *ferreus hastis Horret ager*.

340. ἄμερδεν, "blinded," as θ 64, ὀφθαλμῶν μὲν ἄμερσε, probably distinct from ἀμέρσαι Π 53.

343. For the frank hatred of war which is characteristic of H. see note on Δ 222, and for the introduction of the imaginary spectator, Δ 539, etc.

345. The following passage—to 360—seems somewhat out of place; there appears to be no other case of such a lengthy and superfluous recapitulation in H. Perhaps it may have originally formed the proem to this book, and been superseded by the more elaborate passage which now begins it. On the other hand the imperf. ἐτεύχετον implies a relation with what has gone before; hence it has been also suggested that we have here the original introduction to the Διὸς ἀπάτη in the next book. It is noteworthy that the entire MS. authority is for τετεύχετον (so AD) or τετεύχατον. The former seems to be meant for an aor., though this is not possible, on account of the stem-vowel; it could at most be a thematic pluperf., which is, of course, the same thing as an mperf. The perf. is quite out of place in this connection, and was long ago

corrected by Clarke. (A gives ἐτεύχετον as a variant, but there is no other authority for it.) For the termination -ετον in the 3d dual of a historical tense see H. G. § 5, *ad fin*.

347. μὲν ῥα, so AC with Ar.; vulg. μὲν ἄρα, which is more usual.

349. For ὀλέσθαι C has ὀλέσσαι, which is equally good. The next line was athetized by Ar. as a superfluous repetition of κυδαίνων above.

351. ὀρόθυνε, Zen. and Aristoph. read ὤτρυνε. In either case the tense must be the imperf., *had aroused*, the aor. participles meaning "by entering among them on rising from the sea." Thus taken the passage is a mere recapitulation, not a fresh account of P.'s appearance—a supposition on which some, with hardly sufficient ground, have based their objections to the passage. The difficulty lies in the whole character of the digression, or regression, not in particular phrases. Even λάθρη is not inconsistent with 31-38, as it may be implied in the fact that he leaves his chariot before coming to land.

353 = 16. δαμναμένους, for the acc. of the participle after ἄχθομαι see H. G. § 140 (3).

354. πάτρη is elsewhere always used

ἀλλὰ Ζεὺς πρότερος γηγόνει καὶ πλείονα ἤδη. 355
 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινεν,
 λάθρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.
 τῷ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 ἔνθα, μεσαιπόλιός περ ἐὼν, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσεν.
 πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,

in a purely local sense, "home" or "birthplace." But the gods of H. are remarkably free from any local connexion; we certainly could not say where their home or birthplace was; as for their dwelling, Poseidon's was the sea rather than Olympus the home of Zeus. The word therefore seems here to have the more abstract sense "parentage," a specialization of the vaguer γένος.

358-360. The two gods pull the ropes of strife alternately for both parties, *i.e.* the course of the battle under their alternate influence runs for either side in turn. The metaphor is that of the gods pulling the armies backwards and forwards by invisible ropes—see on H 102 (where reference should have been made to M. and R.'s discussion of the word πείραρ on μ 51). ἐπί is best taken with τάνυσσαν, ἀμφοτέροισι being an ethic dative. For the assumed sense of ἐπαλλάσσειν = to alternate, cf. σκήπτρα . . . ἀλλάσων ἔχειν, Eur. *Phoen.* 74, and other more or less similar instances in the Lex. This gives a quite satisfactory sense; but the interpretation of the passage has been much perplexed by various readings and the corruption of the Scholia. In 358 all MSS. but two have τοί (οί D, τῷ L), and Did. says τοί· οὕτως Ἀριστοφάνης, ἄλλοι δὲ οἱ δ' ἔριδος. This is obviously imperfect, as the reading of Ar. is not mentioned; Did. never includes it under an anonymous ἄλλοι. Schol. V is also imperfect, but from Schol. Townl. it appears that τῷ was the reading of Ar., τοί of Aristoph. Further, in the next line there was a variation between ἀμφοτέροισι (so all MSS.) and ἀλλήλοισι (διχῶς Ἀρίσταρχος, Did.) This variation indicates an entirely different explanation, in which τοί and ἀλλήλοισι took the place of τῷ and ἀμφοτέροισι (the vulg. τοί . . . ἀμφοτέροισι being conflated from the two).

τοί now means the two parties, Greeks and Trojans, and the metaphor is taken from the "tug of war"; the two sides are regarded as having hold of a rope and pulling one another backwards and forwards. This is in itself intelligible; the objections to it are (1) that the metaphor of rope-pulling in battle elsewhere always indicates divine interference; (2) that the reading ἀλλήλοισι has very weak support. (In the ordinary reading τοί might be understood of Zeus and Poseidon; but the dual is far more Homeric in this sense.) Another explanation of ἐπαλλάξαντες was adopted by Ar.: Zeus and Poseidon "knotted together a rope of strife and a rope of war and stretched them over both parties," τὸν πόλεμον τῇ ἔριδι συνέδησαν . . . ὥσπερ οἱ τὰ ἄμματα ποιοῦντες, Did. τῷ δὲ ἐπαλλάξαι ἐπὶ τοῦ συνάψαι χρῶνται καὶ τῶν περὶ λόγων τινές, πλεονάζει δὲ Ἀριστοφάνους ὁ μουσικὸς ἐπηλλαγμένα λέγων τὰ συνημμένα, Schol. A. This is needlessly artificial and perplexing, even if grammatically defensible. ἔρις and πόλεμος are synonymous, and there is no point in contrasting them.

361. μεσαιπόλιος, "half-grey," grizzled; cf. χιτῶν πυρφυροῦς μεσόλευκος, Xen. *Cyr.* 8, 3, 13, purple shot with white; μεσοπόρφυρος in Plutarch. The first part of the compound is apparently a fem. locative; Curtius, *Et.* no. 469, compares the adverbial use of ἰδίᾳ, δημοσίᾳ, etc.

363. ἔνδον ἐόντα, apparently *being* (a guest) *within the walls of Troy*, a rather strange expression. In O 438 we have Κυθηρόθεν ἔνδον ἐόντα, which is more natural, as it is followed by ἐν μεγάροισιν. A truly wonderful variant is given by Didymos, ἐν τῇ Ἀργολικῇ Ἐκάβης νόθον υἱὸν ἐόντα· καὶ τάχα ἂν εἴη ἀμάρτημα, κατ' ἀγνοίαν τῆς Καβήσου (to judge from the various conjectural sites given by Schol. V, ignorance of

ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθειν,
 ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365
 Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
 τῷ δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο καὶ κατένευσεν
 δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσθήσιν πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
 καὶ βάλεν ὕψι βιβάντα τυχῶν· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε·
 “Ὅθρυνεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτεὸν δὴ πάντα τελευτήσεις, ὅς' ὑπέστης 375
 Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
 Ἄργεος ἐξαγαγόντες, ὀπιέμεν, εἴ κε σὺν ἄμμιν
 Ἴλιον ἐκπέρσης, ἐν ναιόμενον πτολίεθρον. 380
 ἀλλ' ἔπευ, ὅφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμφῳ, ἐπεὶ οὐ τοι ἐδνῶται κακοὶ εἶμεν.”

Kabesos was not confined to Argolis). It is hardly necessary to say that illegitimate sons are ascribed by H. to ladies of high degree only when the father is a god; nor did Homeric Greeks, like those of Alexandria, marry their half-sisters. A still stranger reading mentioned by the Scholia is “ἐνδονέοντα, κεκινημένον.”

364. μετὰ κλέος, as A 227. Ar. read κατὰ κλέος, for which cf. Pindar, P. iv. 125, ἤλυθον κατὰ κλέος.

365. εἶδος ἀρίστην, a compliment paid also to Laodike in Γ 124, Z 252. The old critics appear to have puzzled themselves over this supposed inconsistency, some actually taking εἶδος here to mean τὴν εἶδον, knowledge of prophecy (which, as the Scholia B rightly remark on Ω 699, the Homeric Cassandra does not possess)!

366. ἀνάεδνον, see on I 146. He boastfully promises a victory in place of the usual bride-price. So David promises to slay 100 Philistines as the price of Saul's daughter, 1 Sam. xviii. 25. Virgil introduces Coroebus under similar circumstances, *illis ad Troiam forte diebus Venerat insano Cassandrae accensus amore, Et gener auxilium Priamo Phrygiibusque ferebat*, Aen. ii. 342.

371. ὕψι βιβάντα, cf. Γ 22 μακρὰ

βιβάντα. The phrase of course portrays his boastful, swaggering character. *τυχῶν* is absolute as often, the acc. being governed by βάλε.

374. αἰνίζομαι, “I praise, compliment” you; a word recurring only in the repetition of this phrase in θ 487. Zenod. read αἰνίσσομαι, and there was a further variant αἰνέζομαι, both of which must have been taken in the same sense, though it is not clear whether Zenod. regarded his form as a pres. or a future. There does not seem to be much to choose between the two. If it is pres. εἰ τελευτήσεις will mean “if you are going to fulfil.” Cf. Curtius, *Vb.* ii. 372.

381. ἔπευ, perhaps better ἔπε, which was read by Ar. in K 146, though there is no mention of any variant here. συνώμεθα, come to terms (*συνήμι*, H. G. § 81, a doubtful contracted form). Fick suggests *συνήμεθα*, with the regular subj. lengthening, from *συνέμεθα*. But this could only be on a false analogy, -ε- being here the verb-stem, not the thematic vowel. Menrad (p. 159) conj. *συνειώμεθ' ὠκυπόροισι*. Ar. wrote *συνώμεθα*, with interaspiration, and so *συνήμοσνας*, “agreements,” X 261.

382. ἐδνῶται, *matchmakers*, go-between to arrange marriages; a func-

ὥς εἰπὼν ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
 ἥρως Ἴδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
 πεζὸς πρόσθ' ἵππων· τὼ δὲ πνείοντε κατ' ὤμων 385
 αἰὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔτο θυμῷ
 Ἴδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
 λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν.
 ἥριπε δ', ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωῖς
 ἢ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς,
 βεβρυχῶς κόνιος δεδραγμένος αἵματοέσσης.
 ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἥς πάρος εἶχεν,
 οὐδ' ὁ γ' ἐτόλμησεν δηίων ὑπὸ χεῖρας ἀλύξας 395
 ἄψ ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἥρκεσε θώρηξ
 χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου,
 ἵππους δ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς 400
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.

tion which is fully recognized in many communities, civilized as well as savage, to the present day. Though there is no other trace of it in H., yet the existence of the broker is a natural outcome of the commercial view of marriage implied in the existence of ἔδνα.

384. Asios now appears, unlike the other Trojans, with a chariot. The description of his attack on the wall in M 110-174 accounts for this, and indeed appears to have been interpolated there for the purpose. If the original μάχη ἐπὶ ταῦς ναυσὶν knew nothing of a wall, but only described a gradual driving of the Greeks along the plain up to their ships, then the casual mention of a chariot among the footmen would be nothing remarkable. It may be mentioned that one MS. gives Ἄσσιος, which is adopted by Fick as a local name from the town of Assos. For ἦλθεν ἀμύντωρ of MSS. Ar. read ἦλθ' ἐπαμύντωρ, a compound like ὑφηνίοχος in Z 19, q.v.

385. πνείοντε κατ' ὤμων, cf. P 501, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους, ἀλλὰ μάλ' ἐμπνείοντε μεταφρένῳ. It is not necessary to suppose with Schol. B that this precaution τὸ ἔτοιμον τῆς φυγῆς καὶ τὴν δειλίαν δηλοῖ.

389-393 = II 482-6. ἀχερωῖς, said to be the λεύκη or white poplar (see Pausanias v. 14, 2). It is the finest tree which grows in modern Greece.

391. νήιον, cf. Γ 61, ἀνέρος δς ῥά τε τέχνη νήιον ἐκτάμνησιν. There is perhaps an intentional assonance in νήιον νεήκ.

393. βεβρυχῶς, *bellowing*, as P 264, μ 242, etc. Only the perf. forms are found in H. δεδραγμένος, cf. ἔλε γαῖαν ἀγοστῶ, Λ 425.

394. ἐκ . . . πλήγη, cf. σ 231, ἐκ γάρ με πλήσσουσι, Σ 225 ἡνίοχοι δ' ἐκπληγεν.

395. ἐτόλμησεν, he had not the determination, presence of mind, to run the momentary risk of turning. One MS. (L) has ἀλύξαι . . . στρέψας, which is equally good. It is Antilocho who takes advantage of the unfortunate driver here as in E 580.

399 = E 585, from the same passage, with the exception of the omission of γ' after ὁ. Didymos expressly says that Ar. read αὐτὰρ ὁ ἀσθμαίνων, χωρὶς τοῦ γε, and there can be no doubt that the omission is right; for the end of the first foot is one of the places where hiatus is permitted. It is naturally probable that he omitted it also in E.

Δηίφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἴσῃ, 405
 τὴν ἄρ' ὃ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄυσεν
 ἔγχους· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφήκεν, 410
 ἀλλ' ἔβαλ' Ἰππασίδην Ὑψήνορα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 Δηίφοβος δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 “οὐ μὰν αὐτ' ἄτιτος κεῖτ' Ἀσιος, ἀλλὰ ἔφῃμι
 εἰς Ἀιδὸς περ ἰόντα πυλάρταο κρατεροῖο 415
 γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὅπασα πομπόν.”
 ὥς ἔφατ', Ἀργεῖοισι δ' ἄχος γένετ' εὐξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 ἀλλ' οὐδ' ἀχνύμενός περ ἐοῦ ἀμέλησεν ἐταίρου,
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψεν. 420

406. For **ὃ γε** A Ambr. read **ὃ γ' ἐν**, which hardly makes sense. **νώροπι**, B 578.

407. **δινωτὴν**, see note on Γ 391. The word here may refer not only to the circular form of the layers of hides and metal, but possibly also to concentric circular rings as ornaments on the surface of the latter. The nature of the **κανόνες** is not certain. Some have supposed them to be metal rods serving for the attachment of the ends of the **τελαμών**, others see in them rods serving to keep the layers of hides stretched. In this case they will be identical with the **ῥάβδοι** as explained on M 297. The most usual explanation is that they served as handles, the Attic **πόρπακες**. The difficulty with this is that **κανών** always means a *straight* rod, while the handles of a shield must have been rings or loops. The invention of handles was ascribed to the Karians, and the use of them is never clearly mentioned in the Iliad. The question must then be left open; the only other place where the **κανόνες** of a shield are mentioned is unfortunately spurious (Θ 193). See also Helbig, *H. E.* pp. 324-6, where the last explanation is defended.

408. **ἐάλη**, *shrank together*, Virgil's *se collegit in arma*. So II 403, Γ 278.

409. **καρφαλέον**, like **ἀδον αὐτενν**, M 160, etc. **ἐπιθρέξαντος**, this aor. form occurs only here in H., though we have the derived iterative **θρέξασκον** in Σ 599.

414. **ἄτιτος**, but **ἄτιτος** Ξ 484; **ἀντιτος** and **παλίντιτος** always have **ι**. This form is analogous to **λυτός**, **στατός**, etc. The long **ι** is harder to explain; perhaps it may come under the analogy of verbals like **ποιητός**. Cf. also **κλιτός** by **κλιτός**, **κρίμα** by **κριτός** (see Curtius, *Vb.* ii. 365). (The verb **τίω** itself appears with both **ι** and **ι̇**. Where the vowel is long, however, we ought rather to write **τείω**, as appears from the inscriptions, **ι̇** being the weak, **ει** the strong stem-vowel, as in **λεπ**, **λειπ**. Curtius, *Vb.* i. 225, G. Meyer, *Gr.* §§ 115, 499.)

415. **πυλάρταο**, see on Θ 367.

420-3 = Θ 331-4. It seems unlikely that the lines are genuine in both places; and though the general character of Θ would lead us to suppose that they are borrowed there, in this case the presumption appears to be wrong. For here the words **βαρέα στενάχοντα** are out of place, as Hypsenor is clearly supposed to be dead on the spot. Deiphobos evi-

τὸν μὲν ἔπειθ' ὑποδύντε δῶν ἐρίηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα·
 Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα, ἔτετο δ' αἰεὶ
 ἢ τίνα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι 425
 ἢ αὐτὸς δουπήσai ἀμύνων λοιγὸν Ἀχαιοῖς.
 ἔνθ' Αἰσυνήταο διοτρεφέος φίλον υἱόν,
 ἦρ' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαιος,
 πρεσβυτάτην δ' ὥπυιε θυγατρῶν Ἰπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 ἐν μεγάρῳ· πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί· τούνεκα καὶ μιν
 γῆμεν ἀνὴρ ὠρίστος ἐνὶ Τροίῃ εὐρείῃ.—
 τὸν τόθ' ὑπ' Ἰδομενῇι Ποσειδάων ἐδάμασσαν
 θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435

dently thinks so (416), and it would be quite unlike the Epic style to represent him as mistaken without explicitly saying so. It was evidently in order to avoid this difficulty that Ar. (followed by A and the text of Eustathios) read στενάχοντε. But the phrase βαρέα στενάχων is used in the Il. only of wounded warriors (538, Ξ 432). It is true that it is applied four times in the Od. to mental pain (ε 420, etc.); and that the same is the case in the Il. with the similar βαρὺ στενάχων (A 364, etc.) Thus this consideration alone is not decisive, as we are unable to say whether Ar.'s reading is a mere conjecture or not. But we have further to consider that it is not usual for Homeric heroes to detach two of their number to carry a dead body to the ships; when an important chief is wounded this is natural enough, but a corpse they merely draw within their line in order to prevent the enemy seizing it. The next three lines also contain unusual phrases; so that the balance of probabilities is decidedly in favour of regarding the whole passage, perhaps from 417 to 426, as a very late interpolation, later than Θ.

424. A and a few other MSS. read Ἰδομενεὺς as a genitive. If this were necessary it would be sufficient proof of lateness. But if we read the nom. we may either take λῆγε in a trans. sense, like παῦε τὸν μένος A 282, or regard μένος as an acc. of relation in place of the usual genitive. In favour

of the first alternative is χ 63, οὐδέ κεν ὥς ἐτι χεῖρας ἐμὰς λήξαιμι φόνιοι. Φ 305 οὐδὲ Σκάμανδρος ἔλῃγε τὸ δν μένος is exactly like the present passage, but is probably of late origin.

425. ἐρεβεννῇ νυκτὶ καλύψαι, again a unique expression, evidently formed on the analogy of E 659, τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννῇ νύξ ἐκάλυψεν.

426. δουπήσαι, to fall in battle; cf. the common phrase δούπησεν δὲ πεσών. For this pregnant sense the nearest analogy is Ψ 679, δεδουπότος Οἰδιπόδαο ἐς τάφον, a very suspicious ally. The short form of the dat. Ἀχαιοῖς at the end of the line is also rare, but is not in itself to be regarded as a proof of spuriousness.

427. It is 'naturally impossible to say whether this Aisyetes is the same whose tomb is named as a landmark in B 793. The construction of υἱόν is forgotten for the time, and resumed with τόν, 434.

433. ἀνὴρ ὠρίστος, as A 288. After this line, acc. to Schol. V, τινὲς ἄλλους ὑποτάσσουσι· πρὶν Ἀντηνορίδας τραφέμεν καὶ Πανθόου νῆας, Πριαμίδας θ', οἳ Τρωσὶ μετέπρεπον ἵπποδάμοισιν, [αὐτὸν τ' Αἰνείαν ἐπιέκελον ἀθανάτοισιν], ἕως ἔθ' ἥβην εἶχεν, ὄφελλε δὲ κούριον ἄνθος. (The third line, which is obviously necessary to the sense, is a conjecture of Bekker's.) These are merely an interpolation intended to modify the too absolute praise of 433.

435. θέλξας, see on M 255 Ἀχαιῶν θέλγε νόον. For a similar act on the part of a god compare II 792.

οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον
 ἀτρέμας ἐσταότα στήθος μέσον οὔτασε δουρὶ
 ἥρως Ἰδομενεύς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα
 χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἤρκει ὄλεθρον· 440
 δὴ τότε γ' αὖτον ἄνυσεν ἐρεικόμενος περὶ δουρί.
 δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῳ ἐπεπήγειν,
 ἢ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης.
 Ἰδομενεύς δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας· 445
 “Δηίφοβ’, ἢ ἄρα δὴ τι εἰσκομεν ἄξιον εἶναι
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὐχέαι οὔτως·
 δαιμόνι, ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστασ’ ἐμεῖο,

437. ὥς goes closely with ἀτρέμας ἐσταότα, following it in sense—an unusual construction in a Homeric simile. The more regular form is to be found in P 434, ἀλλ' ὥς τε στήλη μένει ἔμπεδον κ.τ.λ.

439. οἱ goes with χιτῶνα, ἀμφὶ being added adverbially, *his* corselet round about him. This is more Homeric than the alternative of taking ἀμφὶ as governing οἱ, though the difference is slight; ἀμφὶ very rarely follows its case (ψ 46 is perhaps the only instance), and in such a phrase as Σ 205 ἀμφὶ δέ οἱ κεφαλῇ there can be no doubt as to the nature of the dat. οἱ. So also Ξ 420; see H. G. § 182.

440. χάλκεον appears only here as an epithet of χιτῶν, though the compound χαλκοχιτῶνες is common enough. It has been supposed by some that the χάλκεος χιτῶν was of the nature of a leather jerkin covered with metal plates, like chain-armour. There is, however, no evidence of such corselets in H.; we must regard χάλκεος χιτῶν as only a picturesque metaphor for the θώρηξ, almost amounting to an oxymoron. Cf. λαῖνον χιτῶνα Γ 57, and v. Studniczka, p. 62.

441. ἐρεικόμενος, *rent*, recurs in H. only in the intrans. aor. ἤρικε, P 295; cf. Hesiod, Sc. 287, ἤρικον χθόνα διαν, of ploughing.

443-4. Cf. Π 612-3, P 528-9, where 444 is repeated but preceded by οὐρίαχος πελεμίχθη, a more simple and natural expression than the (κραδίῳ) οὐρίαχον πελέμιζεν of our passage, a piece of exaggeration which looks more like the work of an interpolator than of a genuine Epic

poet. οὐρίαχον, the butt-end, does not necessarily imply such a spike as is meant by the σαινρωτήρ of K 153. πελέμιζεν is the reading of AD with Ar. and Aristophanes: ἄλλοι δὲ πελέμιζεν διὰ τοῦ ξ (Did.), and so the rest of our MSS. There can be no doubt that the imperf. is more vivid and suitable, as implying that the quivering was more than momentary.

444. Ares seems to be regarded as presiding over every detail of the battle, and deciding the fate of the weapons—an idea which is found also in the common use of the word Ἀρης to signify the course of battle. Compare also 569. Some have taken it to mean here *the weapon* itself; but this is less probable.

446. εἰσκομεν, *do we fancy* (do you suppose we fancy) *that the recompense is sufficient?* For εἰσκω cf. Φ 332; the word seems to imply that Idomeneus contemptuously rejects the idea that the recompense is enough, and calls on Deiphobos to come forward and make a fourth. For τι εἰσκομεν Townl. and one or two other MSS. have τί σ' εἰσκομεν, a variant which was rejected by Ar.; σ' could only stand for σοι, and the elision would be very harsh, though possible.

447. οὔτως, so ACD, etc., with Ar.; Zenod. αὐτως, and so S Eustath. Both are equally Homeric, and the only ground for decision is the weight of authority. The text means “as *you* boast in this way, I will do the same.”

448. ἐναντίον, the variant ἐναντίος is as usual found in one or two MSS., and mentioned in A.

ὄφρα ἴδῃ, οἷος Ζηνὸς γόνος ἐνθάδ' ἰκάνω,
 ὃς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450
 Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἄνδρεσσιν ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνικαν
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν."
 ὣς φάτο, Δηίφοβος δὲ διάνδιχα μερμήριξεν, 455
 ἢ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἄψ ἀναχωρήσας, ἢ πειρήσαιο καὶ οἷος.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὔρεν ὁμίλου
 ἐσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δῖω, 460
 οὐνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὗ τι τίεσκεν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 "Αἰνεία Τρώων βουληφόρε, νῦν σε μάλα χρῆ

449. ἴδῃ is the reading of Ar. with one MS. (L), the rest giving ἴδῃς (or ἴδῃς) after Zenod., as in A 203. The middle form of the subj. prevails throughout H. with the single exception of the 1st pers. plural, and Ar. regarded it as ὁμηρικώτερον. The difference of sense between the two voices is of the very slightest, as appears from such a line as A 262, οὐ γὰρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι. But the right form is undoubtedly ἴδῃ' (for ἴδῃαι) both here and in A 203, *q.v.*; the elision is far more Homeric than the contraction, of which there is indeed no certain case in the ancient parts of the Il. (See Menrad, p. 150, and note on N 818.)

450. ἐπίουρον, so ν 405, ὕων ἐπίουρος. Apoll. mentions a variant ἐπι οὔρον, but the compound is clearly more suitable. Compare ἐπίσκοπος K 38 with note. For the birth of Minos see Ξ 321, where his mother is called Φόινικος κούρη. That passage, as we shall see, is of later origin. There is not, however, anything in it inconsistent with the genealogy here. Minos is mentioned also in λ 322, 568, ρ 523, τ 178.

456. ἦ, so Ar. and best MSS., as regularly in disjunctive dependent interrogations (H. G. § 340); several (C S Cant., etc.) giving εἰ. ἐταρίσσαιτο = ἔταρον ἔλοιτο (K 242), transitive, while the act. ἐταιρίσσαι is intrans. in Ω 335.

459. Fäsi has remarked that the selec-

tion of the first of the two alternatives is against the usual scheme under which the second is elsewhere always chosen (Ξ 20-24, etc.)

460. This curious statement is apparently connected with a legend of which we see traces in Υ 178-186 and 306, which seems to point to some tradition of a rivalry for the kingship of Troy between the two lines of the royal family; a tradition which may very probably be based upon historic fact, a family claiming descent from Anchises having at some time ousted another claiming from Priam, or more probably, when in possession of the chieftaincy, having thus justified the inferiority of a supposed Priamid branch. That there was a legend of the permanence of the house of Aineias in Troas we know from the fragments of Demetrios of Skepsis and Hellanikos. In *Hym. Ven.* 197 Aphrodite prophesies to Anchises, σοὶ δ' ἔσται φίλος υἱός, ὃς ἐν Τρώεσσιν ἀνάξει· καὶ παῖδες παῖδεσσι διαμπερὲς ἐκγεγόνονται. But this may be merely an echo of Υ 307, *q.v.* One Menekrates of Xanthos is said to have recorded a legend that Aineias, being excluded from public office by Paris, betrayed Troy to the Achaeans, who in return spared him, and left him in possession of the land.

461. μετ' ἀνδράσιν goes with ἐσθλὸν ἐόντα, on the analogy of ἐσθλὸν ἐνὶ προμάχοισιν, Δ 458, etc., rather than with οὐ τίεσκεν.

γαμβρῶ ἀμυνόμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
 ἀλλ' ἔπευ, Ἀλκαθόφ' ἐπαμύνομεν, ὅς σε πάρος γε 465
 γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα·
 τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν."

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνεν,
 βῆ δὲ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
 ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς, 470
 ἀλλ' ἔμεν', ὡς ὅτε τις σὺς οὔρεσιν ἀλκὴ πεποιθώς,
 ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
 χῶρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·
 ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπεται· αὐτὰρ ὀδόντας
 θήγει, ἀλέξασθαι μεμαῶς κύνας ἡδὲ καὶ ἀνδρας· 475
 ὥς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρειν,
 Αἰνείαν ἐπιόντα βοηθόον· αὖτε δ' ἐταίρους,
 Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρῆά τε Δηίπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
 "δεῦτε, φίλοι, καί μ' οἶω ἀμύνετε· δειδία δ' αἰνῶς

464. **γαμβρός** here and in E 474 means brother-in-law (*v.* 429); elsewhere it always is found in the ordinary sense of son-in-law. **κῆδος** is not used here in the Attic sense, of *family connexion*, as is clear from the recurrence of the same phrase in O 245, Π 516. This sense of *κῆδος* does not occur in H., though the word seems to be particularly used of grief at the loss of friends or kinsmen, *e.g.* E 156, Z 241, etc.

466. Cf. A 223. It would seem from this that Anchises, like Priam (Z 249), had his son-in-law dwelling in his house.

469 = 297.

470. Ar. pointed out here, as usual, that **φόβος** means not *fear* but *flight*; as Idomeneus himself says **δειδία**, 481. **τηλύγετον**, a boy, stripling; see on Γ 175.

471. For this fine simile cf. M 146-153.

473. **οἰοπόλῳ**, *solitary*; and so P 54, T 377, Ω 614, λ 574, cf. **ἀκρόπολος** = *ἄκρος*, E 523, τ 205. In *Hym. Merc.* 314, the word means "sheep feeding," as if from *δισ*. **νῶτον** is accus., the subject of **φρίσσει** being *σὺς*, as appears from τ 446, **φρίξας** ἐν λοφιῇν, *Scut. Her.* 391, **ὀρθάς** δ' ἐν λοφιῇ φρίσσει τρίχας.

475. **θήγει**, see note on A 416. Fäsi aptly quotes Aelian *de nat. an.* 6, 1, ὁ

γούν *σὺς* μέλλων ἐς μάχην ἵεναι πρὸς ταῖς λείαις πέτραις τοὺς ὀδόντας ὑποθήγει.

476. **οὐδ' ὑπεχώρει** is parenthetical, *Αἰνείαν* being acc. after **μένεν**. A similar construction will be found in A 376.

477. **βοηθόον**, a word which recurs only in P 481 in H., both times with the *v. l.* **βοῆ θόον**, though Ar. preferred the reading **ὑφ' ἐν**, which is here given by A. It is practically impossible to decide between the two, just as in the case of *Ἀρηι θοός* and *ἀρηιθοός*, *Δι φίλος* and *δίφιλος*. See H. G. § 124 *e.* The difficulty arises from the fact that by the side of these compounds we have others precisely similar in form, except that the second element is not used as a separate word, *e.g.* **ἀρηί-φατος**, **δι-πετής**. But **βοηθός** must evidently have been recognized as a genuine compound at an early date, as the verb **βοηθεῖν** is common in Herod., the original elements being already almost forgotten, and **βοηδρομεῖν** (Eurip.) having been formed analogically. Probably the decision of Ar. implies that his best authorities wrote the word without the *ι*. **αἶε**, A 461.

479-80 = 93-4. According to Schol. V the latter line was here omitted *ἐν πολλοῖς*.

481. **μ'** = *μοι*, as Z 165, etc.

Αἰνεῖαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὅς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναίρειν.
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῶδ' ἐπὶ θυμῷ. 485
 αἰψά κεν ἡὲ φέροιτο μέγα κράτος ἡὲ φερόιμην."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες.
 Αἰνεῖας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν,
 Δηίφοβόν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490
 οἳ οἱ ἄμ' ἠγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
 λαοὶ ἔπονθ', ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα
 πιόμεν' ἐκ βοτάνης· γάννυται δ' ἄρα τε φρένα ποιμήν.
 ὥς Αἰνεῖα θυμὸς ἐνὶ στήθεσσι γεγῆθειν,
 ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495

482. For **ὅς** Nauck conj. **ὥς**, ingeniously but needlessly; the close repetition of the same word is not avoided in the Epic style, and the relative clause repeating a preceding thought is quite Homeric, *e.g.* I 124, ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.

485. **ὀμηλική** = ὀμήλικες. This concrete use of the word is common, *e.g.* γ 364, νεώτεροι ἄνδρες, πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο, and of a single person, γ 49, ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ' ἐμοὶ αὐτῷ. So also ζ 23, χ 209. Zenod. read ὀμηλικήν, which is given by D; A and others have -ίη, which was perhaps the reading of Ar. The nom. -ίη, though so strongly supported by the analogies above quoted, is found only in three MSS. (C L Syr). It is practically indifferent whether we put a colon or a comma at the end of the line, as the sentence is precisely on the borderland through which the independent wish passed to become the protasis of a conditional sentence. See H. G. § 311, and note on M 324. For the next line cf. Σ 308.

488. See on Λ 593, X 4.

492. This is a "two-sided" simile, like that in M 151; the joy of the shepherd, which is merely accessory to the resemblance first brought forward, is made in its turn the basis of another likeness. Friedländer has remarked that this is the only case of **ὥς εἴ τε** in a simile followed by the indic. In eleven cases it has no verb, in nine it is followed by the opt., and in one (I 481) by

the subj. Friedländer, on account of this and some minor objections, none of which has any serious weight, wishes to reject the whole simile as interpolated; but a single unusual construction is certainly not sufficient reason for condemning so appropriate and pleasing a passage. The aor. indic. after **ὥς τε** is of course familiar (Γ 23), and as Lange has shewn the addition of **εἰ** does not really affect the question; it merely brings the action into closer connexion with the narrator, calling attention to it as a case put for consideration. Hence it is that **ὥς τε** and **ὥς εἴ τε** are used indifferently in similes not containing a finite verb (see L. Lange, EI, p. 539).

493. **βοτάνης**, the place of feeding. In κ 411, ἐπὶν βοτάνης κορέσονται, it is used either in the abstract sense "feeding" or more probably = "food." Hence some have considered it necessary to take **ἐκ** here in a temporal sense, *after* feeding. But this use of the preposition, though common in Attic, is very rare in H., II 365 and T 290 being the only instances. The analogy of κ 159 κατήεν ἐκ νομοῦ ὕλης πιόμενος is really decisive in favour of the local sense of **βοτάνης** here; compare note on Λ 807. For the last half of the line cf. Θ 559, γέγηθε δέ τε φρένα ποιμήν.

495. **ἐοῖ**, a form recurring only in δ 38, ἅμα σπῆσθαι ἐοῖ αὐτῷ. So we have **έέ**, Υ 171, Ω 134 (and perhaps Ξ 162, *q.v.* See also on T 384). In all but one of these places it is joined closely with a form of αὐτός, and is used in the strictest

οἱ δ' ἀμφ' Ἀλκαθόῳ αὐτοσχεδὸν ὠρμήθησαν
μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὄμιλον
ἀλλήλων. δύο δ' ἄνδρες ἀρήιοι ἔξοχον ἄλλων,
Αἰνείας τε καὶ Ἰδομενεύς, ἀτάλαντοι Ἄρηι, 500
ἴεντ' ἀλλήλων ταμέειν χροῶ νηλεί χαλκῷ.
Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος·
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
αἰχμὴ δ' Αἰνείας κραδαιομένη κατὰ γαίης
ῥῆκετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
Ἰδομενεύς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
ῥῆκετ'. ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῷ.
Ἰδομενεύς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
ὥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι
οὐτ' ἄρ' ἐπαῖξαι μεθ' ἐὸν βέλος οὐτ' ἀλέασθαι·
τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ
Δηίφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεὶ.

reflexive sense. It is very likely, therefore, that it is the emphatic form of the pronoun, like *ἐμοί* beside *μοι*. This can hardly be considered quite certain, as the *ε* may merely have arisen phonetically before the *F*; in the adjectival form there seems to be no difference between *έός* and *ὅς*. (It would naturally be easy to write the longer form in most of the passages where the pronoun is orthotone, and it is quite possible that many instances have been superseded by the familiar short form.) *ἐπισπόμενον*, the aor. means "when he saw his folk attach themselves to him." This is the regular sense of the verb.

496. It is hardly necessary to point out that *οἱ δ' ἀμφ' Ἀλκαθόῳ* has nothing to do with the phrase *οἱ δ' ἀμφὶ Πρίαμον*, Γ 146; *ἀμφὶ* is used in the ordinary local sense, for Alkathoos is a corpse.

499. *ἀλλήλων* is the genitive of the object aimed at, after *τιτυσκομένων*, precisely as in Z 3, where see note; and so probably in 501, though there it may be gen. after *χροῶ*.

502. *πρῶτος*· ἡ Ἀριστοφάνειος πρόσθεν ἀκόντισε, καὶ μήποτε βέλτιον· πρότερος γὰρ ἂν εἶπεν, Did.; and so Nauck reads. But *πρῶτος* is quite intelligible in the sense "first of all his company," the *λαοί* who are following him.

504. *κατὰ γαίης*, cf. Δ 358 *καταείσατο γαίης*, Γ 217 *κατὰ χθονὸς ὄμματα πήξας*.

508. *ῥῆκετ'*, so Ξ 517, *διὰ δ' ἔντερα χαλκὸς ἄφυσεν*, *let out* like water. Cf. Δ 526 *χύντο χαμαὶ χολάδες*, τ 450 *πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι*. *ἀγοστῷ*, see Δ 425.

510-1 = E 621-2. There appears, from a note of Herodianos, to have been a variant *ἄρα τᾶλλα* here for *ἄρ' ἔτ' ἄλλα*.

512. *γυῖα*, here in the original sense *joints*, from root *γν* to *bend*.

513. *ἐπαῖξαι*, to follow up his spear-cast so as to "finish" his foe if wounded.

514. *ἐν σταδίῃ*, see on 325. In H 241 the word also occurs in antithesis to *ἐπαῖξαι*. *τρέσσαι*, for *flight*, as usual (*φυγεῖν μετὰ δέους*, Ar.); cf. *τρέιν μ' οὐκ ἐφ' Παλλὰς Ἀθήνη*, E 256.

517. *κότον* evidently refers to the

ἀλλ' ὅ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 νιὸν ἐνναλίοιο· δι' ὧμου δ' ὄβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶ. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἄρης
 υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὕσμινῃ,
 ἀλλ' ὅ γ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσι
 ἦστο, Διὸς βουλῇσιν ἐελέμενος, ἔνθα περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο· 525
 οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὠρμήθησαν.
 Δηίφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινὴν
 ἦρπασε, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηι
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαυτὶς ἐπάλμενος, αἰγυπιδὸς ὥς,
 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535
 ὠκέας, οἳ οἳ ὀπισθε μάχης ἠδὲ πτολέμοιο
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τὸν γε προτὶ ἄστνυ φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.
 οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρειν. 540

previous taunts which had passed (413-6, 446). So καὶ τότε in the next line refers to Deiphobos' failure to hit Idomeneus in 404.

520. ἔσχεν, intrans., held its way; so διέσχε, E 100, Λ 253.

521-5 are probably a later addition, referring forward to O 110 ff., where Ares hears of his bereavement. βριήπυος, only here, lit. *with heavy voice*; cf. βαρύφθογγος, βαρύβρομος, βαρύκτυπος (all in the *Hom. Hymns*). ὄβρι-μος is perhaps from the same root βρι (βρι-αρός βριθύς, etc., and see βρῖ in L. and S.) Others prefer to connect it with ὕβρις (root *ugrá*, strong). For the noisy voice of Ares cf. E 860.

523. The idea of the gods sitting under a canopy of golden clouds on Olympus is hardly Homeric. One MS. (Mori) has ἐπὶ for ὑπὸ.

524. The rest of the Il. knows nothing of this imprisonment of the gods in Olympus, and the statement is in flat contradiction to the visit of Poseidon to

the Greek camp. The interpolator seems to have had an inaccurate recollection of the beginning of Θ, where the gods are bidden not to aid the combatants.

530. αὐλῶπις τρυφάλεια, see notes on Γ 372, E 182.

531. αἰγυπιός, no doubt the Lämmergeier (*Gypaëtus barbatus*) not the vulture (γύψ); as the latter feeds only on carrion (X 42, etc.), while the αἰγυπιός attacks living animals (P 460, χ 302 ff.) See Buchholz, *H. R.* i. 2, 133.

532. πρυμνοῖο, near the shoulder, see II 323.

533. For Polites, son of Priam, see B 791.

534. In place of μέσσω the best MSS. give μέσσω, which can only be explained as a proleptic predicate to χεῖρε, stretching his arms about him in the midst, i.e. round his waist—the sense which is far more simply given by the text.

535-8 = Ξ 429-32.

539. χειρός = arm, not hand, as often.

Αἰνείας δ' Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἱ τετραμμένον, ὅξει δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
 οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἣ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν, ὃ δ' ὕπτιος ἐν κονίῃσιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.
 Ἀντίλοχος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
 εἶσω ἐπιγράψαι τέρενα χροῶα νηλεί χαλκῷ
 Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555

541. Αἰνείας δ', so G and the early printed edd.: ἐνθ' Αἰνείας ACL Lips: *cact.* ἐνθ' Αἰνείας. The form Αἰνείας is not Homeric, but was read by Ar. Did., however, mentions the text-reading as a variant, so that it has ancient authority. Herodianos compares for the synizesis Ἑρμέας, which only occurs in the dat. Ἑρμέα as a dactyl, E 390; the contracted Ἑρμῆς is not found earlier than the hymns. Ἀφαρῆα, acc. after τύψε.

543. ἐτέρωσε, as Θ 306, 308, "to one side." ἐάφθη (or as several MSS. write ἐάφθη), a doubtful and much disputed word which recurs only in the similar passage, Ξ 419. It may be referred either to root *sap*, to *join*, which appears in ἅπτω, or to root *jak*, ἰάπτω, to *cast*, or to *var*, Skt. *varāmi*, to *throw about*, scatter (for which see H. G. § 46, *note*, and *App.* p. 321). Of these the first is, on the whole, preferable in spite of Curtius, *Vb.* i. 122; see *Journ. Phil.* xiv. 250; we can explain it to mean "the shield and helmet *clung close* to him," neither of them fell from his arm or his head. In Ξ 419 we thus have a contrast with the spear which he drops. For the effect of a lost *σ* in producing the hiatus we can at once compare ἄαπτος or ἄεπτος, whichever the original form may be (see on A 567, Θ 209). If we derive the word from ἰάπτω, or actually read ἰάφθη after Nauck, it hardly seems to suit κόρυς, for there is little sense in saying "his helmet *was cast* upon him." Reference may be made to the discus-

sion in Buttmann, *Lexil.* 242 ff.; where however it is assumed that the helmet falls away from the dead man's head. The significance of the phrase lies rather in the emphasis laid upon the fact that the helmet does *not*, as in many similar passages, roll away, but clings to him even in his fall.

544. θυμοραϊστής, also Π 414, 580, 591, Σ 220. Acc. to Schol. BLV on Π 414 the grammarian Glaukos read θυμορραϊστής, a form which has been preferred by Bekker, Lobeck, Nauck, etc.

546. ἀπό, Zenod. διά (and so presumably in 548), which might seem preferable were the text not sufficiently defended by ἀπαμήσειε (or ἀποτμήξειε), Σ 34. φλέβα; it is hardly necessary to say that no "vein" running up the back to the neck is known to modern anatomists. Hippokrates, however, appears to have held the view that there were four pairs of large veins, of which the first started from the neck and ran along both sides of the spine down to the loins (Buchholz, *H. R.* i. 2, 85; ii. 2, 242). The ancients were not aware that the arteries contained blood; so that the reference is probably not to the carotid arteries, as we might suppose, but to the jugular veins. The word φλέψ does not recur in H.

550. αἶνυτο, here clearly an imperf., not an aor. as Δ 531.

554. Ποσειδάων, as his ancestor (the father of Neleus).

οὐ μὲν γάρ ποτ' ἄνευ δηίων ἦν, ἀλλὰ κατ' αὐτοὺς
στρωφᾶτ'. οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦσιν
ἣ τευ ἀκοντίσσαι ἢ σκεδὸν ὀρμηθῆναι.

ἀλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
Ἀσιάδην, ὃ οἱ οὐτα μέσον σάκος ὀξεί χαλκῷ
ἐγγύθεν ὀρμηθεὶς· ἀμενήνωσεν δέ οἱ αἰχμὴν
κυανοχαῖτα Ποσειδάων, βιότοιο μεγῆρας.
καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος,
ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κέϊτ' ἐπὶ γαίης· 565
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
γίγνεται Ἀρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν.
ἐνθα οἱ ἔγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρὶ 570
ἥσπαιρ', ὥς ὅτε βοῦς, τὸν τ' οὐρεσι βουκόλοι ἄνδρες
ιλλάσιν οὐκ ἐθέλοντα βίη δῆσαντες ἄγουσιν·

557. **στρωφᾶτ'**, see note on O 666. **ἔχε**, held its place, cf. 679. The use of **ἔχειν** with adverbs as a simple copula is not Homeric.

558. **ἐλέλικτο** in the sense *shook* may be right here (see on A 530), though Bentley, followed by Cobet (*M. C.* 278), would read **ἐέλικτο** (*FēFēl.*) *was brandished*. The ictus is sufficient to account for the lengthening of the -ον, without the need of a *F*. The addition of **φρεσί** to **τιτύσκετο** is unique in H.; the verb is elsewhere used only in the purely physical sense, as in 560.

561. All MSS. give **ὅς οἱ**, but on a 300 we are told that Ar. read **ὃ οἱ**, which may be regarded as sufficient authority for inserting the correct form into the text here.

563. **βιότοιο μεγῆρας**, grudging Adamas the life of Antilochos. Though the expression is ambiguous, this gives a better sense than the alternative "grudging to Adamas (the preservation of) his life." The gen. comes under the class of those which go with verbs of anger, etc., H. G. § 151, c; lit. "being jealous about his life," and may be compared with the common construction **φθονεῖν τινὶ τίνος**, as **οὐ τοι ἡμιόνων φθονέω**, ζ 68, and Attic examples which will be found in Lexx.; and so Aisch. *Prom.* 626, **ἀλλ' οὐ μεγαίρω τοῦδ' ἐσσι δωρήματος**. The usual constr. of **μεγαίρω** is with dat. of

person and acc. of thing, as Ψ 865. Δ 54 is ambiguous.

564. **τὸ μὲν**, a *constr. ad sensum* after **αἰχμῇ**, cf. E 140, A 238, δ 508. **σκῶλος**, cf. **σκόλοψ**, "a stake." **οἱ γὰρ ἄγροικοὶ ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἄκρον, ὅπως πληθύν** (compressed) **εἶη στερρότερον [χρῶνται δὲ αὐτῷ ἀντὶ αἰχμῆς]**. The last words seem to be a mistaken addition. The meaning is that the stump of the spear sticks in the shield like a post driven into the ground, with the end charred to prevent rotting; a precaution which is still habitual.

567. **μετασπόμενος**, lit. "attaching himself to him," i.e. catching him up, not merely "pursuing" (*Journ. Phil.* xiv. 233).

569. **Ἀρης**, the fortune of war; see note on 444.

570. **δὲ σπόμενος**, MSS. **δ' ἐσπόμενος**, but see on E 423. The MSS. cannot possibly represent any ancient tradition either in the accents, breathings, or divisions of words, and in such points may be neglected entirely. (The wrong form has inadvertently been left in M 395, which should be corrected.) **ἐν ἄλλῳ σχόμενος**, Did.; and so Ap. *Lex.* For the use of **περί** see note on Θ 86. It goes closely with **σπόμενος**, and might be literally translated "attached, fastened close, about the spear."

572. **ιλλάσιν**, *twisted* (*Φείλειν*) *ropes*,

ὥς ὁ τυπεὶς ἤσπαιρε μίνυνθά περ, οὗ τι μάλα δὴν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσατ' ἐγγύθεν ἐλθῶν
ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψεν. 575

Δηίπυρον δ' Ἐλενος ξίφεϊ σχεδὸν ἤλασε κόρσῃν
Θρηκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον,
βῆ δ' ἐπαπειλήσας Ἐλένῳ ἥρῳι ἄνακτι
ὄξυν δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἀνελκεν.
τῷ δ' ἄρ' ὁμαρτήδην ὁ μὲν ἔγχεϊ ὀξυόεντι
ἴετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρήφιν οἰστῷ. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἰστός.
ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλῶν
θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
πνοιῇ ὑπο λιγυρῇ καὶ λικμητήρος ἐρωῇ, 590

whether of thongs or withies: τοῖς ἐξ ἱμάντων σχοινίοις, Schol. B. οὐκ ἐθέλοντα βίῃ a pleonastic expression, like βίῃ ἀέκοντος, ἀέκοντα βίῃ, A 430, etc.

573. τυπεῖς, only of wounds given by a thrust, acc. to the canon of Ar.; who must therefore have read δαμείς, as Lehrs points out (*Ar.* p. 54), as in this case the spear is cast, 567. For the whole line cf. χ 473.

577. The "Thracian sword" of Asteropeios is lauded in Ψ 808. The Thracians seem to have had an early reputation as metal-workers (K 438, Ω 234; Helbig, *H. E.* pp. 5-8), and were evidently traders. There is no reason to suppose that the Thracian sword was of a different shape or size from the ordinary Homeric weapon, as the Scholiasts do (μόνοι γὰρ ἐν βαρβάροις οἱ Θρᾷκες μεγίστοις ξίφεσι χρῶνται, A); μέγα is a regular epithet of the sword. The fact that Livy (31, 39) mentions javelins *ingentis longitudinis*, called *romphaeae* or *rumphiae*, as in use among the Thracians, obviously proves nothing.

579. μαρναμένων μετὰ ποσσίν, cf. Ξ 411.

582. ἥρῳι ἄνακτι, an unusual phrase, not analogous to ο 117, Φαίδιμος ἥρως, Σιδονίων βασιλεύς.

583. See on A 375.

584. ὁμαρτήδην, so apparently Ar. (or ἁμαρτήδην? Lehrs, *Ar.* p. 301); MSS. ὁμαρτήτην, a genuine old form (H. G. § 19) against which there is nothing to be said, except that in similar passages τῷ δέ is commonly without a verb, being followed by ὁ μὲν . . . ὁ δέ in distributive apposition (H 306, etc.); the asyndeton after ὁμαρτήτην, though harsh, might be regarded as "explicative." The adverbial form does not recur.

585. ἀπὸ νευρήφιν goes attributively with οἰστῷ, cf. A 476, ἰὼ ἀπὸ νευρῆς. Cf. Θ 309.

586. ἔπειτα, "thereupon," merely brings the new sentence into immediate connexion with what precedes, without having as usual the full sense μετὰ ταῦτα. (So Schol. A, contradicting a note of Aristonikos which immediately precedes.)

588. πτυόφιν, Ahrens needlessly reads πτύοο; the locative is here quite in place. πτύον is the shovel by which the grain to be winnowed is tossed into the air (prob. = ἀθηρηλοιγός of λ 128). For the metaphor and for the orthography of ἀλῶ see E 499.

590. πνοιῇ and ἐρωῇ seem to be combined by hendiadys, the keen breeze caused by the effort of the winnower with the fan.

ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
πολλὸν ἀποπλαγχθεὶς ἐκὰς ἔπτατο πικρὸς οἰστός.
Ἄτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
τὴν βάλεν, ἧ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ
ἀντικρὺς διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
αὐτὴν δὲ ξυνέδησεν ἐυστρεφεῖ οἶδς ἰώτῳ,
σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600

Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
ἦιε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δημοτῇτι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἄτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος, 605
Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
οὐτάσεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ

594. ἧ, so Ar. in the sense *where*, as M 389. This seems to require τῇ for τήν, and so Nauck and Christ read, without authority. It is far simpler to take ἧ as referring to χειρὸς, *in which*. There is an inferior variant ἦ in C and other MSS.

599. ἐυστρεφεῖ, so Ar., and also in 716, on the analogy of ἐυστρεφέα, O 463; all MSS. have ἐυστρόφῳ. οἶδς ἰώτῳ, I 661.

600. σφενδόνῃ, a word which does not recur in H.; nor is the sling anywhere mentioned as a weapon unless, on the strength of the present passage, we find it in the ἐυστρεφεῖ οἶδς ἰώτῳ of 716. The context there obliges us to understand it either of slings, or of bowstrings, or with Povelsen, of "close-woven woollen jerkins." The latter is excluded by the words οἷσιν ταρφέα βάλλοντες (718), which can hardly apply to τόξοισιν only. Bowstrings, too, would not be made of wool, however well twisted, so long as sinews could be had (Δ 118, etc.); wool could not stand the strain of a bow. We are driven therefore to the conclusion that slings are alluded to in 716, and it follows that σφενδόνῃ here is to be taken in its usual sense. Even if it meant only "bandage" here (as in Hippokrates it means a surgical

sling), the sense could only be secondary, and would imply a knowledge of the weapon (at least if the derivation from root σφαδ is correct, Curtius, *Et.* no. 296). Now 716 occurs in what is beyond doubt a late interpolation, where we need feel no surprise at the mention of a post-heroic means of warfare. The present passage, however, seems quite Homeric, with the exception of this line, which is very clumsy in construction, οἱ . . . ποιμένι λαῶν not being an Epic phrase. Besides, the nameless θεράπων here seems to be a common foot soldier; the heroic θεράπων is a brother-in-arms, a hero like his chief. It follows that the line must be regarded as a gloss—older probably than 716—to explain whence the woollen bandage was obtained. What explanation we can substitute after removing the line is not easy to say; the wool may have been a bandage carried for the purpose, or a portion from a woollen garment. We hear of nothing of the sort elsewhere.

608. ἔσχεθε, see note on 163. σάκος on the analogy of M 184 is nom., *the shield stopped it*, rather than *he was holding his shield*, which does not need to be stated. The aor. is therefore preferable to the imperf. We might perhaps adopt the reading ἔσχετο which is

ἔγχος· ὁ δὲ φρεσὶν ᾗσι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλήν
 ἀξίνην ἐύχαλκον, ἐλαϊνῷ ἀμφὶ πελέκῳ
 μακρῷ ἐυξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
 ἦ τοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασειῆς
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὄσσε
 πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίῃσιν,
 ἰδυνώθη δὲ πεσών. ὁ δὲ λάξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠύδα·
 “λείψετε θην οὔτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς.
 ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ
 Ζηνὸς ἐριβρεμέτω χαλεπὴν ἐδείσατε μῆνιν
 ξεινίου, ὅς τέ ποτ' ὕμμι διαφθήρσει πόλιν αἰπὴν· 625

given in several MSS. and as a variant by A. **καυλῷ**, see 162.

609. **καὶ ἐέλπετο**, Zenod. read **μέγα δ' ἤλπετο**, and in the next line **χείρεσσι μάχαιραν** for **ξίφος ἀργυρόηλον**, both wrongly; the former on account of the *F* of **φέλομαι**, the latter because the **μάχαιρα** is never a weapon in H., but only a sacrificial knife. See on Γ 271, Σ 597.

611. The position of the epithet **καλήν** at the end of a line agreeing with a substantive in the next is not Homeric. Hence Lehrs (*Ar.* p. 450) suggests **καλῆς**. See also on Π 104. The cases where the adjective forms part of the predicate are of course different: *e.g.* **καλὸν | εἶδος ἔπ'**, Γ 45, **ἐνθα πάχιστος | μυνὼν ἀνθρώπου πέλεται**, Π 314.

612. **ἀξίνη**, a weapon mentioned again only in O 711, of which we can therefore give no account. The Scholia suggest that Peisandros carries it in view of the attack upon the ships. **πελέκῳ**, *handle*, here only; for the form cf. **ἡμιπέλεκκα**, Ψ 851, on the analogy of which Heyne suggests **ἐλάινον ἀμφιπέλεκκον** here.

613. **ἀλλήλων**, the ordinary genitive of the goal reached, as with **τυγχάνω**, etc. There appear to have been variants **ἐφίκεσθον** and **ἐφικέσθην** (A says **ἀφίκεσθον**, but this must be an error).

617. The actual “falling out” of the

eyeballs does not seem to be a possible result of a single blow on the forehead. For **αἱματόεντα** Schol. BL and Eust. mention a variant **-εντε**, which is equally possible, but has no MS. authority.

618. **ιδυνώθη**, cf. B 266, M 205.

620. For **λείψετε** one MS. has **λήψετε**, which would add to the irony of the passage if such an active form of the fut. of **λαμβάνω** were possible. It is, however, no doubt merely an itacistic mistake.

622. On the analogy of I 225 it is best to put a full stop after **αὐτῆς**, and supply **ἔστέ** with **ἐπιδευεῖς**. The connexion of thought of the speech apparently is “you have been full of wickedness already, and now you add to it by attempting to burn the ships and slay the Achaeans;” **μὲν** being answered by **αὐτε** in 628. This is rather like an anticlimax, and Fick is perhaps right in rejecting the whole of the speech from 622. In any case the latter part, from 634, cannot be defended. From Fick's point of view the forms **ἐπιδευεῖς** (for **-έες**), **ἐριβρεμέτω**, and **εἶναι** (638) are all incorrect.

623. **ἦν ἐμέ**, for the double acc. of the external and internal object see H. G. §§ 132, 135. **κύων** is generally masc.; possibly therefore **κακαὶ** may contain a taunt like **Ἀχαιῖδες, οὐκέτ' Ἀχαιοί**. A few MSS. read **κακοί**.

625. Observe the emphasis on **ξεινίου**

οἳ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
 πῦρ ὀλοὸν βαλέειν, κτείνειν δ' ἥρωας Ἀχαιοὺς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρηος. 630
 Ζεῦ πάτερ, ἣ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 ἀνδρῶν ἡδὲ θεῶν, σέο δ' ἐκ τάδε πάντα πέλονται·
 οἶον δὴ ἄνδρεςσι χαρίζεαι ὑβριστῆσιν,
 Τρωσὶν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο. 635
 πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”
 ὧς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροδὸς αἱματόεντα 640
 συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ' αὖτ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη.

due to its position; so also ι 270, ξ 57. **αἰπὴν**, an anomalous form for *αἰπεῖαν*. Nauck suggests *αἰπύν*, which is likely to be right, as *-ύς* is not unfrequently used as a fem. termination; see H. G. § 116, 4. C reads *αὐτήν*, which cannot be approved, but probably indicates an ancient variation in reading.

627. **ἀνάγοντες**, a verb which is often applied, as Ar. remarked, to the voyage from Greece to Troy (Lehrs, *Ar.* p. 111). Zen. read *οἴχεσθον ἀγοντες*, by which, as Aristonikos remarks, τὸ δυνικὸν συγχέεται ἐπὶ πολλῶν τασσόμενον (see on A 567). **φιλέεσθε**, “were entertained,” as Γ 207, 354, Z 15, etc. The gravamen of the offence lay in the outrage on the laws of hospitality. For **παρ'** there is a variant **περ** in A; Ar. hesitated between the two, but the preposition is clearly preferable.

630. “**Ἄρης** may go either with *σχήσεσθε* or with *ἐσσύμενοι*; see on 315.

631. From here to the end of the speech is generally regarded as an interpolation. To be unwearied in war is not a reproach which is likely to touch an enemy, nor is success in battle a sign of *ὑβρις*. The whole passage seems an expansion of *δεινῆς ἀκόρητοι αὐτῆς* in 621, which is of course not a taunt (“although ye be insatiate”), by means of the commonplaces in 631-7, of which the last is found again in ψ 145. Perhaps, how-

ever, the athetesis should begin only with 634. **ὑβριστῆσιν** will then, instead of referring to what follows, more fitly repeat the thought of 622.

633. **οἶον**, in the primitive exclamatory sense, *how thou art favouring!* Cf. O 287, etc.

637. **μολπῆς**, acc. to Ar. meant only *sport* or *dance*, not “song.” But though the former sense is required in ζ 101, where it is applied to the game of ball at which Nausikaa plays, yet here, in an enumeration of sensual pleasures, it is not likely that music should be entirely omitted, and a word used which is hardly distinguished from the following *ὀρχηθμός*. So in α 152, with its context, and φ 430, *μολπή* clearly implies music. The simple explanation is that the word is exactly similar to our “play,” in having both a more general application to any sport (as in *μέλπηθρα*, *δηῖω μέλπεσθαι* “*Ἄρηι*, H 241, etc.) and a special sense in connexion with music, as here and A 474, *q.v.* (See Lehrs, *Ar.* 138 ff.)

638. **ἐξ ἔρον εἶναι**, *i.e.* to enjoy to satiety, as in the familiar *ἐξ ἔρον ἔντο*. The infin. of the aor. does not recur, but the act. in place of the mid. is found also in Ω 227.

640. **τὰ μὲν** is pronominal, in antithesis to *αὐτὸς δέ*, not the article. Cf. on A 11.

ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος
 Ἄρπαλίῳ, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίζων
 ἐς Τροίην, οὐδ' αὖτις ἀφίκετο πατρίδα γαῖαν. 645
 ὅς ῥα τότε Ἄτρεΐδαο μέσον σάκος οὔτασε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
 ἅψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 πάντοσε παπταίνων, μή τις χροῖα χαλκῷ ἐπαύρη.
 Μηριόνης δ' ἀπιόντος ἴει χαλκῆρέ' οἰστὸν 650
 καὶ ῥ' ἔβαλε γλοντὸν κάτα δεξιόν· αὐτὰρ οἰστὸς
 ἀντικρὺς κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 ἐξόμενος δὲ κατ' αὐθι, φίλων ἐν χερσὶν ἐταίρων
 θυμὸν ἀποπνείων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦτε δὲ γαῖαν. 655
 τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν

644. For **πτολεμίζων** all MSS. give **π(τ)ολεμίζων**, but the fut. is clearly needed. For the confusion of ζ and ξ cf. B 328, K 451, O 179, Ω 667, in all of which MS. authority is divided, though only ξ can be right. One MS. (L) gives as a variant **πολεμίζειν**, which is not impossible, but needless.

649. **ἐπαύρη**, this use of the subj. after a historic tense, though common in Attic, is very rare in H.; and we ought perhaps to read **ἐπαύροι**, though without MS. authority (H. G. § 298 n, and so Nauck). The text, however, is defended by L. Lange, EI p. 430, as a present realization in fancy of the past fear; "he retired with the fear, *some one may wound my flesh*."

650. **ἀπιόντος**, gen. of aim, see 613, etc.

652. **ὑπ' ὀστέον**, apparently through the middle of the pelvis.

657. **ἀνέσαντες**, *scating him*, as ξ 280, **ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε**, from **σεδ** root of **ἴζω**. As this word appeared unsuitable to a corpse, Ap. Rhodius read **ἀναθέντες**.

658-9. This couplet was athetized by Ar. and Aristophanes, on account of its inconsistency with E 576 (see note); for Pylaimenes the Paphlagonian, who here follows his son's corpse, has been already killed. Zenod. evaded the difficulty by reading **Κυλαιμένεος** in 643. It is better to admit the forgetfulness, which is not really in any way significant, much less vital.

659. **ποινή**, compare the phrase **νήποινοι**

ἔλοισθε, α 380, β 145. For a man to die and have no blood-money or vengeance exacted by his family was a disgrace, for it brought him to the level of the worthless wretches who, as in the Icelandic sagas, were outlaws on account of their misdeeds, and might be killed without payment.

661. **πολέσιν**, out of all the multitude of Paphlagonians it was with him that he had the closest tie.

663. The **ι** of **Πολυίδου** (which name occurs also in E 148 in connexion with soothsaying) is hard to explain, as there is no other instance of a long **ι** in the root **Fiδ** in Greek. Did. quotes two lines from the **Μάντις** of Soph. with **ι**. Syr and one other MS. read **Πολυείδου** (and so four MSS. in E) which is possibly preferable, but has not been adopted in the text because Wackernagel and others have considered the vulgate defensible. See H. W. Smyth in *Am. Journ. Phil.* vi. p. 440. Eust. mentions the orthography as a disputed point among ancient critics.

664. **Κορινθόθι**, see notes on B 570, Z 152.

667. **φθίσθαι**, aor. where we should have expected the fut. It has been suggested that 666 may be taken parenthetically, so that **φθίσθαι** will be epexegetic of **κῆρα** above. But see note on Γ 112; it is quite possible here to take **φθίσθαι** with **ἔειπεν** as a simple complement or object of the verb, without reference to time; "announced to him

ἀχνύμενοι· μετὰ δέ σφι πατήρ κίε δάκρυα λείβων,
ποινὴ δ' οὐ τις παιδὸς ἐγίγνετο τεθνηῶτος.

τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660

ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσιν·

τοῦ ὃ γε χωόμενος προΐει χαλκήρε' οἰστόν.

ἦν δέ τις Εὐχύνωρ Πολυίδου μάντιος υἱὸς

ἀφνειὸς τ' ἀγαθὸς τε, Κορινθόθι οἰκία ναίων,

ὅς ῥ' ἐν εἰδῶς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινε· 665

πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολυίδος

νοῦσφ' ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν

ἦ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·

τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν

νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670

τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς

ῥ'χετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·

Ἔκτωρ δ' οὐκ ἐπέπυστο διίφιλος, οὐδέ τι ἤδη,

ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηιόωντο 675

λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν

ἔπλετο· τοίος γὰρ γαιήοχος ἐννοσίγαιος

ᾧ τρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·

ἀλλ' ἔχεν, ἥ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο

his perishing," just as we have νόστον σοῦ πατρὸς σάφα εἰπέμεν in ρ 106. The Scholia naturally compare the διχθάδιαι κῆρες offered to Achilles, I 411.

669. *θωήν*, evidently a definite fine in place of personal service. We have an instance of it in Ψ 297, where Echepolos gives Agamemnon a mare, δῶρ', ἵνα μή οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμέσσαν. The word recurs in β 192.

673. See Δ 596, Σ 1. The scene now leaves the left of the Greek camp, and shifts to Hector, who, we may presume, is attacking in the centre.

676. *τάχα*, soon, as always in H. ; not "perhaps" as in Attic.

677. *τοίος*, Nauck suggests *τοῖον*, which is plausible but hardly necessary ; cf. π 205, ἐγὼ τοιῷδε . . . ἤλυθον. It is a case of the "nominative in the predicate," for which see H. G. § 162. Cf. also H 211.

678. *σθένει αὐτὸς ἄμυνεν* cannot be explained so as to avoid a contradiction of the previous part of the book ; for Poseidon has never gone beyond urging

the Achaeans in words. We are here on the verge of an interpolation, and a difficulty such as this seems to indicate that we have already reached it. Most edd., however, begin their athetesis only with 679 or 680.

679. *ἔχεν* is generally explained *was holding on his way*, as in 520, 557, M 433, and often with *διέσχε*. But from the mention of ἵπποι in 684 (and cf. 749) it appears that Hector, in contradiction to the statements in M (81 ff.), is regarded as being in his chariot. *ἔχεν* will then have its regular Homeric sense, *was driving*. A precisely similar question occurs in 326, and in both cases probably arises from a confusion of the original narrative, where the chariots can drive right up to the ships, with the later interpolation of the wall and all the incidents of the battle before it. The special harshness in this case is due to the mention of the wall (for the first time since 124) in the same line. But that may be taken as a sign of the unskilfulness of the interpolator of the

ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων, 680
 ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θιν' ἔφ' ἄλὸς πολιῆς εἰρυμέναι, αὐτὰρ ὕπερθεν
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.
 ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες, 685
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδὲ δύναντο
 ὦσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν 690
 ἦρχ' υἱὸς Πετewῶ Μενεσθεύς, οἱ δ' ἅμ' ἔποντο
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλείδης τε Μέγης Ἀμφίων τε Δρακίος τε,

whole passage, and a confirmation of the belief that his work begins before this, at 673 or 675.

681. **Αἴαντος**, acc. to Ar. (Aristonikos) the Lokrian, for the Telamonian had his ships at the extremity of the line (A 8-9). But **Αἴας** alone regularly means the Telamonian, and in so doubtful a passage it is not worth while to try to explain away discrepancies.

684. **ζαχρηεῖς**, see notes on E 525, M 347. The meaning evidently is that less care had been taken with the wall where the Greeks and their chariots were best able to take care of themselves. But the idea of fighting in chariots between the wall and the ships is equally absurd, whether used of Greeks or Trojans.

685. This line is remarkable as containing the only mention in H. of the Ionian name. It is very probable that the whole passage is an Attic interpolation, with the object of giving respectable antiquity to the hegemony of Athens over the Ionian tribes. The epithets **ἐλκεχίτωνες** and **φαιδιμόεντες** are *ἀπαξ λεγόμενα* in H. The former indicates the use of the long flowing chiton, which was borrowed, as its name shews, from the Semitic nations (Hebr. *Ketoneth*), and in the classical period was considered as peculiarly Ionian, being worn chiefly by the elderly and dignified and on solemn occasions (see Strabo, x. c. 466; Thuc. i. 6, 2; iii. 104; Helbig, *H. E.* 176; Studniczka, 15-20). Hence the epithet is appropriately applied, in the Hymn to the Delian Apollo (152), to the Ionians assembled at the great Delian festival,

but is out of place here when used of Ionian soldiers, who can never have worn in war a dress which was quite incompatible with active exertion. The epithet here is therefore only a national *epitheton ornans*. The analogous **ἐλκεσίπεπλος** is restricted to Trojan women. The formation of **φαιδιμόεντες** is irregular, as it comes not from a substantive but from an adjective; cf., however, on **ὀξυβείς**, E 50. The name **Φθῖοι** also recurs only in this passage (693, 699); they are not mentioned among the inhabitants of Phthia in the catalogue (B 684), and the name is therefore probably of later origin, when the *Μυρμιδόνες*, *Ἕλληνες*, and *Ἀχαιοί* were either forgotten as tribal names or altered in their extension. The asyndeton shews that the three tribes named in this line are regarded as subdivisions of the Ionians.

687. It is more natural to take **νεῶν** with **ἐπαΐσσοντα** than with **ἔχον**; see note on E 263. **σπουδῇ**, *hardly*; B 99, etc.

689. This line is awkwardly added. It seems a resumption of the previous list of Ionians, with the Athenians in place of the Lokrians, so that **οἱ μὲν** is simply in apposition with **Ἰάονες**, and should be followed by **οἱ δὲ Ἐπειοί**, etc.; "first the picked men of Athens, then the Epeians," etc. **ἐν δ' ἄρα . . . Βίας τ' εὖς** is a parenthesis, but none the less alters the form of the following sentences.

691. **Ἐπειῶν** is evidently gen. after **ἦρχε** above, though with a slight change of construction, and followed by another change in **πρὸ Φθίων** afterwards.

πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο παῖς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
 ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχύς υἱός,
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἡβαιόν,
 ἀλλ' ὥς τ' ἐν νειῶ βόε οἶνοπε πηκτὸν ἄροτρον
 ἴσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφιν
 πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς· 705
 τῷ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔέργει
 ἱεμένω κατὰ ὠλκα, τέμει δέ τε τέλσον ἀρούρης·

694-7 = O 333-6, where they come in more naturally. Medon commands in place of Philoktetes (B 727), and Podarkes in place of Protesilaos (B 704). Comparing B 716 and 700 Bergk suggests *Θαυμακίῃ* for ἐν Φυλάκῃ, as the latter city should be the home of Podarkes, not Medon.

697. *γνωτόν*, *brother*, or perhaps more generally *kinsman*; the word is ambiguous, but sometimes the narrower meaning seems best suited; cf. X 234, P 35.

698. *ὁ*, *sc.* Podarkes.

700. It is possible to take *ναῦφιν* as a locative, *ἀμυνόμενοι* being used absolutely as in II 556, 622, χ 106, β 62. But the common construction of *ἀμύνεσθαι* with gen., as M 155, 179, makes it much more probable that *ναῦφι* is here meant to represent the gen. (not dat., for that case though used with *ἀμύνειν* is not found with the mid.) In that case it is probably a false archaism, for in all other instances (except ε 152) the suffix *-φι* retains either a locative or instrumental sense (see note on Λ 350). *μετὰ Βοιωτῶν*, the use of *μετά* with gen. is probably not Homeric; see H. G. § 196.

701. This explains why Medon commands in the place of the Oilean Aias, the legitimate son.

702. For *ἵστατ'* Zenod. read *χάζετ'*, which does not suit the following simile so well (cf. *ἔστασαν*, 708). *οὐδ' ἡβαιόν*, B 380.

703. ἐν νειῶ, in breaking up a fallow, the hardest work in ploughing. οἶνοπε, the epithet is applied to oxen also in ν 32. It probably means dark brown. *πηκτὸν ἄροτρον*, see on K 353.

705. The oxen are yoked by the horns instead of by the necks, a practice which is still habitual in S. Europe. For *ἀνακηκίει* a var. *ἀνεκῆκειεν* is mentioned by Did., and found in several MSS. (including Syr), but the imperf. is inadmissible in a simile.

707. ὠλκα, a form recurring only in σ 375 (also preceded by hiatus) and the late Epic imitative poets. It is not easy to explain. It seems most natural to connect it with *αὐλαξ* in Pind. and Ion., *ἄλοξ* in Trag. But then the hiatus, which in this place is not permitted, cannot be explained. It is more reasonable to suppose that (if it is really an archaic form and not archaistic) it is for **ὄλκα*, a metaplastic acc. of *ὄλκος*, which means furrow, and is probably either der. from *ἐλκω* (*φέλκω*) or conn. with Lat. *sulcus*; though in the latter case the lost spirant would hardly explain the hiatus. For the variation of stem cf. *φύλακας* by *φυλάκους*, and other instances in H. G. § 107, 1. The last half of the line is still harder to explain. The subject of *τέμει* must be *ἄροτρον*, but this is very harsh. The form *τέμει* itself is unique, but defensible. (Curtius, *Vb.* i. 207.) The word *τέλσον* again means the "headlands"

ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.
 ἀλλ' ἦ τοι Τελαμωνιάδῃ πολλοί τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, 710
 ὁππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἵκοιτο·
 οὐδ' ἄρ' Ὀιλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασειάς,
 οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δούρα, 715
 ἀλλ' ἄρα τόξοισιν καὶ ἐυστρεφεῖ οἶδς ἰώτῳ
 Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
 μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ, 720

or edges of the field where the plough turns on finishing the furrow (see Σ 544, 547); but this sense does not suit here. In order to remove these manifold difficulties various emendations have been proposed; e.g. Bentley, *ἔν' ἰκίοιτο τ. ἀρ.*, Spitzner, *ἄροτρον* for *ἀρούρης*. The most probable is van Herwerden's (adopted by Nauck, Hentze, and Fick), *ταμεῖν ἐπὶ τέλσον ἀρ.* The fact that the unmetrical variant *τάμνειν* is well supported by MSS. (DLS Syr, etc.) points to a very old variation, but does not enable us to detect the original reading with confidence.

708. **μάλα** must be taken with the preceding partic. as P 571 *ἐργομένη μάλα*, ω 400 *ἐλδομένοισι μάλ' ἡμῖν*. This weakens the caesura and gives a disagreeable rhythm, but that is to be reckoned among the other peculiarities of this doubtful passage. *μάλα* intensifies the idea of closeness given by *παρ-*, as in P 502, *μάλ' ἐμπνέοντε μεταφρένῳ*, cf. P 359 *μάλ' ἀμφ' αὐτῷ βεβάμεν*.

710. **λαοὶ . . . ἔταροι** in apposition, another curious and unique phrase. Hence Heyne conj. *αἰέν* for *λαοὶ*; two MSS. (HL) give *ἄλλοι*. Nor is there any analogy for the appearance of the shield-bearer in H.; the hero always carries that weapon for himself.

712. A further reason why the Oilean Aias is separated from his men, the Lokrians, who seem, on comparison with what precedes, to be identical with the portion of the Phthians under the command of Medon; though it is possibly meant that though under the com-

mand of Aias they did not accompany him to the forefront of the battle, but stayed immediately behind him. In either case there seems to be a slight discrepancy with 686, where the Lokrians appear to fight beside Phthians and Epeians. For *οὐδ' ἄρ' Ὀιλιάδῃ* Zenod. read *ἀλλ' οὐκ Ὀιλιάδῃ*, as usual.

714. See note on B 529. The character of the Lokrians as a tribe of bowmen is unique in Greek history, "*Ἕλλησιν ὅτι μὴ Κρησὶν οὐκ ἐπιχώριον ὃν τοξεύειν, Λοκροὺς γὰρ τοὺς Ὀπουντίους ὀπλιτεύοντας ἤδη κατὰ τὰ Μηδικὰ ἴσμεν, οὓς Ὀμηρος ἐποίησεν ὥς φερόμενοι τόξα καὶ σφενδόνας ἐς Ἴλιον ἔλθοιεν*" (Pausan. i. 23, 4). Even in the pseudo-Hesiodean *Scutum Herculis*, 25, the Lokrians are called *ἀγχέμαχοι*. The whole of this description may indeed be a specimen of false archaism, the interpolator endeavouring to give an air of antiquity by ascribing to the Lokrians a practice which in his own time was unfamiliar.

716. **ἐυστρεφεῖ**, MSS. *ἐυστρόφῳ*, see note on 599. The interpretation of this line is dependent on the view taken of 599. But in any case it is most probable that the interpolator here meant the phrase to mean *slings*, and repeated it in that sense, in which Pausanias (*supra*) took it. As against Povelsen's explanation, "well-woven doublets of wool," reference may be made to the epithet *λινωθώρηξ*, B 529, which shews that the material of such a light jacket was linen rather than wool.

719. **οἱ μὲν**, the two Aiantes and the Salaminians.

οἱ δ' ὅπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
Τρῶες μιν ἠσκόοντο· συνεκλόνεον γὰρ διστοί.

ἔνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 725

“Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι,
οὔνεκά τοι πέρι δῶκε θεὸς πολεμῆια ἔργα·
τούνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων.
ἀλλ' οὗ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι· 730

ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆια ἔργα,
[ἄλλω δ' ὀρχηστύν, ἐτέρω κίθαριν καὶ αἰοιδήν·]
ἄλλω δ' ἐν στήθεσσι τιθεὶ νόον εὐρύοπα Ζεὺς
ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.

721. It is quite unlike the Homeric view to make the sudden change of the course of battle, even to “a sorry repulse from ships and huts” (723), depend not upon the doughty deeds of individual heroes, but solely on the effect of a body of archers concealed in the rear. Of such soldiers H. always speaks in a slighting tone, and nowhere else do they exercise the least influence on the course of a fight.

725 = M 60, from which passage the idea of making Polydamas Hector's military adviser seems to be taken.

726. ἀμήχανος, *intractable*, as K 167, Π 29. For the addition of the infin. cf. H. G. § 232; “you are intractable *for listening to*” = you cannot be induced to listen to. παραρρητοῖσι, *persuasive things*, a neut. pl. used in a vague sense, like the “impersonal” neuter subject of a verb (as οὐκέτι φυκτὰ πέλωνται, see H. G. § 161), and approximating to the abstract sense παράρρησις: cf. λέϊα δ' ἐποίησεν, M 30, with note. So also we may explain phrases like μειλιχίοισι προσήυδα, etc., where the supposed “ellipse of ἐπέεσσι” can hardly be called a scientific explanation. The adj. recurs only in I 526 in the sense *open to persuasion*, and so we might possibly explain “you cannot be brought to listen to men who are open to conviction.” But this is not Homeric either in thought or expression. This line is generally printed with a full stop at the end, and a comma at the end of 727; the punctuation adopted is that recommended by Lehrs,

on the ground that οὔνεκα regularly follows the clause of which it gives the explanation (see note on Γ 400-5). The sense is equally good in either case.

728. περιίδμεναι, Mor. Bar. have περιέμμεναι, which is the commoner phrase, e.g. P 171, περὶ φρένας ἔμμεναι ἄλλων. The text, however, has abundant analogies (K 247, etc.)

729. αὐτός, *μόνος*, the εἰς ἀνὴρ of Attic; cf. Θ 99, and for the general sentiment of the line, Δ 320.

731. This line, a tasteless interpolation, is omitted by all the best MSS. Acc. to Eust. it was added by Ζηνόδοτος ὁ Μαλλώτης, who is probably a mixture of Zenodotos of Ephesus and Krates ὁ Μαλλώτης. Cf. α 159.

733. ἐπαυρίσκονται, cf. A 410 with note. Here the word clearly implies *profit*. For πολλοί Aristophanes read πολλόν. The passage in A suggests that τοῦ here may be personal, referring to the ἄλλος, not to his νόος.

734. For πολέας (so A and probably Ar., to judge from a Schol. of Did. on Φ 131) most MSS. read πολεῖς (in the same sense) or πόλεις, “cities,” neither of which can be right. The correct Homeric form is doubtless πολῦς, as was read by Zen. in B 4 acc. to Aristonikos. This form is not admitted in H. G. § 100 for nouns forming the gen. in -εος, but the distinction is based only on the practice of MSS., which is in this matter clearly worthless. For δὲ καὐτός, which is given by D, the other MSS. read δὲ κ'(κε) αὐτός, and acc. to Aristonikos, on

αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα. 735
 πάντῃ γάρ σε περὶ στέφανος πολέμοιο δέδθεν·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 ἄλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους. 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήισι πέσωμεν,
 αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 παρ νηῶν ἔλθωμεν ἀπήμονες. ἥ γὰρ ἐγὼ γε
 δείδω, μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μῖμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἶω."
 ὥς φάτο Πουλυδάμας, ἅδε δ' Ἑκτορι μῦθος ἀπήμων,
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,]

T 311, this was the reading of Ar., who regarded the *κε* as otiose (*περισὸς ὁ κέν*). His Scholion here says *κατὰ συναλοιφήν ἐκληπτέον, ἵνα διαιρηται "μάλιστα δὲ καὶ αὐτός."* In view of the explicit testimony of the other passage Lehrs has corrected *καὶ* to *κε*, rightly no doubt. A similar question arises on Z 260, *q.v.* Here *κεν* is quite inadmissible, and the only choice is between the text and Hermann's tempting conj. *δέ τ' αὐτός*, on the analogy of § 185, *μάλιστα δέ τ' ἔκλυον αὐτοί*. This is certainly most like the Homeric idiom. The sense is "the man who has the *νόος ἐσθλός* best knows its value." The word *ἀναγνῶναι* recurs only in Od., in the sense of recognizing.

736. *στέφανος* occurs only here in H.; it is used of an encircling ring as in the verb *ἐστεφάνωτο*, A 36, *q.v.* For the use of *δέδθεν* of the fury of battle cf. M 35, T 18.

737. *κατὰ τεῖχος*, since they have gone *by way of* the wall, *i.e.* since they have come into the neighbourhood of the wall.

738. *ἀφεστᾶσιν*, apparently *are holding aloof, arms and all*, "full-armed though they are."

741. *ἐνθεν* may be either temporal, *from that moment*, or more probably *from that point*, starting from those circumstances; cf. note on P 703.

742. The phrase *ἐν νηυσὶ πεσεῖν* is not, as usual, ambiguous, but clearly

means "to attack the ships." See on I 235, Ξ 63.

743. *ἔπειτα*, *thereafter*, after discussing the question.

744. For *ἐλθωμεν* there is a variant *ἐλθοιμεν* with strong MS. authority (CDEH), which is worth consideration; for the change of mood see Σ 308.

745. *ἀποστήσωνται*, *pay back*, so AE Townl. The expression is a curious one, and not to be paralleled in H.; the nearest analogy is the use of *στήσαι* = to weigh, X 350, etc. One or two instances of the use in Attic will be found in Lexx.; *e.g.* in an Attic inscription *ἀπαριθμησάσθων καὶ ἀποστήσασθων τὰ χρήματα*. There is a noteworthy variant which has the bulk of MS. support, *ἀποτίσωνται* (CGHL, etc.) or *-σονται* (DS, etc.), *exact* the debt of yesterday. This gives an equally good sense, and the use of *ἀποτίσασθαι* can be supported both in H. (ψ 312) and Attic. The objection of course is the lengthening of the last syll. of *ἀπο*, which is rather harsh even with the ictus, in this part of the line. It must be noticed that the reference is clearly to the defeat of the Greeks in Θ, so that this passage must be at least as late as that book. Hence Düntzer would reject 741-7, but then Polydamas never gives the advice which he announces.

748-9 = M 80-1; the latter verse is omitted here by A and two other MSS. For the unexpected mention of the chariot see note on 679, O 385.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 750
 “ Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,
 αὐτὰρ ἐγὼ κείσ’ εἶμι καὶ ἀντιόω πολέμοιο·
 αἶψα δ’ ἐλεύσομαι αὖτις, ἐπὴν ἐν τοῖς ἐπιτείλω.”
 ἦ ῥα καὶ ὠρμήθη ὄρεϊ νιφόμεντι ἑοικώς,
 κεκληγώς, διὰ δὲ Τρώων πέτετ’ ἡδ’ ἐπικούρων. 755
 οἱ δ’ ἐς Πανθοΐδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ’, ἐπεὶ Ἑκτορος ἔκλυον αὐδὴν.
 αὐτὰρ ὁ Διήφοβόν τε βίην θ’ Ἑλένοιο ἄνακτος
 Ἀσιάδην τ’ Ἀδάμαντα καὶ Ἀσιον Ἑρτάκου υἱὸν
 φοίτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760
 τοὺς δ’ εὖρ’ οὐκέτι πάμπαν ἀπήμονας οὐδ’ ἀνολέθρους,
 ἀλλ’ οἱ μὲν δὴ νηυσὶν ἐπὶ πρυμνῆσιν Ἀχαιῶν
 χερσὶν ὑπ’ Ἀργείων κέατο ψυχὰς ὀλέσαντες,
 οἱ δ’ ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 τὸν δὲ τάχ’ εὔρε μάχης ἐπ’ ἀριστερὰ δακρυόεσσης 765
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἡυκόμοιο,
 θαρσύνονθ’ ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ’ ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσιν·

752-3 = M 368-9, where they are much more in place. Here *κεῖσε* has no particular reference, and *ἀντιόω πολέμοιο* is precisely the opposite of what Hector does; he leaves the fray instead of entering it. *ἐπιτείλω* is substituted for *ἐπαμύνω* in M 369, and does not give a very good sense; we must suppose it to mean “when I have told them to mass themselves together.” The *πάντες ἀριστοί* are not, as we should suppose, those of 740, but the subordinate heroes named in 790-2. These numerous difficulties have naturally cast doubts on the passage; Christ, for instance, would omit 749-53, reading *αὐτίκα δ’ ὠρμήθη*, etc. But the whole present portion of the book seems to require a deeper use of the knife.

754. The comparison of a warrior rushing at full speed to a snowy mountain is extraordinarily inappropriate. If we could adopt Nitzsch’s explanation that *ὄρεϊ νιφόμεντι* means an *avalanche*, this objection would be happily removed, but only to make way for two others: first, that the words could hardly give the sense; secondly, that the *avalanche* is apparently unknown in Greece, and in any case cannot have ever been

familiar on the coasts of Asia Minor. Hence various conjectures, more or less desperate: Newman *ὄρνέω νιφόμεντι*, van Herwerden *κίρκω ἱρηκι*. These have at all events the merit of being in accordance with Homeric usage.

756. *ἀγαπήνορα*, an epithet which recurs only in Θ 114, Ο 392, Ψ 113, 124, η 170, and is applied only to heroes of the second rank. It is commonly explained as *ἀγαπῶν ἡγορέην*, *loving valour*, i.e. *valorous*. But this is improbable, as the second part of the compound can only represent *ἀνέρα(s)* not *ἡγορέην*. The primitive sense of *ἀγαπάειν* and *ἀγαπᾶν*, as found in H., is *to caress*, to shew the outward signs of affection. The word therefore means much the same as *φιλόξενος*, “shewing all external kindness to his fellow-men,” cf. η 33 of the Phaiakians, οὐδ’ ἀγαπαζόμενοι φιλέονσ’ ὅς κ’ ἄλλοθεν ἔλθῃ.

760. *εἴ που ἐφεύροι*, see on Δ 88.

764. *ἐν τείχει*, from its antithesis to *νηυσὶν ἐπὶ πρυμνῆσιν*, evidently means “within the walls of Troy,” whither Deiphobos had been taken (538); but the use of the word is curious in a passage where the Greek wall has been so prominent.

- “ Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπεροπευτά,
 ποῦ τοι Δηίφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἄσιος Ὑρτάκου υἱός ;
 ποῦ δέ τοι Ὀθρυονεύς ; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπυνή, νῦν τοι σῶς αἰπὺς ὄλεθρος.”
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “ Ἐκτορ, ἐπεὶ τοι θυμὸς ἀνάτιον αἰτιάσθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδέ με πάμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσιν
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάς· 780
 οἷω Δηίφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἴχεσθον, μακρῇσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.
 νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμὸς τε κελεύει·
 ἡμεῖς δὲ μεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι 785

769 = Γ 39.

772. κατ' ἄκρης, τινὲς δὲ κρῆς μονοσυλ-
 λάβως (i.e. κατὰ κρῆς), ἐπεὶ καὶ κρῆθεν
 φησὶν (see Π 548), Schol. A. The present
 phrase is always used of Troy, except in
 ε 313, ἔλασεν (μιν) κύμα κατ' ἄκρης. This
 seems to be a case of the not uncommon
 use of the fem. of the adj. as a subst.,
 though in the present instance the fact
 that there is a fem. substantive in the
 immediate neighbourhood to which ἄκρης
 might refer makes the question a little
 doubtful. For the sense cf. Virgil's *ruit
 alto a culmine Troia*, *Aen.* ii. 290.

773. σῶς is the form given by all MSS.
 and approved by Ar., probably because
 it begins the line in X 332, q.v. On the
 other hand, in the acc. the form σόον has
 everywhere MS. authority on its side,
 though here too Ar. sometimes read σῶν
 (see on A 117). But in Π 252 he varied
 between σόον and σάον. Of all these
 forms σάος is probably the oldest (cf.
 σαώτερος, A 32), and on strict analogy
 should be adopted wherever possible.
 It is not introduced into the present
 text because tradition does not give it.
 The phrase recurs in ε 305, χ 28 ; it is
 evidently an oxymoron, “one thing is
 safe for you—sheer destruction.” The
 idiom by which *safe* = *certain* is very
 familiar in our colloquial language.

775. This line is used with an ellipse

of the thought which connects it with
 what follows, “you must let me say
 this,” or the like, the τούνεκά τοι ἐρέω
 which follows the similar expression ἐπεὶ
 με κατ' αἶσαν ἐνέικεσας, οὐδ' ὑπὲρ αἶσαν
 in Z 333, but is omitted in Γ 59.

776. ἄλλοτε δὴ ποτε μᾶλλον, as we
 should say, “at any time rather than
 now ;” the following ἐπεὶ logically im-
 plies οὐ νῦν μέλλω. In the next line
 οὐδέ με, which is given by ACLS, is
 preferable to the vulgate οὐδ' ἐμέ, for
 the opposition of which *Aineias* is think-
 ing is not that of his person to Hector's,
 but of the real measure of his valour to
 that implied by Hector ; in other words
 the order is ἐπεὶ οὐδὲ πάμπαν ἀνάλκιδά
 μ' ἐγείνατο μήτηρ.

782. οἴχεσθον, it was not stated pre-
 viously (596) that Helenos had left the
 field.

785. δ' ἐμμεμαῶτες is the reading of
 A and Ar. ; most MSS. (CD etc.) have
 δὲ μεμαῶτες. Both are equally possible,
 as the compound ἐμμεμαῶς occurs in E
 142 and elsewhere ; but the latter is
 preferable, as the not very common
 lengthening of δέ is not likely to have
 been wrongly introduced. A similar
 doubt arises in P 735, 746. It may be
 noticed that Hector has said nothing to
 shew that he wishes *Aineias* to go else-
 where with him.

ἀλκῆς δευήσεσθαι, ὅση δύναμὶς γε πάρεστιν·
παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.

βὰν δ' ἴμεν, ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,

ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα,

790

Φάλκην Ὀρθαῖον τε καὶ ἀντίθεον Πολυφῆτην

Πάλμυν τ' Ἀσκανίον τε Μόρυν θ' υἷ' Ἴπποτίωνος,

οἳ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοί

ῥοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.

οἳ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη,

795

ἣ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε,

θεσπεσίῳ δ' ὁμάδῳ ἀλλ' μίσγεται, ἐν δέ τε πολλὰ

κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,

κυρτὰ φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·

ὥς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι,

800

χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.

Ἐκτωρ δ' ἡγείτο βροτολοιγῷ ἴσος Ἄρην,

Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσην,

ῥινοῖσιν πυκινήν, πολλὸς δ' ἐπελήλατο χαλκός·

ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ.

805

πάντῃ δ' ἀμφὶ φάλαγγας ἐπειράτο προποδίζων,

787. παρ δύναμιν, *beyond his strength*, cf. ξ 509, παρὰ μοῖραν, which seems to be the only other instance of this use of the preposition in H., common though it is in later Greek (H. G. § 191, 3). καὶ ἐσσύμενον is again absolute; see on 315.

788 = Z 61, H 120.

792. υἷ' seems to stand for υἷα, not υἷε, though the latter is written in full by G, followed by the early printed editions. Morys and Hippotion are slain together in E 514.

793. ἀμοιβοί, to relieve others of their countrymen, apparently. Neither the word nor the idea recurs in H.

794. It has been pointed out that there is a slight discrepancy with the Catalogue (B 862) in the words ῥοὶ τῇ προτέρῃ, as Askanios is there mentioned among the leaders of the allies at a date earlier than this by several days. Cf. Φ 156.

795. The magnificent passage from here to the end of the book is one of the finest of the battle scenes in Homer, and it is impossible not to believe, whatever we think of the rest of the book, that these lines at least form a part of the

attack upon the ships in the original form of the Iliad. The metaphor is from one of the "white squalls" common in the Aegean Sea, which seem to descend from the mountain-tops upon the sea. Here the squall is regarded as being sent by the thunderstorm above.

797. ἐν, within the region of the storm. Two MSS. (Bar. Mor.) read ἐνθα τε.

799. κυρτά, curling over, as Δ 426, when the whole simile should be compared. See also λ 243, κύμα . . . κυρτωθέν. φαληριόωντα, *white with foam*, according to the old explanation; but the relations of the word are not very clear. See Curtius, *Et.* no. 407.

803. For πρόσθεν a variant πρὸ ἔθεν is mentioned by Schol. A (Herodianos?) and is found in two MSS. (CG), from which it has been adopted into the printed vulg. It is quite possible in itself, but the analogy of 157, as well as the best MS. authority, is in favour of the text.

804. For the construction of the shield see on H 220-3.

806. For προποδίζων, ὑπασπίδια, and

εἰ πῶς οἱ εἵξιαν ὑπασπίδια προβιβάντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
 “δαιμόνιε, σχεδὸν ἔλθέ· τί ἦ δειδίσσεαι αὐτως 810
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμεν,
 ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἦ κε πολὺ φθαίῃ ἐν ναιομένη πόλις ὑμῇ 815
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὅπποτε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 θάσσοντας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
 οἳ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.” 820
 ὥς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
 θάρσυνος οἶωνῷ. ὁ δ' ἀμείβετο φαίδιμος Ἴεκτωρ·
 “Αἴαν ἀμαρτοεπές, βουγαίε, ποῖον ἔειπες.
 εἰ γὰρ ἐγὼν οὕτω γε Διὸς πάις αἰγιόχοιο 825

προβιβάς, used together, see 158. The MSS. here all read *προβιβῶντα*, as they do also in Γ 22. *βιβάντα*, however, was the reading of Ar. in 371, and *βιβάς* in Η 213, though on Ο 307 we are told that he read *βιβῶν*. La R. suggests (*H. T.* 215) that he may have varied in his two editions. However that may be, we are justified, in this conflict of testimony, in adopting the form *βιβάς* as the more archaic. After this line Zenod. read *λην γὰρ σφιν πᾶσιν ἐκέκριτο θάρσει πολλῷ*.

809. *βιβάσθων*, so Ο 676, Π 534. The formation of the word is not very clear. Curtius (*Vb.* ii. 343) thinks it is for *βιβάδ-θων*.

810. *δειδίσσεαι*, B 190. For *αὐτως* the usual variant *οὕτως* is mentioned by Didymos.

812. For the metaphor of the scourge of Zeus see M 37.

814. For the use of *ἄφαρ* compare Α 418; the word here seems to mean *presently*, “at this very moment.”

815. *φθαίῃ*, *i.e.* before you destroy our ships your own city would be taken.

818. *ἀρήσῃ*, the contracted form of the 2d sing. mid. is doubtful in H.; in the other passages where it occurs we can almost always write -ε' for -εαι (Α 160, Β 365, Γ 138, and often), or -ῃ for -ηαι

in subj. (see on Β 232-3). The only other cases in the *Il.* which do not admit this are Β 367 (*γνώσσει εἰ*, Barnes), Ι 102, Ω 434; in *Od.* there are seven or eight (*ἐλπη* ζ 297, *ἐλκη* σ 10, being for -ηαι). Whether it be fut. indic. or aor. subj. *ἀρήσῃ* will stand for *ἀρήσσει*, but the analogy of Φ 111 shews that it is the aor. subj. (cf. also Δ 164, Ζ 448, Θ 373). Fick conj. *ἀρήσῃς*, as we have *ἀρήμεναι*, χ 322, and the rareness of the act. may have caused the corruption.

823. For the significance of the *οἶωνός* see note on M 239. It has been suggested that, as the immediate purpose of Zeus is the humiliation of the Greeks, he cannot be meant to have sent the omen, which is not said to come from him; so that the people were mistaken in accepting a fortuitous appearance as a divine message. This, however, would not be in the Epic style; it would need to be explicitly stated. As the words of Aias are in the end to be abundantly fulfilled, there is no reason why Zeus should not have confirmed them.

824. *ἀμαρτοεπές*, cf. *ἀφάμαρτοεπής*, Γ 215. Barnes plausibly conjectures *ἀμετροεπές*, on the ground that it is not the stumbling but the excessive boastfulness of Aias' speech which Hector can deride.

εἶην ἡματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ', ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν
 πᾶσι μάλ'. ἐν δὲ σὺ τοῖσι πεφήσσαι, αἶ κε ταλάσσης
 μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριόεντα
 δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν."

830

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὀπισθεν.
 Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο
 ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
 ἠχῇ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς ἀνγὰς.

835

βουγαίε, so also σ 79, νῦν μὲν μήτ' εἶης, *βουγαίε*, μήτε γένοιο, of the braggart Iros. Schol. A mentions a variant *βουκάιε*, which is found in Theokritos, but in the sense of "cow-herd." Zen. read *βουγήιε*. The exact origin of the word is not very clear. The second part of it probably comes from root *γαF* of *γαίω*, *ἀ-γαν-ός*,

etc., in the sense of *pride* (Curtius, *Et.* no. 122); and *βου-* may be merely a prefix indicating coarseness, as in *βούπαις*. (See *Journ. Phil.* v. 18 and viii. 116.)

825-8. See Θ 538-541.

830. **λειριόεντα**, see Γ 152. The word is evidently used ironically, "that fair tender flesh."

ΙΛΙΑΔΟΣ Ξ.

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
 ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
 “φράζεο, διέ Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
 μείζων δὴ παρὰ νηυσὶ βοή θαλερῶν αἰζηῶν.

Ξ

The main story of the book, the lulling of Zeus by Here's wiles, with its continuation in O 1-366, and its probable introduction in N 1, is as straightforward and almost as free from internal critical difficulties as it is radiant with humour, grace, and healthful sensuousness—qualities which give it a marked individuality among all the beautiful episodes of the Iliad, and stamp it as the work of a single hand. Only one passage, the “Leporello-catalogue” of 317-327, has been widely questioned from Aristarchos onwards; and only one point of the narrative is left obscure—the message given by Hypnos to Poseidon in 354 ff. without any instructions from Here so far as we are told. The fact that he tells Here's design, though we do not hear that he has himself been informed of it, is noticeable from its bearing on the oath in which Here disclaims having set Poseidon to help the Achaeans (see O 42).

But in the scenes which introduce and continue the *ἱερὸς γάμος* of Zeus and Here, difficulties and doubts come thick. The question arises first—why does Here interfere just at this point? Poseidon has been working undisturbed through the whole of the last book, and the idea of distracting Zeus' attention by craft seems to come in late. Nitzsch felt this so strongly that he was led to suggest, with great ingenuity, that the beguiling of Zeus is to be regarded not as sub-

sequent to the events of N, but parallel with them; it is the dalliance of Zeus which explains why Poseidon was not interfered with while aiding the Greeks throughout; thus Ξ 154, *αὐτίκα δ' ἔγνω τὸν μὲν ποιπνύοντα κ.τ.λ.*, refers to the activity of Poseidon, not in the immediately preceding lines, but in N 43 ff.; and the meeting of Poseidon with the wounded chiefs (Ξ 136) is an incident of his exertions in N 83 ff.

There is no doubt that this gives a far better connexion to the whole book. Among other things it enables us to join the single combat of Aias and Hector in Ξ 402 ff. to the end of N, where the loud challenges of 809-832 evaporate without result after rousing our attention. Although we shall see reason to believe that the original combat of the two heroes which followed on N was probably that about the ship which is described in O 674 ff., yet in the expanded *ἐπὶ ναυσὶ μάχη* the fight in Ξ might well have been added at this place. As it stands it begins in quite un-Homeric fashion; the *πρῶτος* of 402 should, according to the Epic practice, follow a passage introducing the two warriors; at present it has a perfectly vague reference to the army at large.

But even Nitzsch's supposition will not save the text in its present form. So violent a regression to an earlier point of the story is impossible without explanation. Any hearer must suppose that the *ἰαχὴ* of Ξ 1 refers to the *ἰαχε* of N 834, whereas by the hypothesis it

ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,
εἰς ὃ κε θερμὰ λοετρὰ ἐνπλόκαμος Ἑκαμήδη
θερμήνῃ καὶ λούσῃ ἄπο βρότον αἵματόεντα·
αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπήν.”

5

must refer to the *αἰλαχοί* of N 41, or the *δμαδος ἀλίσστος* of M 471. The regression is one which would require a difficult readjustment of the imagination even for a careful reader fully instructed; that a hearer should understand it without a word of explanation, is beyond all reason. Yet the scene at the beginning of the book undoubtedly suits the beginning and not the end of N. That Nestor and the other chiefs should be brought from their huts by the shouting is perfectly natural when the wall has just been carried, but not when the battle has long been surging backwards and forwards within the wall. If we can assume this connexion, the first part of the book goes quite smoothly. Objection has indeed been made to the repetition of Agamemnon's proposal to flee, and its energetic rejection by Diomedes and Odysseus, as this motive has already twice appeared, in B and I. This objection, however, vanishes when I is regarded as a late addition to the *Iliad*—later no doubt than the present book—and is transferred to the account of the author of that fine interpolation. It is only in the speech of Diomedes that we meet with serious difficulty, and this can be evaded by the excision of 113-127, a passage which bears the stamp of the school of Hesiod.

The lines which introduce Poseidon (135-152), and thus place the book in connexion with N, contain some serious difficulties. The divinely loud shout in 148-9 of the god who is endeavouring to conceal himself from Zeus in human shape reminds one of a favourite joke of modern burlesques; the couplet itself is borrowed from a very different context in E 860-1, as 151-2 are from A 11-12. The vague disguise of a *παλαιὸς φῶς* in 136 is against the rule that the person whose semblance is taken by a god is elsewhere always named; and the introductory verse 135 is not in place here, as it properly indicates that the god to whom it is applied is not in action, but only on the watch.

Passing now to 363, where the scene changes from *Ida* to the battlefield, we again meet with great difficulties. The

advice given by Poseidon, and followed by the Greeks, to change armour (371-382), is partly unintelligible, partly ludicrous. Aristarchos, it is true, athetized 376-7, and, we may safely conclude, 381-2 also; but even so the absurdity of a change of armour by the whole force in the thick of the battle is flagrant enough. The description of Poseidon in 385-7 does not lead to any result adequate to the terms in which it is announced. We are left to suppose that he assists Aias to disable Hector; but the divine sword so pompously proclaimed does nothing whatever. In 390 the manner in which Poseidon and Hector are spoken of as though they were equals is clearly not Homeric, and the idea of the sea rushing up to take part in the fight is not in the best Epic style.

The suddenness of the opening of the combat in 402 has already been remarked. Lachmann joined this line on to A 557 to form part of his tenth “lay.” He gave, however, no explanation of so violent a disruption. We find an equally suitable connexion in the end of N, where we have the converse phenomenon, an elaborate prologue to a combat between the two which leads to nothing. As indicated above, we must suppose that the combat of Hector and Aias over the ship in O originally followed N 832, but that in the process of expansion this fresh combat was composed to fit on at the same point.

From this line all goes smoothly till the last passage, 508-522, which is apparently later, though the sacrifice of 508-10 might save the rest (see note). In 516 we have, however, an account of the death of Hyperenor, which does not suit the allusion in P 24.

We thus see that the book consists of three parts (1-134, 153-362, 402-507), each consistent in itself, but ill suiting the context, joined together by short passages full of difficulties. It must be remarked that even if the combat of Aias and Hector be joined to the end of N, it still requires the scene between Zeus and Here to precede it, as the restoration of Hector to the fight in O is an inseparable part of the *ἀπάντη*.

ὥς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἐοῖο,
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο, 10
 χαλκῷ παμφαῖνον· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ.
 στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἶσιδεν ἔργον αἰεκές,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν. 15
 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
 ὁσσόμενον λιγέων ἀνέμων λαιψήρᾳ κέλευθα,
 αὐτῶς, οὐδ' ἄρα τε προκυλίνδεται οὐδ' ἐτέρωσε
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρον,
 ὥς ὁ γέρων ὄρμαινε δαϊζόμενος κατὰ θυμὸν 20
 διχθάδι', ἧ μεθ' ὄμιλον ἴοι Δαναῶν ταχυπώλων

The difficulties can be reconciled (see General Introduction) by supposing that the ἀπάτη was meant as an alternative to the Ἰδομενῆος ἀριστεία, after the wall round the ships had been introduced by the author of M. It will have consisted of the following parts:—N 1-125, Ξ 1-362 (except 135-152), N 795-838 (incorporated from the oldest form of the story), Ξ 402-522, O 1-336. When the two alternative rhapsodies were amalgamated by a diaskeuast, he had to insert two passages in addition to those which we have already found interpolated in N. Ξ 135-152 were necessary, because the action of Poseidon was now separated by over 700 lines, N 239-Ξ 134, from his first appearance on the scene, and must therefore be again brought forward; Ξ 370-401 are designed to make the transition from the divine scenery back to the human.

1. πίνοντα, A 642, though in that line Nestor and Machaon are said to have finished drinking; a trifling discrepancy which some have needlessly exaggerated.

8. εἶσομαι, *I will go*; with ἐλθὼν as in the common βάσκ' ἴθι, and ἱξον ἰόντες, Ψ 38, etc. For the hiatus see note on Δ 138. The future form recurs in Φ 335, Ω 462. Others explain the word ὀψομαι, γνῶσομαι, as from root *Fid*, but this involves a very unnatural order. περιωπήν, as Ψ 451, κ 146.

11. It is useless to inquire why father and son had thus changed shields, as the Scholiasts of course do. It may be noticed that in 9-11 we have three consecutive rhyming lines.

13. The idea evidently is that Nestor

finds he has no need to go to a περιωπή and look over the wall, as it has already been passed by the combatants.

15. For the form ἐρέριπτο cf. H. G. § 25, 3. L. Meyer conj. ἔφριπτο (from *Φρίπ-τω*), but this is needless. Cf. κατ-ἐρήριπ-εν, 55. The root is *reip*, not *vríp*.

16. This fine simile is taken from the "ground swell" produced by a storm at a distance, and often followed by the storm itself. πορφύρῃ seems to express *heaving motion* rather than colour (see Curtius, *Et.* no. 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. πορφύρεος is applied to waves. The verb recurs only in a metaphorical sense, Φ 551, δ 427, etc., κραδίη πόρφυρε, which can be explained in either way. κωφῷ, as opposed to the splash and rush of the wave-tops before a wind.

17. ὁσσόμενον, *foreboding*, only here of inanimate objects. Cf. A 105.

18. αὐτῶς, *vaguely, aimlessly*, keeps up the personification, and is expanded in the words which follow. For οὐδ' ἐτέρωσε "(neither forward) nor aside" (cf. N 543) Eust. read οὐδετέρωσε, and so Nauck has; but H. knows neither οὐδετέρος nor any derivative of it. κεκριμένον, *decided*, as opposed to the shifting "puffs" which precede the storm. Cf. Hesiod, *Opp.* 670, τῆμος δ' (in summer time) εὐκρινέες τ' αὔραι καὶ πόντος ἀπήμων, "the winds are steady."

21. διχθάδια, cf. Π 435, διχθα δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι. Herodianos preferred to write διχθαδίη, ἧ, with synizesis.

ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν.
 ὧδε δέ οἱ φρονέοντι δοάσματο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον
 μαρνάμενοι, λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρὴς
 νυσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

25

Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
 παρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες
 θῖν' ἔφ' ἀλὸς πολίης· τὰς γὰρ πρώτας πεδίονδε
 εἵρυσαν, αὐτὰρ τεῖχος ἐπὶ πρυμνήσιν ἔδειμαν.
 οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἐδυνήσατο πάσας
 αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·
 τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης

30

35

26 = N 147, Π 637. Observe the gen. νυσομένων after σφι, as often (H. G. § 243, n. 4); it is a near approach to the gen. absolute, cf. Z 3. The middle is reciprocal, "stabbing one another."

28. ἀνιόντες, the ἀνα- implies inland. παρ νηῶν is explained by 30-6.

30. For γὰρ most MSS. have γάρ ρ', but the additional particle is not needed and is omitted by several good MSS. See on Δ 467. It is clear from the context that νῆες means *their* ships, i.e. those of Diomedes, Odysseus, and Agamemnon, as opposed to the rest of the fleet. So in the next line τὰς γὰρ πρώτας means *these* ships (those of the chiefs) they had drawn up in the innermost line (nearest the shore, πρώται ἄγχι θαλάσσης in l. 75), opposed to πρυμνήσιν, the uttermost ships, i.e. those on the landward side. It would seem more natural to join πρώτας πεδίονδε as though in the sense "the first row towards the land"; but this interpretation is decisively negated, not only by the words quoted from 75, but by the whole tenor of the passage. See also on O 653.

31. For θῖν(α) A has θιν*, G θιν', the dative, which is not needed here; see on Λ 622.

32. The MSS. with Herodianos read πρύμνησιν, at the sterns. This is possible, but the antithesis with πρώτας, as already pointed out, is strongly in favour of πρυμνήσιν, the last ships, as read by Krates. The objection of Herodianos that H. οὐ τίθησιν (the adj. πρυμνός) ἐπὶ διεστώτος σώματος ἀλλ' ἐπὶ ἡνωμένου (i.e.

to express the *end* of a single long body, e.g. a spear, not of the *last* of a row) is generally true, but the use of the word is not common enough to be decisive. The commonest phrases, νηυσὶν ἐπὶ πρυμνήσιν, ἐπὶ πρυμνήσιν νέεσσι, which account for 9 out of 25 occurrences of the word, are all ambiguous, as they refer to fighting which takes place at the "outermost" ships, but also at their sterns. Cf. Σ 76, where there is no doubt that we must read πρύμνησιν, "at the ships' sterns," as the MSS. rightly have. It is commonly said that this line is in contradiction to the closing portion of H, as implying that the building of the wall took place at the time when the ships were drawn up on land. This is certainly not involved in the words, and would indeed require an imperf. rather than the aor. ἔδειμαν. The lines simply state the difference between the ships of the chiefs near the sea and the πρυμναὶ νῆες by the wall.

35. προκρόσσας can have only one meaning here, in rows or ranks, one behind another; the αἰγιαλός in the narrowest sense not being able to hold all the ships, they are drawn up on to the land as opposed to the beach. The only difficulty in the interpretation of the word is caused by attempts to explain it from the far more obscure κρόσσας πύργων in M 258, q.v. Ar. taking the word there to mean "scaling ladders," explained προκρόσσας here to mean τὰς κλιμακῆδον νενεωλκημένας ἐτέρας πρὸ ἐτέρων, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον,

ἡϊόνος στόμα μακρόν, ὅσον συνέεργαθον ἄκραι.
 τῷ ῥ' οἷ γ' ὀψείοντες ἀντῆς καὶ πολέμοιο,
 ἔγχει ἐρειδόμενοι κίον ἀθρόοι· ἄχυντο δέ σφιν
 θυμὸς ἐνὶ στήθεσσι· ὁ δὲ ξύμβλητο γεραιὸς
 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι 'Αχαιῶν. 40
 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις ;
 δεῖδω, μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἐκτωρ,
 ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων, 45
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
 πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτείνειν δὲ καὶ αὐτούς.

i.e. drawn up "en échelon," each projecting somewhat beyond the other like the steps of a staircase. The sufficient objection to this theory is that such an arrangement, instead of gaining space along a curved shore, would actually lose it. The way in which Herodotos understood the word is perfectly plain (vii. 188), αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνῃσι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἐόντος οὐ μεγάλου, πρόκροσσαι ὀρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῷ νέας, *they anchored in ranks eight deep*. The word recurs also in Her. iv. 152, but does not explain anything more.

36. ἡϊόνος is evidently used here in a wider sense than αἰγιαλός, as our "shore" is wider than "beach." For στόμα compare the word στομαλίμη, Z 4, and ποταμοῖο κατὰ στόμα, ε 441. ἄκραι, Sigeion and Rhoiteion, which are about five miles apart. For μακρόν Zen. and Aristoph. read πολλόν. Ar. hesitated between the two, but only μακρόν is found in our MSS.

37. ὀψείοντες, (ἡ διπλῇ περιεστιγμένη) ὅτι Ζηνὸδοτος γράφει ὀψαίοντες. εἴτε δὲ μετὰ πολλὸν χρόνον πορευόμενοι (*sc.* ὀψάιοντες) ἤθελεν ἀκούειν, εἴτε μετὰ πολλὸν χρόνον ἀκούοντες (*sc.* ὀψ' αἰόντες), ψευδός· εὐθέως γὰρ ἀκούσαντες ὤρμησαν. καὶ τὸ ὀψά ἀνελλήριστον· οὕτω γὰρ εἶωθε λέγειν, "ὀψέ δὲ δὴ μετέειπε" Aristonikos. Ἀριστάρχος φησι Ζηνὸδοτον γράφειν ὀψαίοντες, Didymos. This is interesting as shewing that the edition of Zen. was without breathings or accents, so that even Ar. himself could not be sure how the letters were to be read. The strictures on the form ὀψά are well deserved; but the alternative explanation, ὀψ' αἰόντες, gives a perfectly good sense, and was no doubt

what Zen. meant. It is a long time since Agamemnon left the field (Λ 274), and the fact that he should only now have come to see after the fortune of the fight might well seem to require explanation. This is given by the distance at which his hut is from the wall, so that he only hears the din when the wall has long been crossed. This gives a good sense to τῷ, and it is a question if the reading of Zen. should not be preferred to that of Ar. It may be added that ὀψείω is the only desiderative in -σεῖω in H.

40. ἀθετεῖται ὅτι καὶ ἐκ τῶν προειρημένων νοοῦμεν ὅτι Νέστωρ ἐστὶν ὁ γεραιός. καὶ τὸ πτῆξε ἄκυρον· ἐπὶ γὰρ τῶν ἀπολελυμένων τῇ ἀγωνίᾳ καὶ τῷ τῆς ψυχῆς παλμῷ ἀρμόζει (*i.e.* the verb is properly used not of him who causes, but of him who suffers, dejection). The line may well be omitted. There is no reason why the appearance of Nestor should cause dismay, as he is not even wounded; and the use of the verb is quite without parallel. The former objection applies also to πτῆξε, the reading of Zen., and πλῆξε mentioned as a variant by Schol. V. Zen. also read ἐταίρων for Ἀχαιῶν.

44. δεῖδω, Aristoph. δειδία, which Cobet (*M. C.* p. 270) and Nauck would restore in all places where the word occurs; with good reason, as all the other forms are analogous (δειδίμεν, δείδιθι, etc.) H. G. § 27.

45. ὥς, Aristoph. ὅς. The allusion is evidently to the words of Hector in Θ 181, 526. It follows that this passage must be as late as Θ. Though ποτε thus means only the preceding day, it is excusable, as in the poem itself it is a long way back.

κεῖνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
ὦ πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοὶ
ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50
οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνῇσι νέεσσιν."

τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
"ἦ δὲ ταῦτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.

τείχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθεν 55
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·

οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίαςτον ἔχουσιν
νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται·
ὥς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει. 60

ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
δύμεναι· οὐ γάρ πῶς βεβλημένον ἔστι μάχεσθαι."

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"Νέστορ, ἐπεὶ δὴ νηυσὶν ἐπὶ πρυμνῇσι μάχονται, 65

τείχος δ' οὐκ ἔχραισμε τετυγμένον οὐδέ τι τάφρος,
οἷς ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι,
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
[νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιούς.] 70
ἥδεα μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,

48. τὼς, so A and others; CD, etc., have θ' ὥς, and A mentions a variant γ' ὥς. The text is clearly the best, cf. B 330.

49. This and the two following lines are very suspicious. ὦ πόποι elsewhere begins a speech with very few exceptions, mostly of a doubtful character (see N 99). We have apparently an addition to explain the spurious line 40; the dismay there caused to Agamemnon is now attributed, very unnaturally, to a fear that Nestor may have left the fight in resentment against himself. Besides, from Agamemnon's words in 65, it would seem that he only learns of the fighting ἐπὶ πρυμνῇσι νέεσσιν from the following speech of Nestor. For ἐν θυμῷ βάλλονται cf. I 434.

53. ἐτοῖμα, "brought to reality," cf. I 425. ἄλλως, differently from what they are.

56 = 68. Nauck rejects it here. Cf. 437.

58. Cf. E 85, Τυδείδην δ' οὐκ ἂν γνοίης ποτέρουσι μετείη.

62. εἴ τι . . . ῥέξει, assuming, as a mere supposition, without implying anything as to its correctness, that advice will be of some good. Rhetorically, of course, this is a suggestion that it will not.

63. βεβλημένον, an expression which refers only to the others, as Nestor is not wounded. He may perhaps include himself among them (ἄμμε) on the score of age.

66. ἔχραισμε, see H. G. § 31, n. 3.

67. οἷς ἐπι, MSS. ἦ ἐπὶ. διήλλαττον αἱ Ἀριστάρχου οἷς ἐπὶ καὶ ἦ ἐπὶ, Did. The former is evidently preferable, as including the wall, the most important part of the εἴλαρ.

69 = B 116, I 23; 70 = M 70, N 227. The latter is omitted here by ACDL in the text, though AC have it added in the margin.

71-2. The construction of this couplet

οἶδα δὲ νῦν, ὅτι τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδθησεν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης, 75
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλλα δῖαν,
 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
 νῆξ ἀβρότῃ, ἣν καὶ τῇ ἀπόσχονται πολέμοιο
 Τρώες· ἔπειτα δέ κεν ἐρυσάιμεθα νῆας ἀπάσας.
 οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
 βέλτερον, ὃς φεύγων προφύγῃ κακὸν ἢ ἀλώῃ."

has been much disputed. The text is the only reading which has good authority, though there is some slight evidence for *ὅτι* in place of *ὅτε* in 71 and conversely for *ὅτε* in 72. The most obvious explanation is to take the *ὅτι*-clause in 72 as the object both of *ἤδεα* and *οἶδα*, *I knew, when Zeus was fighting for the Greeks, and I know now, that he exalts the Trojans*. Of course Agamemnon did not really think so while he was successful; but to make him say, "I knew it all along, even when appearances were against it," is a vivid and natural touch, perfectly suited to Agamemnon's character; his violent despondency colours his memory as well as his expectations, and to say "I knew it" is only a rhetorical phrase for "I might have known it." It is only thus that we get the proper antithesis to *νῦν* in the *ὅτε*-clause. The only tenable alternative, of several which have been proposed, is that of Hentze. He takes the *ὅτε*-clause as the object of *ἤδεα*, explaining "as I knew by experience when Zeus was fighting for the Greeks, so now I know that he is exalting the Trojans." For the use of *ἤδεα ὅτε* he compares Θ 406, *ὅφρ' εἰδῇ γλαυκῶπις, ὅτ' ἂν ᾧ πατρὶ μάχῃται*. But this is not an exact parallel, and the sense is certainly less forcible than that now suggested. There is also considerable awkwardness in the change from *ὅτε* to *ὅτι*, both being used virtually in the same sense. Hentze might, however, read *ὅτε* in 72 on the authority of L, which sometimes stands alone in preserving a reading of Ar. The Scholion of Did. is somewhat ambiguous, but certainly seems to imply that Ar. read *ὅτε* in both lines.

73. *κυδάνει*, only here transitive; *v.* Υ 42, and cf. *οἰδάνει νόον*, I 554.

74 = B 139, I 26; the context of both these passages should be compared with the whole of the present speech.

75. *νῆες*, so AC, *caet. νῆας*. For similar cases of "inverse attraction" see H. G. § 271. *πρῶται*, as 31. See also O 654.

76. *πάσας*, *sc.* all these, while *ἀπάσας* in 79 means *all the rest*; a tacit limitation exactly like that of *νῆες* in 30.

77. *ὑψι*, *afloat*, perhaps a technical term, which evidently does not mean, as we might have expected, *far out at sea*. So in δ 785, *ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί*, where see M. and R. "The expression describes a ship ready for sailing at a moment's notice. . . . She lies afloat; her stern made fast with a hawser to the shore, her bows made fast to the anchor-stone (*εὐναί*)." So also θ 55, Ar. Rhod. ii. 1285, *ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι*.

78. *νῆξ ἀβρότῃ*, only here; apparently a variation of *νῆξ ἀμβροσίῃ*, though another possible explanation is suggested on K 65.

80. *οὐ νέμεσις*, "small blame," as we say; cf. H. G. § 162, 4, *b.* *ἀνὰ νύκτα*, here only; see H. G. § 210.

81. This line has been rejected by Friedländer as a gnomie "tag." Though such tags were peculiarly suitable for interpolation, there is really no cause for suspicion here. The sentiment of course is the familiar saw about "him who fights and runs away." The construction *βέλτερον ὃς* is without an exact parallel in H., but is not an unnatural one; cf. B 275, where *ὃς . . . ἔσχε* answers to *τόδε* in the preceding line, though the change is less harsh as the subject of the verb remains the same. Ameis compares Luther's words, "Wer

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “ Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 οὐλόμεν', αἶθ' ὥφελles ἀεικελίου στρατοῦ ἄλλον
 σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς 85
 ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
 ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
 οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαγυιαν
 καλλεΐψειν, ἧς εἵνεκ' οἰζύομεν κακὰ πολλὰ ;
 σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
 μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο,
 ὅς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάζειν
 σκηπτοῦχός τ' εἴη καὶ οἱ πειθοίατο λαοὶ
 τοσσοῖδ', ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες· 95

zu viel Honig isset, das ist nicht gut.”
προφύγη evidently means *escapes*, as distinguished from the simple *φεύγων*, by *flight*.

84. **οὐλόμενε**, see note on A 2. The vocative is similarly used in ρ 484. **στρατοῦ**, for the gen. see H. G. § 151 f. **σημαίνειν**, when meaning *to command*, elsewhere always takes the dat., and so Nauck would read here. But the analogies in favour of the gen. are quite sufficient. So **ἀνάσσειν** generally takes the dat., but is found eight or nine times with the gen.

86. **τολυπεύειν**, *to wind up* in the sense of carrying through to the end; **τολύπη** being the ball of wool wound up after spinning. So Ω 7, and several times in Od.; see M. and R. on α 238.

87. **φθιόμεσθα**, aor. subj. as *φθίεται*, T 173. These words probably contain a bitter taunt against Agamemnon, as though the destruction of every man were his aim (**ὅφρα** final). It is, however, possible to take them in a neutral sense, as part of the description of the heroes, “men who are born to battle, and will fight till they fall” (**ὅφρα** temporal).

89. For **καλλεΐψειν** Zen. read *ἐκπέρσειν*, which gives a very vigorous sense if read with a note of interrogation: *Is this the way in which you expect to take Troy?* (Is it possible that he may have read *καλλήψειν*, and explained it by *ἐκπέρσειν*? See note on N 620.)

91. **διὰ στόμα ἄγοιτο**, *bring through the mouth*, as though a word were a tangible thing taken bodily out of a

man. Hentze compares *πάλιν λάξετο μῦθον*, Δ 357.

92. The so-called “attraction” of the mood in the subordinate clause to the opt. of the principal clause (as *ὃν . . . ἄγοιτο* is here in relation to *ὃς ἐπίσταιτο*) merely means that the condition is regarded from the same point of view as the main action; here the main action *οὐ κεν ἄγοιτο* is put as a possibility only, so the condition is left only as a possibility, the speaker not caring to shift his point of view in order to insist upon his *assumption* or *expectation* of its reality as he might do by the indic. or subj. respectively. If it is desired, however, to insist upon this expectation, the mood is changed to the subj., *e.g.* 127 *ὃν κ' ἐν εἴπω* after *ἀτιμῆσαιτε* (cf. H. G. § 305 *ad fin.*) Thus Bentley's conj. *ἐπίσταιται* for *ἐπίσταιτο* is needless, though to some extent supported by the fact that several MSS. (including L Townl.) have *ἐπίσταιται*.

93. For the addition of the clause with **καὶ οἱ**, cf. A 79, M 229.

95 = P 173, q.v. The line was justly athetized by Ar. and Aristophanes here, as out of place; **νῦν δέ** requires some such phrase as “I used to esteem your wisdom” preceding it, but there is nothing of the sort here. For **σευ** Zenod. read *σε*, which is possible, as hiatus is permitted at the end of the first foot; or it may represent *σε'* = *σεο*. For the aor. **ὠνοσάμην** see H. G. § 78, 1. The idiom is common in Attic (*ἐπήνεσα*, etc.) but very rare in H.; cf. Ω 241. Aisch.

ὅς κέλεαι πολέμοιο συνεσταότος καὶ αὐτῆς
νηας ἐυσσέλμους ἄλαδ' ἐλκέμεν, ὄφρ' ἔτι μᾶλλον
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσὶ περ ἔμπης,
ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. οὐ γὰρ Ἀχαιοὶ
σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων, 100
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
ἔνθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν."

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ Ὀδυσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνὶ πῇ
ἀργαλήῃ· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
νηας ἐυσσέλμους ἄλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
νῦν δ' εἴη, ὅς τῇσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
ἢ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένῳ εἴη."

τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν,—αἶ κ' ἐθέλητε 110
πείθεσθαι καὶ μή τι κότῳ ἀγάσῃσθε ἕκαστος,
οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὖχομαι εἶναι
Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα καλύπτει.

Agam. 277, παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας.

97. ὄφρα seems here to be final, in strong irony, as though the victory of the Trojans were Agamemnon's conscious purpose; cf. 87.

98. εὐκτὰ, for this quasi-abstract use of the neut. plural cf. *φυκτὰ πέλονται*, II 128 θ 299, οὐκέτ' ἀνεκτὰ πέλονται, υ 223, and note on M 30. ἔμπης seems to imply "though they are already victorious, you are not content with that, but mean to give them their heart's desire, the destruction of the ships."

99. ἐπιρρέπη, descend in the scales of fate; cf. Θ 72 ῥέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν.

101. ἀποπαπτανέουσιν, they will keep on looking away from the fight, in order to escape as quickly as possible. The MSS. all (but two?) read ἀποπτανέουσιν, which was first corrected by Bentley from Hesych. (*Letter to Dr. Davies*).

102. It is impossible to say whether δηλήσεται is fut. ind. or aor. subj.; but it is probably the latter, as this is more emphatic and more usual with κεν.

104. καθίκεο, cf. α 342 ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον, the only other instance of the compound in H. In

Attic writers it is equally restricted to the metaphorical sense.

107. εἴη ὅς . . . ἐνίσποι, P 640 εἴη δ' ὅς τις . . . ἀγγείλεις, ξ 496 ἀλλὰ τις εἴη εἰπεῖν. The clause ἐμοὶ δέ κεν ἀσμένῳ εἴη is virtually an apodosis to this wish; for if the wish had been expressed, as it well might have been, by εἰ δ' εἴη, we could then not have been sure whether we had an ordinary conditional protasis and apodosis, or an independent wish-clause, followed paratactically by a sentence expressing the result of the wish, as with the present text.

108. ἀσμένῳ, for the dat. cf. H 7, M 374, γ 228, etc.; H. G. § 143.

110. ματεύσομεν, only here in H., apparently in the same sense as ματάω, *we shall not be long at fault*, see II 474, E 233. This is clearly the stage which connects the older meaning, *to linger* (in Attic restricted to ματᾶν, ματᾶζειν), with the later *to seek*, in which ματεύειν is found from Pindar onwards.

112. See I 54-8.

114. Did. says that Zen. athetized this line and Aristoph. omitted it; Ar. though not named must also have athetized it, as the obelos is affixed in A. The verse is unobjectionable in

Πορθεί γάρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 ὄκεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 Ἄγριος ἡδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
 πατὴρ δ' ἐμοῖο πατήρ· ἀρετῇ δ' ἦν ἔσχατος αὐτῶν.
 ἀλλ' ὁ μὲν αὐτόθι μεῖνε, πατήρ δ' ἐμὸς Ἀργεῖ νάσθη 120
 πλαγχθεῖς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι.
 Ἀδρήστοιο δ' ἔγχευε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δὲ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς 125
 ἐγχείη· τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτεόν περ.
 τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' ἐν εἴπω.
 δεῦτ' ἵομεν πολεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·

itself, and if the genealogy is to follow the father's name seems indispensable. But the whole passage from 114 to 125 is not only needless but incongruous, and quite alien to the character of Diomedes, who is fond of alluding to his father's prowess, but could hardly give a jejune catalogue of his relationships at such a moment. It is no doubt an interpolation, like many others, of the genealogical school connected with the name of Hesiod. The objection to 114 that Tydeus, though killed in the siege of Thebes, was buried, according to the later legend, at Eleusis, is of no weight; for Pausanias (ix. 18, 2) says that his tomb was shewn at Thebes as well.

115. Πορθεί, the dat. instead of the gen. with ἐξεγένοντο is strange; cf. T 231. MSS. have Πορθεί, but the contracted form is against all analogy; the only case where it is required by the metre is Ἀχιλλεί, Ψ 792, q.v.

116. See on B 638, N 217.

120. According to the Scholiasts on πλαγχθεῖς, εὐσχημόνως παρεσιώπησε τὴν τοῦ πατρὸς φυγὴν, as according to Pherekydes, whom they quote, Tydeus was driven away for homicide and obtained absolution in Argos. This is the familiar form taken by legends of migration; the absolution is a post-Homeric idea.

121. For the partitive gen. θυγατρῶν in place of the acc. see H. G. § 151 c, with the instances quoted there (e.g. E 268). Diomedes himself had married another of the daughters of Adrastus, E 412.

122. The possession of property in land, or τέμενος βασιλῆιον, must be a mark of the unreserved admission of Tydeus into the royal family; for in Homeric times landed property seems to have been restricted solely to the kings.

125. αἱ Ἀριστάρχον εἰ ἐτεόν περ, ἴν' ἧ, ταῦτα δὲ ὑμᾶς εἰκὸς εἰδέναι ἀκηκόοντας, εἰ ἀληθῆ λέγω. αἱ δὲ δημῶδεις ὥς ἐτεόν περ, Did. Our MSS. all agree with the δημῶδεις, except one which has ὥς ἐτεόν γε. We must apparently take ἀκούμεν in the pregnant sense "to know by having heard"; cf. Ω 543, καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι, and so γ 193, β 118, δ 94. (So πεινθόμεθα = "we have heard," γ 87, where see M. and R., and αἰεὶς α 298.) Ye must know these things, whether it (what I say) is true.

126. οὐκ ἄν . . . ἀτιμήσαιτε, the opt. is potential, you could not despise me on the ground that my descent is base. See H. G. § 300, n. β, where a slightly different tone is assumed. For the following subj. εἴπω, which expresses confidence, see on 92.

127. πεφασμένον, from φαίνω, probably a late form; these perfects with σ from nasal stems are not elsewhere found in H., and seem to be an analogical, not a primitive, formation (Curtius, Vb. ii. 221). Hence Curtius (ib. 374) assumes for this particular participle, which occurs also in Soph. and Plato, a present *φάζω = φημί, which is far from probable. φαίνω = to declare (by speaking) as in Σ 295.

ἐνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δημοτῆτος
 ἐκ βελέων, μή πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται· 130
 ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἷ τὸ πάρος περ
 θυμῷ ἦρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο·
 βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 οὐδ' ἀλαδὸς σκοπιὴν εἶχε κλυτὸς ἐννοσίγαιος, 135

ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἐοικώς,
 δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 " Ἀτρεΐδη, νῦν δὴ πού Ἀχιλλῆος ὀλοὸν κῆρ
 γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
 δερκομένῳ, ἐπεὶ οὐ οἱ ἐνὶ φρένες, οὐδ' ἡβαιαί.
 ἀλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δέ ἐ σιφλώσειεν·

129. ἐχώμεθα with gen. = ἀπεχώμεθα, Γ 84, δ 422, etc. ἐκ βελέων, not, as usual, *coming* out of the range of missiles, but *keeping* out of the range, as they are not to go near at all. This use is not like the regular meaning of the preposition ἐκ, and is not easily to be explained. We should have expected ἀπό, which implies merely *distance from*, not *motion out of*. See on Θ 213, Π 668; and H. G. § 223.

131. ἐνήσομεν, sc. δημοτῆτι, cf. K 89 Zeus ἐνέηκε πόνοισι. Bentley most ingeniously conj. ὀνήσομεν.

132. θυμῷ, resentment against Agamemnon. ἦρα φέροντες, see on A 572.

135. ἀλαδὸς σκοπιήν, see on K 515. Here A has ἀλαοσσκοπιήν, the curved line

or "hyphen" indicating a compound word; but the margin has ἀλαδὸς σκοπιήν. Zen. read ἀλαδὸν σκοπιήν. Nauck here as elsewhere suggests ἄλιον σκοπιήν.

136. παλαιῷ φωτί, this vague expression is not Homeric, as the particular person whose likeness is assumed is elsewhere always named. Zen. added the line ἀντιθέῳ Φοίνικι, ὁπάονι Πηλεΐωνος (cf. Ψ 360).

140. γηθεῖ ἐνί, rather γηθέει ἐν. The uncontracted form is to be preferred when possible.

141. δερκομένῳ, dat., although the gen. Ἀχιλλῆος has preceded. So I 636, K 188, ψ 206. The converse is commoner, see on 26. οὐδ' ἡβαιαί, see B 380.

142. ὥς, so, by his own folly (the order of the words prevents our taking

ὥς as expressing a wish as in Σ 107 ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο). σιφλώσειεν, ἄπ. λεγόμενον, and quite obscure in origin. It caused Ar. to athetize the line, if we may judge from Schol. V, which seems to be taken from Aristonikos; περισσὸς ὁ στίχος καὶ ἡ λέξις νεωτέρων. No form of the word occurs till the late imitative Epics, who can therefore only shew us how they took it. Ap. Rhod. i. 204 has πόδα σιφλός, so he took the verb to mean *cripple*; and this is the common interpretation, though it can hardly be said to give a satisfactory sense. Eustath. says that the adj. was a Lykian word, used of hollow reeds. He and the *Et. Mag.* also quote a form σιπαλός from an unnamed poet in a line which does not explain much, ἀλλὰ σὸ μὲν σιπαλός τε καὶ ὀφθαλμοῖσιν ἔφηλος. Hentze suggests that it may mean *blind*, and have a special reference to δερκομένῳ, "may God blind his eyes thus as he is feeding them on the woes of his friends." This is ingenious, but hardly Homeric. If we may accept the statement of Eust. that the word was not really Greek, but borrowed, a strikingly appropriate explanation can be found in the Semitic languages; for the Hebrew *shāphal* (Arab. *safala*) is the verb which is regularly used of *bringing low* the haughtiness of the proud by the hand of God; e.g. Isaiah ii. 17, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low;" x. 33, "the haughty shall be humbled;" and so Daniel v. 19, vii.

στοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
εὐρὺ κονίσουσιν πεδίον, σὺ δ' ἐπόψαι αὐτὸς
φεύγοντας προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων."

145

ὥς εἰπὼν μέγ' ἄνυσεν, ἐπεσσύμενος πεδίοιο.
ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,
τόσσην ἐκ στήθεσφιν ὅπα κρείων ἐνοσίχθων
ἦκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

150

Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσιν
στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν,
αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ.
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
ἦμενον εἰσεῖδε, στυγερὸς δὲ οἱ ἔπλετο θυμῷ.
μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη,
ὅπως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο.
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
ἐλθεῖν εἰς Ἴδην ἐν ἐντύνασαν ἐ αὐτήν,
εἴ πως ἰμείραιτο παραδραθέειν φιλότῃτι
ἢ χροίῃ, τῷ δ' ὕπνον ἀπήμονά τε λιάρὸν τε

155

160

24, and often. σιφλός of the bent reed would give the required intermediate form. But little stress can be laid upon this, as the few Semitic words which have been identified in primitive Greek are all names of objects which we may reasonably suppose to have been imported from the East (e.g. χιτών, οἶνος, etc.)

143. οὐ πω, by no means rather than "not yet"; see note on Γ 306. The following ἔτι, however, leaves the question doubtful.

145. κονίσουσιν πεδίον, shall fill the plain with dust; a curious variation of the familiar κονίειν πεδίοιο.

147-52. Poseidon appears to drop the character of the "old man," and to shout in his own person, without fear of Zeus. The three chiefs too are suddenly forgotten. 148-9 = E 860-1; 151-2 = A 11-12. See Introduction.

148. ὅσσον δ', so D with Aristoph.; the rest give ὅσσον τ' as in E 860, where, however, the connexion of the line is quite different, and no conjunction is required, as is certainly the case here.

154. στᾶσ' ἐξ Οὐλύμποιο go closely together, standing forth from Olympus, taking her position just outside; while ἀπὸ ρίου must be taken with εἰσεῖδεν. The idea seems to be that the dwelling of the gods is a palace in the centre of Olympus, surrounded by outlying pinacles. Thus when Here and Athene have passed the gates in E 749, they find Zeus sitting ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο. Here then we must take Οὐλυμπος in a narrower sense as that part of the mountain where the gods dwelt.

162. Bentley, offended at the neglect of the F of Fέ, conj. ἐντύνασα, but this change to the nom. would be very harsh. Fick rightly remarks that ἐ αὐτήν represents ἐF' αὐτήν, ἐFέ being the emphatic form of the 3d person implied in the later compound ἐαυτόν; see note on N 495. Zen. read ἐωυτήν, a form which Ar. did not admit as Homeric.

164. χροίῃ for χρωτί occurs only here in H.

χεύη ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσιν. 165
 βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
 "Ἠφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
 κληῖδι κρυπτῇ· τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν.
 ἔνθ' ἣ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινὰς.
 ἄμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος 170
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
 ἄμβροσίῳ ἐδανῶ, τό ρά οἱ τεθυωμένον ἦεν·
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
 ἔμψης ἐς γαίαν τε καὶ οὐρανὸν ἵκετ' αὐτμή.

165. The subj. χεύη after the opt. **ἱμεῖται** cannot be satisfactorily explained, as the sending to sleep is contingent upon the *ἱμεῖσθαι*, and therefore could not be spoken of with confidence while its condition remains in the region of fancy or wish (even if we were prepared to admit the use of the subj. after a historic tense into H. at all; see H. G. § 298, n.) It is therefore generally agreed that the opt. must be restored. From L, which has χεύει, Thiersch, with a fine disregard of metrical difficulties, conj. χεύει, in which he has been followed, strange to say, by Bekker, Bäumlein, and Döderlein. L. Lange is hesitatingly in favour of χεύαι, though this form is very rare in H., and, as he himself remarks, is elsewhere found only at the end of a line or before consonants. Possibly we should write χεύειε βλεφάροισιν, as the locative use of the dat. is particularly common of parts of the body; or even χεύει' ἐν βλεφάροισιν. Van Herwerden conj. χεύαι, to be taken as co-ordinate with ἐλθεῖν.

167. ἐπῆρσεν, this form (from root *ἀρ* of *ἀρ-ἀρίσκω*) recurs only in the repetition of this line in 339.

168. κληῖδι is here used in the sense not of *key* (as φ 6, 47) but of *lock*, or rather *bolt*. So also Ω 455 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυρῶν, where the κληῖς seems to be identical with the ἐπιβλής of 453. The same is the case with α 442, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι, where see M. and R. But as this sense of the word was dropped in later Greek, it led to the conjectures τόν (*sc.* θάλαμον) and τὰς (*sc.* θύρας) for τήν, mentioned as variants in Schol. BLV. It would then be necessary to take κληῖδι with βῆ, not with ἐπῆρσεν, "she went *with* a *key*." This sociative use of the dat. is possible in itself (H. G. § 144), but is very forced

here on account of the order of the words, and quite unnecessary. On the general question of the Homeric lock see Buchholz, *H. R.* ii. 2, 133 (from Protdikos).

169. For ἐπέθηκε Zen. read ἐπιθέισα, seemingly on account of the asyndeton in the following line. Ar. held that the shorter sentence was the more Homeric.

170. ἄμβροσίῃ, see on B 19. We naturally cannot say in what form the divine perfume was used, or how it differed from the *ἔλαιον ἀμβρόσιον* below.

171. λύματα, "defilement," see A 314. λίπ' ἐλαίῳ, K 577.

172. ἐδανῶ, explained as ἡδεῖ by the old Lexx., and in this view Curtius (*Et.* no. 252) agrees, though the vowel is not easy to explain, the root being *svad*, not *sved*. τεθυωμένον ἦεν is the predicate, "which was (well) perfumed." The enclitic οἱ is added without emphasis, and is difficult to express in English; if we translate "was perfumed for her," it seems as though we meant "was specially made for her use," and this of course is not in the words. La R. thinks that τεθυωμένον is really for τεθυωμένῳ, τό ρά οἱ ἦεν, the epithet having been transferred into the relative clause from its proper place in the principal sentence; comparing N 340 ἐγχείησι | μακρῆς, *as* εἶχον ταμεσίχροας, and other similar passages (*e.g.* O 389, 646, Ω 167). The objection to this is that if we take out the participle, the relative clause τό ρά οἱ ἦεν becomes void of sense; of course Here *had* the oil which she used.

173. κατὰ, so L with Ar.; the rest have ποτί, as A 426, which makes no good sense here.

174. ἔμψης, *vñn* ὁμοίως, Schol. B (and Ar.?), "came *alike* to earth and heaven." But we may give the word its more

τῷ ῥ' ἢ γε χρῶα καλὸν ἀλειψαμένη, ἰδὲ χαίτας
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς
 καλοὺς ἀμβροσίους ἐκ κρύατος ἀθανάτοιο.
 ἀμφὶ δ' ἄρ' ἀμβρόσιον ἐάνον ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλὰ.
 χρυσεῖης δ' ἐνετῆσι κατὰ στῆθος περονᾶτο.
 ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,
 ἐν δ' ἄρα ἔρματα ἦκεν ἐντρήτοισι λοβοῖσιν
 τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 κρηδέμνω δ' ἐφύπερθε καλύψατο δία θεάων

175

180

usual adversative sense, "if it was but stirred, yet *all the same* the savour reached heaven and earth (as much as if it had been poured over both)."

177. ἀμβροσίους, Zen. καὶ μεγάλους, probably because he thought that three repetitions of the adj. ἀμβρόσιος in nine lines were sufficient. For Homeric hair-dressing see Helbig, *H. E.* 247.

178. ἐάνον, v. E 734. ἔσατο, cf. ἔσαντο, T 150; the root *Feσ* follows the analogy of the dental roots in varying between -σσ- and -σ- in the sigmatic aor.; H. G. § 40, 1.

179. ἔξυσε, *scraped* so as to produce either a smooth surface or a nap (like the fuller). Cf. the Attic *ξυστίς*, used to represent the entire process of manufacture. ἀσκήσασα, with cunning handiwork, as Δ 110, Ξ 240, γ 438. τίθει, by embroidery; see Γ 126.

180. The nature of the ἐνεταί is explained by Helbig, *H. E.*² pp. 200-204, following Studniczka, p. 97. A lappet of the dress was brought over the shoulder from the back, and fastened by long pins or bodkins to the upper part of the front (κατὰ στῆθος). For a complete explanation reference must be made to the works cited.

181. Tassels, or rather golden pendants, hanging from the girdle are a common ornament in Assyrian sculptures; and remains of such pendants have been found in Mykenai, Cyprus, and Etruria. See Helbig, p. 207 ff., where illustrations are given. Compare also the tassels on the aegis (B 448), from which the fringe of snakes seems to have been evolved in later times. ἑκατόν is by no means an excessive number for a fringe of such tassels, which, to judge from the specimen found at Mykenai,

were formed of thin strips of gold. For ζώνην . . . ἀραρυῖαν Ar. read ζώνη . . . ἀραρυῖη, and so L has; see note on E 857.

182. ἔρματα, earrings. For a full discussion of these see Helbig, *H. E.* p. 271 f. τρίγληνα no doubt means "with three *drops*," or round ornaments like eyes, a form of decoration of earrings of which very archaic instances have been preserved. μορόεντα is a word of more doubtful meaning. It is generally considered to mean "bright," "sparkling," from root *μαρ* of μαρμαίρω, which, however, has very few connected words in Greek. An old etymology refers it to root *μερ* of μέριμνα, etc., "wrought with anxious toil"; so Schol. Α μορόεντα πεπονημένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, ὃ ἐστὶ κακοπαθῆσαι (?). Helbig is inclined to accept Ernesti's derivation from μόρον, "mulberry," in the sense *with berry-like ornaments*. Lobeck and others have connected the word with μόρα or μόρος in its primitive sense of *part* (cf. μορίον), "made of many parts," i.e. elaborately built up; and this perhaps is as probable an explanation as any. The old variant τρίγλην' ἀμορόεντα, in the sense of "immortal," needs no more than a bare mention. The line recurs in σ 298, without throwing any different light on the question.

184. κρηδέμνω, according to Helbig, a mantle-like kerchief worn over the back of the head and hanging down to the shoulders, leaving the face free; it is apparently the same as the καλύπτρη. Illustrations of it will be found in *H. E.* 217-8. Helbig points out the fact that there is here no mention of the κεκρύφαλος (X 469) or hood in which the hair is represented as confined on archaic monuments.

- καλῶ νηγατέω· λευκὸν δ' ἦν ἡέλιος ὥς· 185
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην
 τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν·
 “ἦ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
 ἥε κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῷ,
 οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις ;”
 τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 “Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοι,
 αὔδα, ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”
 τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “δὸς νῦν μοι φιλόττητα καὶ ἵμερον, ᾧ τε σὺ πάντας
 δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.
 εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης 200
 Ὠκεανὸν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον,
 δεξάμενοι Ῥεῖης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·
 τοὺς εἶμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω. 205

185. νηγατέω, see note on B 43. (Mention should have there been made of Mr. Monro's explanation in *Journal of Phil.* xi. 61, where it is referred to a substantive *νήγαρ from a verb *νήγ-ω related to νέω, to spin, as τμήγ-ω to τέμνω (τμη-). Thus νηγάτεος will mean “made of spun-work.”) λευκόν, so all MSS., except that A gives λαμπρόν as a marginal variant. This has been adopted by many edd. as being better suited to ἡέλιος. But λευκός in H. still retains its primitive sense of “bright,” as well as “white”; cf. ζ 45 λευκή δ' ἐπιδέδρομεν αἴγλη (sc. Οὐλυμπόν), κ 94 λευκή δ' ἦν ἀμφὶ γαλήνη.

187. θήκατο, see note on K 31, the only passage where the form recurs.

190. ἦ ῥά νύ μοί τι πίθοιο, see on Δ 93.

195-6 = Σ 426-7, ε 89-90. The phrase εἰ τετελεσμένον ἐστίν is curious. It is commonly explained to mean “if it is a thing that has been accomplished and therefore may be done again,” which is not satisfactory. Others take it to mean “if it is a thing already accomplished in the designs of fate,” i.e.

destined to be done. But such fatalism is not Homeric either in expression or thought. Possibly εἰ may be a mistaken reading of an older ἦ: “and lo! the thing is done!”

199. δαμνᾷ, so all MSS. but D, which has δαμνᾷς (so Christ reads); Ar. δάμνα. We should rather read δάμνασαι with Porson, or δάμνης as Christ suggests in his note. The -ᾷ might, however, be kept long by its position before the diaeresis at the end of the first foot.

201. Tethys appears only here in H., nor do we find any mention elsewhere of Okeanos as the progenitor of the gods; he is only personified as a deity, outside this book, in T 7. Hesiod (*Theog.* 133-6) names Okeanos and Tethys among the other children of Gaia and Uranos, including Kronos.

202. οἳ με, so Ar. with ACD; the MSS. of the second class (GHL Syr, etc.) and A in margin have οἳ μ' ἐν.

203. Ῥεῖης, for the gen. after δέξασθαι see on A 596. For the deposition of Kronos see note on Θ 479.

205. ἄκριτα, endless, never brought to a “crisis”; see note on B 246.

ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 εἰ κείνω γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
 εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃτι,
 αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην.”

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τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτη·
 “οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι·
 Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις.”

ἦ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
 ποικίλον, ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο·
 ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἱμέρος, ἐν δ' ὀαριστὺς
 πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
 τὸν ῥά οἱ ἔμβαλε χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τῇ νῦν, τοῦτον ἱμάντα τεῶ ἐγκάτθεο κόλπω

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207. *εὐνῆς καὶ φιλότητος* is co-ordinate with and explanatory of *ἀλλήλων*, but does not govern it as La Roche thinks. The order of the words, with the natural break at the end of the line, is enough to shew this.

208. For *κείνω* three MSS. give *κείνων*, with Zen. and Aristoph. ; but the “whole and part” construction is usual with *κῆρ*.

209. *ἀνέσαιμι*, A, with interaspiration ; it is from *ἴζω*, “should I set them on their bed” ; see on *ἀνέσαντες*, N 657. The word evidently alludes to *καθεῖσε* above (204). For *ὁμωθῆναι* (ἀπ. λεγ.) compare *ὁμὸν λέχος εἰσαναβαίνειν*, Θ 291.

213. *ἀθετεῖται, ὅτι ἐκλύει τὴν χάριν* (does away with the graciousness of the gift), *εἰ ἔνεκα τοῦ Διὸς δίδωσι καὶ οὐκ αὐτῆς. προηθέτει δὲ καὶ Ἀριστοφάνης*. The athetesis would leave us with a speech of one line only—a thing which is found occasionally in the later books, but not elsewhere before Σ 182. The use of the article in *τοῦ ἀρίστου* is suspicious.

214. The “pierced (embroidered) strap” (cf. *πολύκεστος ἱμάς*, Γ 371) does not seem to be an article of apparel. *ἀπὸ στήθεσφιν* shews that it was worn in a different place from the *ζώνη*, which in the early Greek dress lay low in the waist, not over the breast. (So Helbig, *H. E.* 211. Studniczka, however, thinks that *στήθεσφιν* may be taken loosely, so that the *ζώνη* is meant ; Here puts it in her *κόλπος* instead of round her waist, because it is her object to conceal her

designs.) It is probably merely symbolical of the power of love to *bind together* two lovers. The word *κεστός*, here an adjective, is more familiar as the substantive *cestus* of later (especially Roman) mythology.

217. This line has all the appearance of a gloss on the word *ὀαριστὺς*, but there is no record that any of the ancient critics condemned it. The use of the two words in apposition may be supported, however, by *γαλήνη . . . νηνεμία*, ε 392, and perhaps *μόσχοισι λύγοισιν*, Δ 105 (*q.v.*) *ἔκλεψε*, see on A 132. For the sentiment cf. ο 421-2. The last half of the line is found also in I 554.

219. *τῇ* is either from the pronominal stem *ta*, meaning simply “there,” or an imper. of a verb **τῆμι* to hold, from root *ta, tan*, to stretch out, hold (Lat. *ten-eo*) ; see Curtius, *Et.* no. 230. Against the latter explanation it must be said that the development of the sense to *hold* seems to be quite peculiar to Latin. On the other hand, the form *τῆτε* quoted from Sophron (*circa* 450 B.C.), though it may be formed on a false analogy, proves that the word was regarded as a pure imper. in comparatively early times. It is always in H. followed *asyndetically* by another imperative, so that it had evidently begun to pass into a mere interjectional particle, if it was not one to begin with. It must be added that the spelling *τῇ* is found in two MSS. (DG), and is attested as a variant, though not approved, by Apoll. *Lex.*

ποικίλον, ᾧ ἔνι πάντα τετεύχεται· οὐδέ σέ φημι 220
ἀπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σῆσι μενοινᾶς.”

ὧς φάτο, μείδησεν δὲ βοῶπις πότνια Ἥρη,
μειδήσασα δ' ἔπειτα ἔῳ ἐγκάθετο κόλπω.

ἣ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη, 225
Ἥρη δ' ἀλῆασα λίπεν ρίον Οὐλύμποιο,

Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίνην ἐρατεινήν
σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόεντα,
ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖν·
ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα.

Λήμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος· 230

ἔνθ' Ὑπνω ξύμβλητο, κασιγνήτῳ Θανάτοιο,
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλwes, ἡδ' ἔτι καὶ νῦν

πείθευ· ἐγὼ δέ κέ τοι ἰδέω χάριν ἥματα πάντα. 235

The whole line is very similar to ε 346, where Leukotheë gives her κρήδεμνον as a magic charm to save Odysseus: τῇ δέ, τῷδε κρήδεμνον ὑπὸ στέρνοισι ταnúσαι.

221. νέεσθαι in future sense, as Σ 101, Ψ 150, δ 623, ξ 152; Curtius, *Vb.* ii. 315. Demetrius Sidon. γενέεσθαι, ἀντὶ τοῦ γενήσεσθαι (!), Schol. A. ὃ τι, the relative represents an accusative of “respect”; *thou shalt not return empty in respect of that which thou desirest.* It is through this intermediate stage that *ὅτι* and *ὅ* become conjunctions, though the fact here is somewhat obscured by the fact that *μενοινᾶς* requires an object. But the transition will be seen by comparing α 382 Τηλέμαχον θαύμαζον δ θαρσαλέως ἀγόρευεν, where ἀγόρευεν may govern the acc., with δ 206 τοῖον γὰρ καὶ πατρός, δ καὶ πεπνυμένα βάζεις (see H. G. §§ 269, 270). This is more Homeric than the obvious resource of supposing an ellipse of *τούτου* in the principal sentence.

223. For ἔῳ A has μέσω, which acc. to Schol. V was the reading of Zen. Didymos attributes it apparently to Ar., but this is less probable (*v.* Ludwig *ad loc.*) ἔῳ is clearly right (*v.* 219), and the change can only have been made to avoid the (legitimate) hiatus.

226. Cf. ε 50 Πιερίην δ' ἐπιβὰς (Ἐρμῆς) ἐξ αἰθέρος ἔμπεσε πόντῳ. σεύατ' ἔπειτ' κ.τ.λ. In 227 some read ἔσσντ' for σεύατ' (Schol. A).

229. ἐπὶ πόντον, Ζηρόδοτος καὶ Ἀρι-

τοφάνης ἐς πόντον ἐβήσετο· καὶ μήποτε ἄμεινον, Did.

230. Thoas is mentioned again as the contemporary king of Lemnos in Ψ 745. He is of course not to be confused with the Aitolian leader Θόας Ἀνδραίμονος υἱός, B 638, etc. Why Lemnos should have been chosen as the spot at which Sleep was to be found we cannot even guess. It is natural to suppose that there was some local cult of Hypnos there, but if so it has left no trace. A solution of the question given by Schol. A is sufficiently characteristic to be quoted. Lemnos was a haunt of Hephaistos, who had married Χάρις (Σ 382). It was therefore a younger sister-in-law of his of whom Hypnos was enamoured (275-6), and his house would be a place to which the amorous god would be likely to resort in order to pay his addresses.

231. The brotherhood of Death and Sleep is a familiar allegory everywhere; see II 682, Hesiod, *Theog.* 212, 756-9; Virgil, *Aen.* vi. 278. After this line *τινὲς γράφουσιν* “ἐρχομένῳ κατὰ φύλα βροτῶν ἐπ' ἀπείρονα πόντον,” Schol. V.

234. ἡμὲν . . . ἡδέ, “as . . . so”; A 453, II 236, θ 383, cf. H 301. There are variants *εἰ μὲν* (LS Lips) and *ἡ μὲν* (Mor. Townl., etc.) The last deserves consideration, as the strongly-asseverative particle well suits the passages where it occurs, of which three are strong adjurations.

235. ἰδέω, so the best MSS.; two (EG)

κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃ.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεὶ,
 χρύσειον· "Ἡφαιστος δέ κ' ἐμὸς πάϊς ἀμφιγυήεις
 τεύξει ἀσκήσας, ὑπὸ δὲ θρήνυν ποσὶν ἥσει,
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων."
 τὴν δ' ἀπαμειβόμενος προσεφώνεεν ἦδυμος "Ἵπνος·
 "Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοιο,
 ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰειγενετῶν
 ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα
 Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἐγὼ γε Κρονίου ἀσσον ἰκοίμην
 οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτὸς γε κελεύει.
 ἦδη γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,

have εἰδέω χάριν, and one (L) with Ar. χάριν εἰδέω. The last is condemned by the neglect of the digamma. Of the other two *ιδέω* is peculiar in having the short stem, as the perf. subj. regularly has the long form (H. G. § 80); while the open vowels in place of synizesis or contraction are in its favour. See Menrad, *Contr. et Syn.* p. 148. G. Meyer (*Gr.* § 566) takes εἰδέω as an aor. form, from ἦδεα = ἦ-φειδ-ε-σα, not a perf. The most defensible form would be εἶδω as the regular perf. subj., of which we have εἶδομεν, εἶδετε, see H. G. § 87, 3.

240. τεύξει, perhaps τεύξει *F'*. For the nature of the *θρόνος* see Helbig, *H. E.* p. 118 ff. For the last half of the line cf. κ 367.

241. For ἐπισχοίης AC have ἐπίσχοιες with Herod. (and Ar.?), Syr ἐπίσχοιαι. The correct form is probably ἐπίσχοιης, see H. G. § 83 *ad fin.* The Scholiasts remark that a comfortable chair is an appropriate gift to the god of sleep. After this line *τινὲς ἐπάγουσιν* "αὐτὰρ ἐπὶ δὴ νῶι κατευνηθέντε ἰδῆαι, ἀγγεῖλαι τὰδε πάντα Ποσειδάωνι ἀνακτι" Schol. V. This is to account for the fact that in 354 *Hypnos* does take it upon him to go and tell Poseidon.

242. προσεφώνεεν ἦδυμος, MSS. προσ-εφώνεε νήδυμος, see on B 2.

246. Cf. *Oceanumque patrem rerum*, Virgil, *Georg.* iv. 382. Krates is said by Plutarch to have added the line ἀνδράσιν ἦδὲ θεοῖς, πλείστην δ' ἐπὶ γαίαν ἵησιν. Compare also θεῶν γένεσιν 201, and the fine lines Φ 195-9.

248. ὅτε μή, unless; see on N 319.

249. The critical questions connected with this line are very complicated and difficult. The text is the reading of Ar. with AC and other MSS. L has ἄλλοτε ἦ, and two others ἄλλοτε σή. D has ἄλλο τεῖ . . . ἐφετμή. Syr has ἄλλοτεῖ . . . ἐφετμή, which may represent either this or ἄλλοτε ἦ . . . ἐφετμή, read by Parmeniskos and four MSS. One has ἄλλοτε σή . . . ἐφετμή. Yet of these six variations not one can be right; for those which have ἄλλο cannot be construed, while ἄλλοτε forming the third foot by itself and ending with a pause in the grouping of the words is metrically intolerable. Ar. explained his reading (that of the text) by assuming an ellipse of κατά, "in another respect a command of thine taught me a lesson"; but this use of ἄλλο is quite without analogy; X 322 and Ψ 454, which are quoted, prove nothing. We might, on the analogy of διδάσκω, explain "thy command taught me another lesson," but this is not the sense required. Besides, the parallel passages A 590, T 90, 187, shew clearly that the full phrase is ἦδη καὶ ἄλλοτε. These objections apply equally to the reading of Zen., which is to be taken to mean "in another respect Zeus taught me a lesson owing to a command of thine." There is thus no resource but conjecture; and the only plausible conjecture is Brugmann's (*Prob.* 64) ἄλλοθ' ἦ ἐπίνυσσε ἐφετμή, thou didst teach me a lesson by a command of thine own, with the "free" use of the pron.

ἥματι τῷ, ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
 ἥδυμος ἀμφιχυθείς, σὺ δέ οἱ κακὰ μήσαο θυμῷ
 ὄρσας ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,
 καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας,
 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε
 ῥιπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ζήτει· καί κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 εἰ μὴ Νυξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ·
 ἄζετο γάρ, μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."
 τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
 "Ὑπνε, τί ἦ δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς ;
 ἦ φῆς ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν,
 ὥς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο ;
 ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων

έός as applicable to the second person. This, he thinks, was really the reading of Zenod., which we only know through an imperfect report. The strange thing is not that ἄλλοθ' ἐῆ should have been changed into ἄλλοτε ἦ, but that no notice should have been taken of ἐπίνυσσες for -εν. But it is essential that the verb should be in the 2nd person, as the pronoun being originally reflexive can only refer to the subject of the sentence, or what may be regarded as the subject for the moment (see Brugmann, p. 83 ff., H. G. § 254). If it were quite certain that Zen. saw this, and that his reading were therefore ἐπίνυσσες, it would be right to make the alteration in the text ; in the absence of a more direct tradition this can hardly be done. It is clear from the sense that the ἐφετμή can only be that of Here, not of Zeus ; so that we cannot read either ἐῆ ἐπίνυσσεν ἐφετμή or ἐῆ ἐπίνυσσεν ἐφετμή. πινύσσειν, to make wise, σωφρονίζειν, παιδεύειν, as the Scholia render it, occurs only here ; cf. O 10. The reading ἐπένυσσεν of Syr suggests the der. from ἐπι-νύσσω, pricked me on ; but such a metaphorical use of νύσσω seems to be without analogy in Greek.

250. Διὸς υἱός, Herakles, whose name does not occur till 266. This legend is referred to again at somewhat greater

length in O 18-30 ; cf. also T 96-133 for the enmity of Here to Herakles. κείνος expresses dislike as E 604 κείνος Ἄρης.

252. ἔλεξα, lit. "put to bed," i.e. lulled to sleep ; cf. Ω 635. L has ἐτελεξα which Nauck adopts.

253. ἥδυμος, MSS. νήδυμος. οἱ, Herakles.

254. ἀήτας, see note on O 626.

258. ζήτει, this verb occurs only here in H. in place of δίξημαι. αἶστον, "put out of sight," i.e. sent to perdition ; cf. α 235, 242, οἷχετ' αἶστος ἀπυστος, and αἰδηλος = destroying.

259. For δμήτειρα Zen. and Aristoph. read μήτειρα, a barbarous form and far less appropriate than the text. Cf. ὕπνος πανδαμάτωρ, Ω 5.

260. ἰκόμην in pregnant sense, "came as ἰκέτης"; cf. X 123.

261. ἀποθύμια, cf. A 562 ἀπὸ θυμοῦ εἶναι.

265. ἦ φῆς ; an ironical question, implying a *reductio ad absurdum* ; it regularly follows another with τί ἦ, as Z 55, O 244. Ζῆν, cf. Θ 206. Here the best MSS. follow Ar. in writing Ζῆ at the end of the line, and ν', ὥς at the beginning of the next.

267. What is meant by the "younger Graces" we cannot say. The Χάριτες are vaguely personified in E 338, P 51, ζ 18,

δώσω ὀπνιέμεναι καὶ σὴν κεκλήσθαι ἄκοιτιν,
[Πασιθέην, ἧς αἰὲν ἐέλδεται ἡματα πάντα.]”

269

ὥς φάτο, χήρατο δ’ Ὕπνος, ἀμειβόμενος δὲ προσήύδα·
“ ἄγρει νῦν μοι ὄμοσσον ἀάατον Στυγὸς ὕδωρ,
χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν,
τῇ δ’ ἐτέρῃ ἄλλα μαρμαρέην, ἵνα νῶιν ἅπαντες
μάρτυροι ὦσ’ οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες,
ἣ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,
Πασιθέην, ἧς τ’ αὐτὸς ἐέλδομαι ἡματα πάντα.”

275

ὥς ἔφατ’, οὐδ’ ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὦμνυε δ’, ὥς ἐκέλευε, θεοὺς δ’ ὀνόμηνεν ἅπαντας
τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
αὐτὰρ ἐπεὶ ῥ’ ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,
τῷ βήτην, Λήμνου τε καὶ Ἰμβρου ἄστρ’ ἀπὸντες,
ἡέρα ἐσσαμένῳ ῥίμφα πρήσσοντε κέλευθον.
Ἴδην δ’ ἰκέσθην πολυπίδακα, μητέρα θηρῶν,

280

θ 364, σ 194, as companions of Aphrodite, givers of beauty, etc.; and in Σ 382 Χάρις is the wife of Hephaistos. Their number seems from this passage to have been regarded as indefinite. In Hesiod, *Theog.* 907, we already find the number three; in 945 Hephaistos marries Aglaïe ὀπλοτάτην Χαρίτων. Pausanias has an interesting chapter on the question, ix. 35. The comparative form ὀπλότερος has not been satisfactorily explained. The derivation from ὀπλον rarely, if ever, gives a good sense, and here is quite impossible. κε . . . δώσω, see on X 66.

269 copied from 276 is here omitted by every MS. of importance.

270. χήρατο, this middle form is found here only, though the passive occurs in Γ 23, K 541.

271. ἀάατον, the form can hardly be right; it should rather be ἀνάφατον or ἀναάατον (cf. ἀάατα, Pind. *P.* 2, 28). It evidently means *invulnerable*, from ἀάω, though there is no instance of the use of that verb which exactly corresponds. The idea must originally have been that the Styx, personified as the guardian of the oath, could not be *defooled* or cheated of his power. For the more difficult ἀάατος reference must be made to the commentators on φ 91, χ 5. On the significance of the Styx as the river of the divine oath see B 755, O 36. The appeal to the nether gods (which does not appear in Here’s other oath) seems to

indicate the want of a more distinctly personal sanction than a river, even in the case of a god; for this purpose only the older dynasty was available. Men also appeal to the underworld in similar circumstances, Γ 278. The touching of land and sea may be regarded as an inclusion of the entire order of nature among the witnesses, or perhaps as a physical means of calling the attention of the powers above and below; see I 568.

273. μαρμαρέην, here only as an epithet of the sea; cf. Virgil’s *aequor marmoreum*.

274. The Homeric form is not ὦσι (which recurs only in ω 491, a very late part) but ἔωσι. We may either read μάρτυρ’ ἔωσι, with the unusual elision of -οι, or regard the form as a sign of interpolation. Eust. mentions a variant ὄσσοι ἔνερθε θεοί, but the passages quoted to defend the omission of the subjunctive of εἰμί are insufficient to justify it here (A 547, E 481, Λ 477, Ξ 376, ο 394. Cf. also ἦσιν, T 202, θ 580).

279. For the Titans see Θ 479. The genuineness of this line has been questioned by Nägelsbach and Autenrieth (*H. T.* pp. 164, 443), but without sufficient ground, as it seems to be implied in 274, and there is no case of an Olympian god swearing by his fellows. Schol. V and Eustath. mention a line as added “by some” after this, ὦμνυε δ’ ἐκ πέτρης καταειβόμενον Στυγὸς ὕδωρ.

Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου
 βήτην, ἀκροτάτη δὲ ποδῶν ὑπο σείετο ὕλη. 285
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ιδέσθαι,
 εἰς ἐλάτην ἀναβὰς περιμήκετον, ἥ τότ' ἐν Ἰδῇ
 μακροτάτη πεφθυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 ἔνθ' ἦστ' ὅῃοισιν πεπυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῇ ἐναλίγκιος, ἣν τ' ἐν ὄρεσσιν 290
 χαλκίδα κυκλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.
 Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἰδῆς ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.
 ὥς δ' ἴδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,
 οἷον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃτι, 295
 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας.
 στῇ δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥρη, πῇ μεμανῖα κατ' Οὐλύμπου τόδ' ἱκάνεις;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”

284. **Λεκτόν**, the promontory forming the S.W. angle of the Troad (see Θ 47), is naturally brought by the Scholiasts into etymological connexion with the λέχος of Zeus and Here.

285. The hiatus before ὕλη is unexplained, except as a possible trace of the lost initial sibilant; see Curtius, *Et.* no. 559. The variant Ἰδῇ in one MS. does not help matters.

288. The expression δι' ἡέρος αἰθέρα must be regarded as a poetical hyperbole expressing great height, though it is less violent as used of a tree on a high mountain than it would be of one in the plain.

290. ἐν ὄρεσσιν belongs really to the principal sentence, not to the relative, in the sense ὄρεσιτρόφῳ. For other instances of this hyperbaton see note on 172. What the bird was it is naturally impossible to say, though we may reasonably suppose that it was nocturnal in habits. Aristotle, *H. A.* ix. 12, says ἡ χαλκὶς ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη. . . . κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν. But it is not to be supposed that he had any genuine tradition of the name which would enable him to identify the bird. He is supposed to have meant the night-jar (which, however, is not peculiar to mountain districts), or the hawk-owl (*Striga Uralensis*) which has the advantage of being a mountain bird. For other theories see Buchholz, *H. R.* i. 2, 138. For the language of the gods

see note on A 403, and for a god taking the likeness of a bird H 59.

294. Cf. A 512 **Θέτις δ' ὥς ἤψατο γούνων ὥς ἔχετ' ἐμπεφυῖα**. Here, however, ὥς and ὥς are not strictly parallel, as the former must be taken in a temporal sense, the latter in a modal; and so also Γ 424 ὥς εἶδ' ὥς ἀνέπαλτο, though the line between the two is very narrow; cf. our “as.” This seems to be a later development of the purely parallel structure. **ἔρος** for **ἔρως** is here given by only two inferior authorities (ES); but the value of MS. testimony on this point is sufficiently shewn in 315, where all the best write **ἔρως**, though it is metrically impossible. The form **ἔρος** alone is Homeric; see note on Γ 442.

295. **οἷον**, γράφεται καὶ οἶος A. There is also good authority (D Syr, etc.) for **πρώτιστον** instead of **πρώτῳ** περ.

296. The secret wedlock of Zeus and Here was a favourite theme of later poets and mythographers, and played a prominent part in several ancient local cults. According to Kallimachos (*ap. Schol. A* on A 609) it lasted no less than three centuries. Cf. also Theokr. xv. 64. **πάντα γυναῖκες ἴσαντι, καὶ ὥς Ζεὺς ἀγάγεθ' Ἥραν**.

298. **τόδ' ἱκάνεις**, so 309, Ω 172; else an Odyssean idiom (α 409, etc.) See H. G. § 133.

299. Zen. and Aristoph. omitted κ'. The difference is that between the general

- τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη. 300
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης
 Ὠκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἷ με σφοῖσι δόμοισιν ἐν τρέφον ἡδ’ ἀτίταλλον·
 τοὺς εἶμ’ ὀψομένη, καὶ σφ’ ἄκριτα νείκεα λύσω. 305
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 ἵπποι δ’ ἐν πρυμνωρείῃ πολυπίδακος Ἴδης
 ἐστᾶσ’, οἷ μ’ οἴσουσιν ἐπὶ τραφερήν τε καὶ ὑγρὴν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ’ Οὐλύμπου τόδ’ ἰκάνω,
 μή πῶς μοι μετέπειτα χολώσεται, αἷ κε σιωπῇ 310
 οἴχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο.”
 τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρη, κεῖσε μὲν ἔστι καὶ ὕστερον ὀρμηθῆναι,
 νῶϊ δ’ ἄγ’ ἐν φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ’ ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315
 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν,
 οὐδ’ ὁπότ’ ἠρασάμην Ἰξιονίης ἀλόχοιο,
 ἣ τέκε Πειρίθοον θεόφιν μήστωρ’ ἀτάλαντον·
 οὐδ’ ὅτε περ Δανάης καλλισφύρου Ἀκρισιῶνῃς,

statement “you have no car *on which to ride*,” and the particular “on which in the case you mention (κε) *you would ride*.”

301-3 = 200-2; 304-6 = 205-7. The last three lines were athetized by Zen. and Ar. (and perhaps the former three as well, Schol. B) on the ground that they were not suitable in speaking to Zeus, as the possession of the *κεστός ἱμάς* made any excuses needless. “And perhaps Zeus might have taken her at her word and urged her to go; at all events (MS. *οὖν*, for *γούν*?) she should not run the risk of it.” It is more likely that the Alexandrian critics found an *ἀπρεπές* in the use of the expression to one of the other sex. But its very suggestiveness is in its favour.

308. *τραφερήν*, *dry land*, only here and *υ* 98. *ὑγρὴν* occurs also in K 27, Ω 341, α 97, etc.

310. *μετέπειτα*, elsewhere only in Od. Zen. and Aristoph. read the more usual *μετόπισθε*, which is found also in D and others.

314. *ἐν φιλότῃτι* goes with *εὐνηθέντε*, as 360. *τραπέομεν* from *τέρπω*, see note on Γ 441.

315. *ἔρος*, ACDHL *ἔρως*, see on 294.

316. *περιπροχυθείς*, cf. δ 716 *τὴν δ’ ἄχος ἀμφεχύθη* for this vivid metaphor of the invasion of the mind by violent feeling. Ixion read *περιπλεχθείς*, not well.

317. Ar. and Aristoph. athetized 317-327 ὅτι ἄκαιρος ἡ ἀπαρίθμησις τῶν ὀνομάτων· μάλλον γὰρ ἄλλοτριῶι τὴν Ἥραν ἢ προσάγεται. καὶ ὁ ἐπειγόμενος συγκοιμηθῆναι διὰ τὴν τοῦ κεστοῦ δύναμιν πολυλογεῖ. It might be added that the whole character of the passage reminds one of the Hesiodic “catalogues,” such as the *Ἡοῖαι*, and that the legends named, though familiar in classical times, are not Homeric; only the birth of Herakles from Alkmene is mentioned in T 99, a late passage. But the whole of the *ἀπάτη* contains myths not elsewhere found in H.; so that this does not form a convincing objection to the passage in this place. The wife of Ixion was named Dia, according to the legend which recurs in various mythographers.

318. Peirithoos is mentioned as a son of Zeus also in B 741. *θεόφιν*, the instrumental in its “comitative” sense, H. G. § 155.

319. *Ἀκρισιῶνῃς*, a feminine patronymic, cf. *Εὐνήνῃ* I 557, *Ἀδρηστίνῃ* E 412,

- ἡ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν· 320
οὐδ' ὅτε Φοῖνικος κούρης τηλεκλειτοῖο,
ἡ τέκε μοι Μίνω τε καὶ ἀντίθεον Ῥαδάμανθυν·
οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
ἡ δὲ Διώνυσον Σεμέλῃ τέκε χάρμα βροτοῖσιν· 325
οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,
οὐδ' ὅποτε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,
ὥς σέο νῦν ἔραμαι καί με γλυκὺς ἥμερος αἰρεῖ.”
τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330
εἰ νῦν ἐν φιλότῃ λιλαίει εὐνηθῆναι
Ἰδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,
πῶς κ' ἔοι, εἴ τις νῶι θεῶν αἰειγενετάων
εὔδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
πεφράδοι ; οὐκ ἂν ἐγὼ γε τεὸν πρὸς δῶμα νεοίμην 335
ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἶη.
ἀλλ' εἰ δὴ ῥ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῶ,
ἔστιν τοιθάλαμος, τὸν τοι φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
ἐνθ' ἵομεν κείμεντες, ἐπεὶ νύ τοι εὖαδεν εὐνή.” 340

etc. It is needless to say that this is one of the favourite legends of the classical period, though not else Homeric.

321. **Φοῖνικος κούρης**. Europa, daughter of Kadmos' brother Phoinix, according to the legend, which probably contained a tradition of the mingling of Greek and Phoenician elements in Crete. For Minos see also N 450, and for Rhadamanthys δ 564.

322. **Μίνω** is the reading of Zen. and most MSS., and is the regular form in Attic, two only having **Μίνων** with Ar.; Syr **Μίνωα**.

325. For the post-Homeric character of the Dionysos legends see Z 132.

326. Demeter is named only as goddess of husbandry in H., and chiefly in formal phrases like **Δημήτερος ἀκτῆ** (N 322, etc.), except in ε 125, where a different and apparently more ancient legend of an amour of hers is mentioned.

331-6. The construction of this sentence is as follows. **πῶς κ' ἔοι** is the apodosis to the conditional protasis **εἴ τις . . . πεφράδοι**, and is taken up again and expanded in the categorical form in **οὐκ ἂν . . . εἶη**. (This form of conditional

sentence is similar to those in σ 223-5, 357-61, φ 195-7, in each of which the apodosis consists of an interrogation prefixed to the protasis introduced by **εἰ** with opt., and subsequently repeated in another form.) To this complex conditional sentence there is prefixed the assumption made by **εἰ** with the indic. in 331-2, as the foundation upon which all rests; this is the not uncommon form of two protases to one apodosis which is noticed on E 212. The clause **τὰ δὲ προπέφανται ἅπαντα** belongs closely to the preceding; in English we should add it not paratactically but by a relative, “where everything is open to the view.” Hentze prefers to make this clause the apodosis to the preceding **εἰ**-clause, and puts a colon after **ἅπαντα**, but this seems to throw too much weight upon an obvious fact, and thrusts into the background the emphatic part of the speech in 333. Other punctuations may be found in Hentze, *Anh.*, *ad loc.*, but all of them are inferior to that given above (after Lange, EI p. 451).

338-9 = 166-7.

340. **κείμεντες**, see **κακκείμεντες**, A 606.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡέλιός περ,
 οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.” 345

ἦ ῥα καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
 τοῖσι δ' ὑπὸ χθῶν δῖα φύεν νεοθηλέα ποιήν,
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔργεν.
 τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλῃν ἔσσαντο 350
 καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον ἔρσαι.

ὧς ὁ μὲν ἀτρέμας εὔδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ,
 ὕπνῳ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἀκοιτίν·
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν ἠδ' ὕμνος Ὕπνος
 ἀγγελίην ἐρέων γαιήοχῳ ἐννοσιγαίῳ. 355

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμννε,
 καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὔδει
 Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
 “ Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ὧς εἰπὼν ὁ μὲν ὄχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,

For *εὐνή* Zen. and Aristoph. read *εὐνήν* (as acc. after *ἵομεν* “let us go to our couch,” *ἐπεὶ νύ τοι εἶαδεν* being taken as parenthetical).

342. Cf. note on E 827; H. G. § 234, 3. For the addition of *ὄψεσθαι* after *δείδια* compare *χ* 39-40, *οὔτε θεοὺς δείσαντες . . . οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσσεσθαι*. It is not clear whether *τό γε* is to be taken as an adverbial acc., as in E, or as the object to *ὄψεσθαι*. The former, however, gives a rather better sense. For *θεῶν* A Syr have *θεόν*. Syr also has *ἄλλον* for *ἀνδρῶν* and *ἀθάνατον* (apparently agreeing with *νέφος*) for *ὄψεσθαι*.

345. *φάος* seems here to have a double significance, “light” and “sight.” But the confusion is a natural one; the power of sight being regarded as something which goes out of a man, it is natural to represent the sun’s power of sight by what goes out of him. In other words, what enables men to see enables him to see too. We cannot fairly compare the use of *φάος* for *eyes* in a formal line of the *Odyssey* (π 15, ρ 39, τ 417); the verb *λεύσσω*, however, pro-

perly to *shine*, and then to *see*, is analogous.

347. This beautiful passage, the most “romantic” in Homer, may for its sense of sympathy with nature be compared with the voyage of Poseidon at the beginning of N.

349. *ἔργεν*, so MSS. with Ar. Numerous variants are recorded, e.g. the “Chian” had *ἔκανε*, others *ἔειρε* or *ἔερπεν* (Did.), Zenod. *ἔν' ἀπὸ χθονὸς ἀγκαζέσθην* (?), but all with loss of appropriateness and beauty.

351. *στιλπναί*, here only, in formation analogous to *τερπνός*. *ἀπέπιπτον* *rained from the cloud*; Zen. *ἀνέπιπτον* (Schol. V) or *ἐπέπιπτον* (Schol. A, probably in error, v. Ludwig, p. 378), “fell on them,” again to the detriment of the picture. After this line *ἐπάγονσί τινες* “*δή ῥα τότε ὀφθαλμοῖσι Διὸς χύτο νῆδυμος ὕπνος*,” *τοῦτο γὰρ δεῖ δηλωθῆναι*, Schol. V.

358. *ἔτι εὔδει*, *hiatus illicitus*, and not to be explained, as the etymology of the verb *εὔδειν* is not known.

359. Cf. σ 201 *ἦ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμα κάλυψεν*, of the deep sleep sent by Athene to Penelope.

τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν.
 “ Ἀργεῖοι, καὶ δὴ αὖτε μεθίεμεν Ἐκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται; 365
 ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς
 νηυσὶν ἔπι γλαφυρῇσι μένει κεχολωμένος ἦτορ.
 κείνουν δ' οὐ τι λήην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μέγισται,
 ἐσδάμενοι, κεφαλὰς δὲ παναίθησιν κορύθουσιν
 κρύψαντες, χερσὶν δὲ τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
 Ἐκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχῃ δ' ὀλίγον σάκος ὦμῳ,
 χείροني φωτὶ δότω, ὁ δ' ἐν ἀσπίδι μείζονι δύτω.”
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδὲ πίθοντο.
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων. 380

363. It is to be presumed that Poseidon is still in the guise of a *φῶς παλαιός* (136), though *μέγα προθορῶν* hardly seems to suit this character. It is remarkable that in spite of all the pains which Here has taken to give him freedom of action, he does nothing more now than at any time since he came to Troy at the beginning of N, only urging on the Greeks with taunts instead of displaying his divine power.

364. *δὴ αὖτε*, MSS. *δ' αὖτε* as usual; H. G. § 350. For *μεθίεμεν* three MSS. (S Harl Lips) have *μεθίετε*, which is perhaps right; as the hiatus, though allowed in the bucolic diaeresis, may have caused the alteration.

371. *ἀσπίδες*, so ACL Syr; vulg. *-δας*. Cf. on 75.

372. *ἐσδάμενοι*, a curious word to use of taking shields. *παναίθησιν* is *ἄπαξ λεγ.*, and not Homeric in style. The whole idea, as well as the expression of this passage, is extraordinary; the suggestion of a change of armour in the hottest of the fight can hardly come from a poet familiar with real war, as the poet of A, for instance, must have been. Even if the climax of absurdity in 376-7, 381-2, be expelled, the passage

is not much the better, as we must assume that the soldiers have, as a rule, only their second-best shields with them, and retire *sub silentio* to their tents to change. It would appear also either that they have, as a rule, left their helmets behind, or else that the *πάναιθαι κόρυθες* are a superior sort to those which they have. Thus the condemnation of 376-7 (which Ar. and Aristoph. athetized, and Zen. *οὐδὲ ἔγραφεν*) avails nothing. The athetesis must begin at all events with 370, and must extend at least to 382. Even then 383 is left without any context. The whole passage is a clumsy piece of work (see Introduction).

373. *τὰ μακρότατα*, clearly a post-Homeric use of the article.

374. Poseidon here quite drops the character of the old man, apparently without exciting notice or comment.

376. For the athetesis of these lines by Ar. and the rest, see above. After *ὃς δέ κε* we must supply *ἔησι* as A 547, E 481. This makes Ar.'s reading *ἔχει* very harsh, though it is not impossible; cf. on I 324. *ἔχῃ* is given by all MSS.

380. See 28. Nestor is quite forgotten.

οἰχόμενοι δ' ἐπὶ πάντας ἀρήια τεύχε' ἄμβιβον.
 ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηα δὲ χείροني δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,
 βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμεε φαίδιμος Ἴκτωρ.
 δῆ ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἴκτωρ, 390
 ἦ τοι ὁ μὲν Τρώεσσιν, ὁ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλην ἀλαλητῶ.
 οὔτε θαλάσσης κύμα τόσον βοᾶα ποτὶ χέρσον,
 ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ, 395
 οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένιοι
 οὔρεος ἐν βήσσης, ὅτε τ' ὄρετο καίεμεν ὕλην,
 οὔτ' ἄνεμος τόσσον γε περὶ δρυσὶν ὑψικόμοισιν
 ἡπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνῇ 400
 δεινὸν ἀνσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

381-2. There is no record of the athetesis of these lines by Ar. or the others, though if 376-7 go, these must necessarily follow. οἰχόμενοι ἐπὶ, ἐποιχόμενοι, visiting all the divisions. ἄμβιβον, it would seem, must mean "caused them to change" their armour.

382. χέρηα (MSS. χέρεια), a comparative form, see note on A 80. But the reading of L, χέρηι δὲ χείρονα, has much in its favour, as it retains the favourite "chiastic" arrangement, and χέρης is elsewhere found only in the masc. δόσκειν, so MSS. Ar. appears to have read δόσκον in one at least of his editions. There is little or nothing to choose between the two.

386. τῷ, apparently ἄορι, μιγῆναι meaning "to meet, come in contact with;" a strange use. According to the regular sense of the Homeric formula μιγῆμεναι ἐν δαὶ λυγρῇ the words should mean "it is not permitted for him (or it) to join in the battle," which is meaningless here. We might translate "it is not permitted (to mortals) to join in battle with it (instrum. dat., using it as a weapon)," but this is little better.

389. ἔριδα πτολέμοιο τάνυσσαν, see on N 358. Poseidon and Hector are here treated as two equal powers, like Poseidon and Zeus in N; a thoroughly un-Homeric conception. ἀρήγων itself is a word suited to an ally from without, but not to a general commanding his own troops; cf. E 507, 511. For the gen. πτολέμοιο cf. νείκος πολέμοιο, N 271.

392. For the participation of inanimate nature cf. N 29, Φ 387.

396. The reading πέλει is from the *Et. Mag.*, MSS. ποτὶ.

397. For ὄρετο Ar. ἐν τισι τῶν ὑπομνημάτων read ὄρορε; cf. B 146, where it is a transitive form.

398. τόσσον, so Ar. and MSS.; Zen. τόσσος. According to Eustath. Agathokles read ἰσοφόροισιν for ὑψικόμοισιν. Hesych. quotes δρύας ἰσοφόρους from Sophokles (fr. 354, Dind.)

399. μάλιστα goes with the whole sentence, not particularly with μέγα, "the wind which most of all roars loud in anger." When μάλιστα is followed by an adj. the end of a line is generally interposed, E 5, N 568, etc.

400. ὅσση, so Ar. with ACL, the rest

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἴκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθὺ οἴ, οὐδ' ἀφάμαρτεν,
 τῇ ῥα δύω τελαμῶνε περιὶ στήθεσσι τετάσθην,
 ἦ τοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου. 405
 τῷ οἱ ῥυσάσθην τέρενα χροά. χῶσατο δ' Ἴκτωρ,
 ὅττι ῥα οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλὰ θοάων ἔχματα νηῶν 410
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰείρας
 στήθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρήs,
 στρόμβον δ' ὥς ἔσσευε βαλῶν, περὶ δ' ἔδραμε πάντη.
 ὥς δ' ὅθ' ὑπὸ πληγῆs πατρὸς Διὸς ἐξερίπη δρυῶs
 πρόρριζος, δεινὴ δὲ θεοῖον γίγνεται ὁδμὴ 415
 ἐξ αὐτῆs· τὸν δ' οὐ περ ἔχει θράσος, ὅs κεν ἴδῃται
 ἐγγυῶs ἑὼν, χαλεπὸs δὲ Διὸς μέγαλοιο κεραυνός·

have *τόσση*, a clearly corrupt reading. It is not the Homeric practice to make the Achaians shout in the onset.

402. Here we enter upon a different region of ideas, and are on purely Homeric ground. Lachmann rightly felt the change of style, and therefore joined the following passage to his "tenth lay," following immediately after *Λ* 557, an artifice which has been generally recognized as the weakest point in detail of his theory, and has given rise to infinite discussion. See Introduction to this book.

403. *ἰθὺ τέτραπτο πρὸς οἴ*, cf. *N* 542 *ἐπὶ οἱ τετραμμένον*.

404. *τῇ*, "*hit him* where"; this has to be supplied from the negative *οὐδ' ἀφάμαρτεν*. The point indicated must be just under the right shoulder, where the two baldricks for a short distance lay one over the other. It cannot mean that they *crossed*, for both must have gone over the same shoulder, since shield and sword must both have hung on the left side. See *J. H. S.* iv. 290.

410. *χερμαδίῳ*, the construction is altered in the next line, as often, after the parenthesis. *τά*, of those which, virtually = *οἷα*. *ἔχματα*, a word which recurs only in *Φ* 259, *M* 260, *N* 139, in different senses. It is most natural to regard it as = *ἐρματα*, *A* 486, *B* 154, stones used as *shores* to keep the ships upright; cf. Hes. *Opp.* 624 *νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισιν πάντοθεν*.

The only difficulty is to see how such stones could have been lying about in numbers unemployed. Dr. Hayman (*Odyssey* i. *App.* p. cxiv.) plausibly suggests that the word may mean stones used for ballast. These would naturally be thrown out when the ships were drawn up on land, in order to avoid straining the hulls. The imperf. *ἐκυλίνδετο* seems to imply that they were being used as missiles by others also.

412. *βεβλήκει*, so all MSS. with *Ar.*; *Zen.* and *Aristoph.* *βεβλήκειν*, as *Ar.* himself read in other passages (*E* 661, *ἠνώγειν* *Z* 170). He does not seem to have had any fixed rule about the *ν* *ἐφέλκ.* in these plupf. forms. *ἄντυγος*, the rim of the shield, *Z* 118.

413. Cf. *A* 147 *ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλον*. The traditional explanation of *στρόμβος* is *whipping-top*, also called *βέμβιξ*, which has supplied Virgil also with a simile, *ceu quondam rapido volitans sub verbere turbo*, *Aen.* vii. 378. In later Greek the word was commonly used of a sort of shell (see *L.* and *S.*), and Aeschylus has it of a whirlwind, *P. V.* 1085. *ἔδραμε*, sc. Hector, he whirled all round.

414. *πληγῆs*, so *A*; most MSS. have *ρίπῆs*, a less appropriate word.

416-7. This distich has been objected to as superfluous, and it is certainly rather weak. *Aristoph.* read *τῶν δ' οὐ τιν' ἔχει θράσος ὅs τις ἴδῃται*.

ὥς ἔπες' Ἑκτορος ὦκα χαμαὶ μένος ἐν κονίῃσιν.
 χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 [καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ]. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον υἱες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς
 αἰχμᾶς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνεΐας καὶ δῖος Ἀγῆνωρ 425
 Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
 τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἱ ὀπισθε μάχης ἡδὲ πτολέμοιο 430
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
 ἀλλ' ὅτε δὴ πόρον ἴξον ἐυρρείος ποταμοῖο,
 Ξάνθου δινῆεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ 435
 χεῦαν· ὁ δ' ἐμπνύθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
 ἐζόμενος δ' ἐπὶ γοῦνα κελαινεφὲς αἶμ' ἀπέμεσσεν.

418. ὦκα is the reading of the *Xia* and *Μασσαλιωτική* only; all MSS. have ὠκύ with Ar.

419. ἐάφθη, see note on N 543. The following line is omitted here by Ambr. and A (in the text; it is supplied by a later hand in the margin). The spear must be the second one which the Homeric hero commonly carried, as he has already cast one at Aias (403).

422. θαμειᾶς is legitimately separated from its substantive αἰχμᾶς by the end of a line, because it is not an epithet, but part of the predicate, *cast thick*.

423. ἐδυνήσατο, so MSS.; Bekker *Fe* δυνήσατο, but the vulg. rather points to *F'* ἐδυνήσατο, if the pronoun is to be supplied. It is of course not necessary.

426. Glaukos was wounded in M 387, and in II 508 is still unable to fight. The point is inconsiderable, but may indicate the interpolation of the line.

427. ἀκήδεσεν, a curious form; Ar. hesitated between this and ἀκηδέσας. It seems to imply a present *ἀκηδέσ-*jw* from the stem ἀκηδεσ of ἀκηδής. This would form an aor. ἀκηδέσ-σαι, with the usual power of dropping one σ (H. G. § 40). The only other instance of the

verb in H. is Ψ 70 ἀκήδεις or rather ἀκήδεες (imperf.)

429-32 = N 535-8.

433-4 = Φ 1-2, Ω 692-3. In all the numerous alternations of the war this is the first mention we have had of the ford across the Skamandros, which in the passages quoted lies directly between the camp and the city. The poet treats his topography with the utmost freedom, according to his needs for the moment.

434. ἀθάνατος, Zen. ἀθάνατον, probably on the ground that ἀθάνατος is nowhere in H. joined to a divine name, except in the repetitions of this line and in B 741 (in the same half line); and in the *Odyssey* of the subordinate divinities Proteus (δ 385) and Kirke (μ 302). (See Hercher, *Hom. Aufsätze*, p. 35.) But the acc. is still less Homeric.

436. ἐμπνύθη, see on E 697, where, in addition to the other evidence, it should have been mentioned that ἐμπνύθη is mentioned as a variant by Didymos, ἐν τισιν. Here all MSS. have ἀμπνύνθη.

437. It will hardly be believed that Nikanor thought it necessary to point out that ἐπὶ γοῦνα is to be joined with

αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἱ ὄσσε
νύξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.

Ἀργεῖοι δ' ὥς οὖν ἴδον Ἑκτορα νόσφι κίοντα, 440
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἔνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι
Ἥνοπιδην, ὃν ἄρα νύμφη τέκε νηὶς ἀμύμων
Ἥνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445

τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ

Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
υἱὸν Ἀρηιλύκοιο· δι' ὤμου δ' ὄβριμον ἔγχος
ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῷ.

Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
“οὐ μὰν αὐτ' οἶω μεγαθύμου Πανθοΐδα

χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
ἀλλὰ τις Ἀργείων κόμισε χροῖ, καί μιν οἶω
αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀϊδος εἴσω.”

ὥς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Αἴαντι δὲ μάλιστα δαΐφροني θυμὸν ὄρινεν,

τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσειν ἄγχι μάλιστα. 460
καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ·

Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
λικριφὶς αἶξας, κόμισεν δ' Ἀντήνορος υἱὸς

ἐξόμενος, not with ἀπέμεσεν. The phrase implies “sitting with his knees on the ground,” which we call “sitting on his heels.” For ἀπέμεσεν (so Ar.), Zen. read the weak ἀπέμασεν, and so the best MSS. have (ACD). Cf. O 11. L. Meyer αἶμα φέμεσεν, perhaps rightly.

440. For νόσφι κίοντα ACS have νόσφιν ἐόντα (A with νόσφι κίοντα in margin), probably from the idea that κίοντα was not a suitable word for a man who is carried away unconscious.

443. Σάτνιον, cf. Σιμοείσιον for a name derived from a river, Δ 474. The form is a “Koseform” for Σατνιοείσιος.

444. νηὶς, Z 22, T 384; cf. note on B 865. For the next line cf. Z 25, 34; and for 447, Z 64. Here and in 517 below (but not in Z) almost all MSS.

read οὔτασε κατὰ λαπάρην, which is quite possible; cf. κάλλιπε.

452. ἔσχεν, cf. N 520. ἀγοστῷ, Δ 425.

453. For μακρὸν αὔσας A and others have μακρὰ βιβάσθων.

455. πηδῆσαι for the commoner ἐκφυγεῖν, a personification of the dart as though an animate being. Cf. on Δ 125.

457. σκηπτόμενον, using the javelin for a staff, in bitter irony. The verb occurs only here in Il.

458-9 = N 417-8. 460 is a weak verse, whose authenticity is doubted with good reason by Heyne and others. The use of τῷ is hardly Homeric, and from the context we should suppose that this is still the Oilean Aias.

463. λικριφὶς αἶξας, so also τ 451, of

- Ἄρχελοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.
 τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνοχμῷ, 465
 νεύοντον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 τοῦ δὲ πολὺν προτέρη κεφαλὴ στόμα τε ῥῖνές τε
 οὐδὲι πληντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.
 Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
 “φράζεο, Πουλυδάμα, καὶ μοι νημερτὲς ἐνίσπες· 470
 ἢ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο
 ἢ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφώνει.”
 ἢ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
 ἐνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαώς· ὁ δ' ὕφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 “Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 οὐ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἰζὺς 480
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.
 φράξεσθ', ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει
 ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτοιο γε ποινῇ

the oblique charge of a wild boar (cf. M 148). Curtius connects the word with *λέχριος*, Lat. *ob-liqu-us*, *Et.* no. 540. *κόμισεν*, received in his flesh, as 456 above.

465. *συνεοχμῷ* on account of the *ε* must be referred to root *Feχ* to carry, though the sense *joining* belongs rather to *σεχ* to hold. But there appears to have been some confusion between the two roots, due to the early loss of *σ*. This word would then probably date from the period when the *F* was already disappearing. See Curtius, *Et.* nos. 169, 170.

466. *ἀμφω τένοντε*, see on Δ 521, K 456.

467. *προτέρη*, so MSS.; most edd. have *πρότερον*, which has no authority beyond E (the text of Eustath.) and Rom. (the printed Roman edition of 1542-1550, which reproduces Eustath.) There is no reason for disturbing the best attested reading. The meaning may be either that the head is cut completely off with such force as to bring it to the ground before the body has time to fall, or that it is only partially severed, but that the blow is so violent as to

turn him head over heels and bring his face first to the ground.

471. Compare the similar taunt in N 446.

472. The omission of the *F* from *Φείδεται* is very rare; van Herwerden conj. οὐ τι κακὸς μοι *Φείδεται*.

474. *ἐφώνει*, the plupf. (= imperf.) implies “I thought he was,” when he was alive. *γενεὴν* is a strange word, apparently expressing what we should give by “family type”; but neither the phrase nor the idea is like H. Aristoph. read αὐτῷ γάρ ῥα φνὴν ἀγχιστα ἔοικεν, which is plain, and has been adopted by Nauck and Christ.

475. *εὖ γινώσκων*, though he knew him well he pretended not to do so for the sake of the sarcasm.

477. *ὑφελκε· ὑπό*=away from Akamas; *ποδοῖν* by the feet (or from under Akamas' feet?) Akamas also is son of Antenor, B 823, Δ 60, M 100.

479. *ἰόμωροι*, see note on Δ 242.

481. *κατακτανέεσθε*, Cobet, *M. C.* 330 would read *κατακτενέεσθε*, see note on Z 409.

482. *εὔδει* is used only here of death; but cf. *κοιμήσατο χάλκεον ὕπνον*, Δ 241.

δηρὸν ἄτιτος ἔη. τῷ καὶ τέ τις εὐχεται ἀνὴρ
γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.” 485

ὧς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο.
Πηνέλεω δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωην
Πηνελέω ἀνακτος· ὁ δ' οὐτάσεν Ἴλιονῆα
υἷὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα 490

Ἑρμείας Τρώων ἐφίλει καὶ κτήσιν ὅπασσεν·
τῷ δ' ἄρ' ὑπὸ μῆτηρ μῦνον τέκεν Ἴλιονῆα·
τὸν τόθ' ὑπ' ὀφρύος οὐτα κατ' ὀφθαλμοῖο θέμεθλα,
ἐκ δ' ὥσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ
καὶ διὰ ἰνίου ἦλθεν, ὁ δ' ἔξετο χεῖρε πετάσσας 495

ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ
αὐχένα μέσσον ἔλασεν, ἀπήραξεν δὲ χαμάζε
αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος
ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ κώδειαν ἀνασχὼν
πέφραδὲ τε Τρώεσσι καὶ εὐχόμενος ἔπος ηὔδα· 500
“εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος

484. ἄτιτος, for the scansion of this word see on N 414. The sense of course is “that the price (blood-money) of my brother may not long remain unpaid.” Clarke conj. ἔη ἄτιτος. καὶ τε, so G. Hermann with two of La Roche’s MSS. H, Vrat. d. The rest have καὶ κε which cannot be right, as κε cannot go with a pres. indic. εὐχεται cannot be a subj. (see H. G. § 82 n.), and if it were it would not make sense; nor does the order of the words, the sense, or Homeric use permit us to join it with λιπέσθαι. The τε in the reading adopted is generalizing or gnomic, virtually = τοι.

485. μεγάροισιν ἀρῆς is the reading of Zenod.; MSS. μεγάροισιν (-οισιν DS) Ἀρεως, Ar. probably μεγάροισιν Ἀρεω, as in Σ 100 he read ἔμειο δὲ δῆσεν Ἀρεω ἀλκτῆρα γενέσθαι; see note on M 334. The same question arises on Σ 213, but in II 512, Ω 489, ἀρήν is given by MSS. and no variant is recorded. Here Ἀρεως seems entirely out of place, for when a man is killed in battle it cannot be said that a survivor Ἀρην ἀμύνει. He may, however, dispel disaster, ἀρήν, from the family, by saving them the dishonour of having a member slain without any vengeance or blood-price exacted. (The only Homeric genitives of Ἀρης are Ἀρηος and Ἀρεος, see Φ 112.) λιπέσθαι, to be left behind;

the aor. mid. is always used in this sense, never transitively.

488. ὠρμήθη with gen. as Φ 595. Πηνελέω so A; caet. Πηνελείο. Cf. Πετέω Δ 327. Cobet, M. C. 297, would read Πηνελέω, perhaps rightly.

491. κτήσιν ὀπασσεν, as god of flocks and herds. Hence in ξ 435 the swine-herd offers to the nymphs and Hermes, and the Schol. quote from Simonides (fr. 18), θύουσι νύμφαις τῷ τε Μαιάδος τόκῳ· οὗτοι γὰρ ἀνδρῶν αἰμ' ἔχουσι ποιμένων. Cf. also ο 319. The pastoral character of Hermes is more pronounced in later mythology, e.g. in the Hymn to him. He was worshipped as ἐπιμήλιος at Koroneia, κριοφόρος at Tanagra, and as νόμιος commonly.

495. ἰνίου, see note on E 73.

497. ἀπήραξεν, cf. N 577 ἀπὸ δὲ τρυφάλειαν ἄραξεν.

499. φῆ, see on B 144; he held up the head on the spear-point like a poppy-head on its long stalk. φῆ is here, as in B, the reading of Zen.; Ar. read φῆ = ἔφη and athetized the next verse; he understood the words to mean “he said, holding it up (as) a poppy-head.” The unnaturalness of this construction need not be pointed out. Ar. appears to have objected to 500 that πέφραδὲ in the sense of said is not Homeric. This is true,

πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·
οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δὴ
ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505

ὥς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
ἦρατ', ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510

Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξεν·
Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην. 515

Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα ποιμένα λαῶν
οὔτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσεν
δῶσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
ἔσσυτ' ἐπείγομένη, τὸν δὲ σκότος ὄσσε κάλυψεν.
πλείστους δ' Αἴας εἶλεν Ὀϊλῆος ταχὺς υἱός· 520

οὐ γάρ οἱ τις ὁμοῖος ἐπισπένσθαι ποσὶν ἦεν
ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

but the word obviously means *shewed*, as η 49.

505. For **σύν** Zen. and Aristoph. had *ἐν*. Both are equally Homeric, cf. Γ 159 *ἐν νηυσί*, Α 170 *σύν νηυσί*.

508. The following passage is probably a later addition. The appeal to the Muses is out of place, as there is no great crisis, but only a temporary reflux of the tide of battle (cf. Α 218). The allusion to the agency of Poseidon refers to 383-401, a decidedly late passage. The turning of the battle took place really with the wounding of Hector, and since then many *ἀνδράγρια* have been won. The phrase *ἀνδράγρια*, *spoils of heroes*, is unique; hence *τινές* (not, apparently, including Ar.) *ἀθετοῦσι διὰ τὸ ξένον τῆς λέξεως καὶ μὴ κείμενον ἀλλαχοῦ*. (Those who athetized 509 must equally have condemned the preceding and following lines; and this might suffice to save the rest of the passage.) The analogous words are *βοάγρια* (M 22, *q.v.*), *ζωάγρια* (Σ 407), *μοιχάγρια* (θ 332), but not one of these is exactly parallel.

514. **Μόρυν τε καὶ Ἴπποτίωνα**, see

on N 792. From the same passage (791) M. Schmidt conj. *Πολυφήτην* for *Περιφήτην*.

516. **Ἀτρεΐδης**, Menelaos, who alludes to the death of Hyperenor in P 24, though he adds details which are not mentioned here.

517. **οὔτα κατὰ λαπάρην**, MSS. *οὔτασε καλ λαπάρην* (though Α mentions the text as a variant), see on 447. For the second half of the line cf. N 507.

521. **ἐπισπένσθαι** may consistently with the use of *ἐπομαι* mean either “no man was his match so as to keep pace with him in running,” or “no man was his equal for clinging to the foe when men were fleeing.” (See *Journ. of Philology*, xiv. 233.) In the latter case **ἀνδρῶν τρεσσάντων** may be a gen. absolute, and **ποσὶν** mean “by speed of foot.” It is perhaps possible, however, to make *ἀνδρῶν* depend on *ποσὶν*, and take this with *ἐπισπένσθαι*, as we talk of “hanging on the heels” of a flying enemy. For **ὄρση** there is a well-attested variant *ῶρσε* (CDH Townl. etc.), which is equally possible. Α has *ὄρσηι* with ε written above the η. For the phrase compare Α 544, N 362.

ΙΛΙΑΔΟΣ Ο.

Παλίωξις παρὰ τῶν νεῶν.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δείους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς

Ο

The fifteenth book consists of two principal parts—(1) the awaking of Zeus and the restoration of Hector to the battle by Apollo's aid, 1-366; and (2) the final battle or battles at the ships, 405-746. The intervening portion, 367-404, seems to be an interpolation designed partly to effect the transition between the two sections, partly to bring the whole into connexion with the main plot as it was left at the end of Λ.

The first portion, so far as 262, coheres closely with the *Διὸς ἀπάτη*, and shews all the merits of that delightful poem. It contains several passages of doubtful authenticity, but none of them are of large compass, nor does the doubt cast upon them affect the general context. Reference may be made to the notes on 18, 56, 212-4, 231.

With 263 more serious difficulties begin. We find the long and splendid simile by which Paris is portrayed in Z 506 ff. applied with far less appropriateness to Hector. Yet if we cut it out there is left not a word even to hint that Hector has to come all the way from the ford of Skamandros (Ξ 433) before joining his men; this we should hardly expect the Epic poet to leave out. The simile of the galloping horse may to some extent bridge this gap.

The speech of Thoas, 281-305, is full of difficulties, which are pointed out in the notes. It would seem as though the whole passage from 263-305 were an inter-

polation; most of the lines which are not un-Homeric in thought or expression come from other parts of the poems (263-8 = Z 506-11, 269 = X 24, 270, cf. N 757, 271 = Γ 24, 272 = Λ 549, 277-8 = P 730-1, cf. N 147, 285 = Α 73, etc., 286 = N 99, 290, cf. ξ 279, K 44, 294 = B 139, 298 cf. Α 594, 299 cf. K 433, 300 = H 379). It is not easy to see what was the reason of the interpolation, unless it may have been desired for local or family reasons to bring in the curious eulogy on Thoas, who at once disappears from the scene.

The description of the fight at the ships, 306-366, contains no noteworthy difficulty, with the exception of the fact that Hector who is on foot in 307 (*μακρὰ βιβάς*) suddenly appears on his chariot in 352. On this little stress can be laid, as similar instances are common in the Homeric fights; we have only to assume that Hector, who was carried to his chariot in Ξ 429, returns with it to the fight, and mounts or dismounts as occasion serves.

With 366 Apollo disappears from the battle, having carried out the charge laid on him in 229-233; henceforth it is Zeus alone who directs the fight. Here, then, we may confidently place the end of the *Διὸς ἀπάτη*. And from this point difficulties and complications thicken.

The introduction of Nestor in 370 is sudden and unexplained; we last heard of him in Ξ 1-134, as he is not mentioned in Ξ 380 with the friends in whose company he was last found. The omen of

Ἴδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἴηρης.
 στῆ δ' ἄρ' ἀναΐξας, ἶδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
 Ἀργεῖους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.

5

the thunder, too (379), seems to miss its mark and produce the opposite effect to that intended. There is thus some ground for suspicion, though hardly for condemnation of the passage.

The passage about Patroklos (390-404) is also difficult, apart from the general question of the authenticity of the whole Eurypylos incident (see Introduction to A); for it is impossible to say what are the times alluded to in 391 and 395. There does not seem to be a proper contrast between the period when "they were fighting for the wall"—which would seem to be the stage of the battle described in M—and the moment when "he marked the Trojans assaulting the wall." Even if we take *ἐπεσσυμένους* to imply "carrying" the wall, the difficulty is not solved, for that was done at the end of M; are we to suppose that Patroklos never noticed all the disasters of N and Ξ, and only remarks when the wall is carried for the second time? The lines could only be in place immediately after the end of M; but it may remain doubtful whether they were originally composed for that place, or are purposely left with a vague reference so as to introduce the Patrokleia at any point of the story. It may be remarked that of the ten lines 395-404 six are borrowed; 395-6 = M 143-4, 397-8 = O 113-4, 403-4 = A 792-3; and this fact, together with the use of the non-Homeric word *λόγους*, seems to point to late origin. The same may be said of the word *σοφίης* in the next passage (405-414), which is further complicated by a confusion in the picture of the battle which runs through most of the rest of the book. In 387 we were told that the Greeks have mounted the ships and are fighting from them. But here (407-9) they are drawn up in *φάλαγγες*, and are keeping the Trojans away from the ships. In 416 it is not made clear whether Aias is on the ship or before it, but the context is in favour of the latter on the whole; for though Lykophron, who is standing by Aias, falls when wounded *νηὸς ἀπὸ πρυμνῆς*, there is nothing whatever in the following passage, down to 591, to shew that the battle is not on the level ground. In 442 and

483 there is no mention of any climbing of the ship, and in 515-591 the fighting is of the normal type, with rushes forward and backward on either side. In 566 the phrase *φράξαντο νῆας ἑρκεῖ χαλκείῳ* naturally implies a wall of armed men in front of the ships; and in 592 we are told, to our surprise, that the Trojans "attacked the ships," as though they had not done so already in 385.

It is clear, then, that this part of the battle cannot be harmonized with the lines which first describe the Greeks as posted on the ships. These lines are 379-389, (414?) and 435. The latter carries with it the whole episode of Teukros and his bow, which takes us down to 514; and we may therefore say that all after 514 is hopelessly inconsistent with what precedes, and that this preceding part is also to some extent inconsistent with itself, as it gives contradictory pictures of the position of Aias.

But after 514 all goes smoothly enough, and the only question is as to the point at which we once more enter the stream of the *Μῆνις*. Either 515 or 592 fits on excellently to the end of N. After the taunts of Aias and Hector in N 809-832 the two are now kept steadily in view, and after sundry minor exploits we are at length led up to the long-expected meeting in 688-746; that the contest is not to be a victory for either is a necessity of the plot. So, too, the tactics are clear. At the end of N we left the Achaeans rallied before the ships; they hold their own for a short time till a charge by the Trojans drives them back into line with the ships' sterns, and finally into the openings between the ships (see note on *εἰσωποί*, 653). Now at length Aias, not content to be confined in one of these dislocated groups, mounts on the ships' decks, and fights first from one and then from another; finally he has to defend the ship of Protesilaos, which Hector attempts to burn.

As between 515 and 592 the decision is not easy; 515-91, though rather commonplace and entirely without significance in the story, contain no serious

"Εκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
 εἶαθ'· ὁ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων, 10
 αἶμ' ἐμέων, ἐπεὶ οὐ μιν ἀφαιρότατος βάλλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 "ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 "Εκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
 οὐ μὰν οἶδ', εἰ αὖτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καὶ σε πλεγγῆσιν ἱμάσσω.
 ἦ οὐ μέμνη, ὅτε τε κρέμω ὑψόθεν; ἐκ δὲ ποδοῖν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα

difficulties, but it cannot be doubted that 592 is far more suitable as the exordium of a new rhapsody. The question is fortunately not important. For two short interpolations it will be sufficient to refer to the notes on 610 and 668.

1-3 = Θ 343-5. οἱ μὲν, the Trojans.

4. δέϊους, a form which recurs only in K 376 in the same phrase; it represents an original ὑπὸ δ' ἑός.

7. τοὺς μὲν, the latter, τοὺς δέ, the former, by the favourite figure of "chiasmus" or inversion of order.

10. For εἶαθ', a form which recurs some fifteen times in H., Ar. strangely read εἶαθ', as though = ἦσαν, as also in Ω 84, ν 106. In the last passage there is more excuse for him, as the verb is there applied to an inanimate object. ἄσθματι, cf. 241. ἀπινύσσων (Aristoph. ἀπινύσ-κων) dazed, ἀντὶ τοῦ παραφρονῶν καὶ ἀναισθητῶν· πινυτὸν γὰρ τὸ αἰσθητικόν, Schol. BL. The verb recurs only ε 342, ζ 258, in the sense "to be foolish"; see note on Ξ 249. There was also, as appears from Schol. A, a variant κῆρα πινύσσων, conscious of (the nearness of) death (?).

11. αἶμ' ἐμέων, see note on αἶμ' ἀπέ-μεσσειν, Ξ 437. Fick here reads αἶμα φεμῆς, the Aeolic form of the participle of "contract" verbs. οὐ . . . ἀφαιρό-τατος, sc. Aias (litotes).

13. δεινὰ must be taken as qualifying ὑπόδρα ἰδὼν in the sense of the single word "scowling." But the phrase is rather awkward.

14. ἀμήχανε, "unmanageable," as N 726. The order of the words is very unusual.

16. οὐ μὰν οἶδ' εἰ, exactly the Latin *haud scio an*, in the sense of "very likely." αὖτε, hereafter, as A 340, etc.

17. πρώτη ἐπαύρηαι, be the first to reap the fruits, see on A 410, ἐπαύρωνται βασιλῆος. ἱμάσσω is sometimes taken as an aor. so as to correspond with ἐπαύρηαι. This is quite possible, so far as the form goes, as the stem is dental, ἱμα(ν)τ, and can make ἱμασσα as well as ἱμασα (E 589, etc.) Hentze thinks that the present is better suited, as expressing duration or repetition of the action; but this is hardly needed.

18-31. This whole passage, the κόλασις τῆς Ἥρης, was omitted entirely by Zenod. His authority would be greater but for the suspicion that he may have seen an ἀπρεπές in such a tale of the gods. Internal evidence, however, is strongly in his favour. The last line (31) comes in very awkwardly, αὖτις having no particular reference, whereas 32 joins on perfectly to 17. There are several forms which do not belong to the old Epic dialect, e.g. μέμνη, κρέμω (see below), ἡλάστεον, γῆν for γαῖαν (recurring only in Γ 104, Τ 259, Φ 63, in the Il.), ἀθλήσαντα (for ἀεθλ.). ξύν for σύν in order to "make position" for a short syllable in *thesi* can hardly be right, and ῥυσάμην elsewhere always has the ν long. For μέμνη, however, we might write μέμνη = μέμνηαι, as also in Τ 188, Φ 396, ω 115. The note of Didymos, διὰ τοῦ ἡ εἶχον πᾶσαι, shews that there was some variant; Ludwich suggests μέμνεται, but it is equally likely that η may be an error for η, so that then the variant to which he alludes will be μέμνη. See also H. G. § 5 (p. 4), § 27 *ad fin.* κρέμω may possibly represent κρέμα' for κρέμασ, as it seems probable that these verbal terminations were originally elided with much greater freedom than our present text would lead us to suppose. As for the legend itself, its

χρύσειον ἄρρηκτον, σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
 ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
 ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὅφρ' ἂν ἴκηται
 γῇν ὀλιγηπελέων. ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
 ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο,
 τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
 πέμψας ἐπ' ἀτρώγετον πόντον κακὰ μητιώσα

20

25

very barbarian character indicates its lateness; for the ruder mythology of Greece seems to have attained literary recognition only in post-Homeric times. It is evidently connected with that in Ξ 249, *q.v.*, but is a fuller development of it.

19. ἄκμονας the mention of *anvils* is to say the least irrelevant; the word is no doubt used in the more primitive sense of "thunderbolts," regarded as heavy stones, a quite appropriate implement for Zeus to employ. See Curtius, *Et.* no. 3, where it is brought into connexion with Skt. *aṣman*, stone, thunderbolt, Lithuan. *ak-men*, stone. *χάλκεος ἄκμων οὐρανὸν κατιῶν* in Hesiod, *Theog.* 722 may also be used in the sense of thunderbolt, but this is not certain. A similarly primitive but effectual device is used to torture Melanthios, χ 173.

21. For the verb ἀλαστέω see note on M 163.

22. There is a curious note on this line in Eustath., *εἰς δὲ τὸν τόπον τοῦτον προσγράφουσι τινες καὶ τούτους τοὺς στίχους*,

“πρὶν γ' ὅτε δὴ σ' ἀπέλυσα πεδῶν, μύδρους δ' ἐνὶ Τροίῃ
 κάββαλον, ὅφρα πέλοιτο καὶ ἐσσομένοισι
 πυθέσθαι.”

καὶ δεικνυνταί, φασιν, ὑπὸ τῶν περιηγητῶν οἱ τοιοῦτοι μύδροι, οὓς ἀνωτέρω ἄκμονας εἶπεν. The lines will not fit into our text; Ludwich suggests that they may have been appended originally as a parallel passage from some other epic dealing with the story. In any case they shew that the ἄκμονες were understood to be thunderbolts (*i.e.* meteoric stones). παρασταδόν, παραστάντες, cf. ἀποσταδόν, 556; H. G. § 110.

23. Cf. A 591 ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ, whence this line has evidently been adopted, for βηλοῦ without the epithet is less clear. But Schol. A on A 591 says Παρμενίων ὁ γλωσσο-

γράφος φησὶν Ἀχαιοὺς καὶ Δρύοπας καλεῖν τὸν οὐρανὸν βηλόν. So Qu. Smyrn. understood the word when he wrote ἀστερόεις βηλός (xiii. 483). Perhaps this contains a genuine tradition, and βηλός is really an old Achaian word distinct from βηλός = threshold, Ψ 202, which certainly is not particularly appropriate here. ῥίπτασκον is a wrong form, it should be either ῥίπτεσκον or ῥίψασκον, as the Homeric iteratives are formed either with the stem-vowel or thematic ε of the present stem, or the sigmatic aorist stem in -σα. The mistake is perhaps due to a reminiscence of ῥιπτάζων in the similar passage, Ξ 257. The hiatus after βηλοῦ is defensible in the bucolic diaeresis. ἴκηται, the subj. is thoroughly un-Homeric; see H. G. § 298. We must either read ἴκοιτο or regard the mood as positive evidence of the lateness of the passage.

24. ὀλιγηπελέων, cf. 245, and ὀλιγοδρανέων, 246, *fainting*, apparently “little moving” (πέλομαι), hardly able to stir. θυμόν, so ACD, etc., with Ar.; others have θυμός, which is also mentioned by Did. (*anger*, in apposition with ὀδύνη). There is not much to choose between the two, though apart from authority the second is perhaps slightly preferable. ἀνίει (A ἀνίει), “left,” “departed from,” as in the phrase ὕπνος ἀνῆκε, etc.

25. ἀζηχῆς, see note on Δ 435. If the derivation from ἡχέω is right, the evident confusion with δέχεω here will be another evidence of late origin.

26. ξὺν Βορέῃ ἀνέμῳ is to be taken with πέμψας, as we say “to go with the wind.” ἅμα προίῃς is the commoner phrase, but ξὺν suits the marked personification, “in the company of.” Schol. L gives two very inferior alternatives, ἀδηλον πότερον Ἥρα καὶ Βορέας ἀνέπεισαν τὰς θυέλλας, ἢ Ἥρα ἅμα Βορρῶ καὶ τὰς θυέλλας ἐπεισεν. One MS. (Mori) reads ἀνέμων for ἀνέμῳ—a tempting variant were it only better attested.

καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας.
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὖτις
 "Αργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα. 30
 τῶν σ' αὖτις μνήσω, ἵν' ἀπολλήξῃς ἀπατάων,
 ὄφρα ἴδῃς, ἣν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἣν ἐμίγῃς ἐλθούσα θεῶν ἀπο καί μ' ἀπάτησας."
 ὥς φάτο, ῥίγησεν δὲ βοῶπις πότνια "Ηρη,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 35
 "ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεν
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
 σή θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰ ψ ὁμόσαιμι· 40
 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
 ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοῦς·
 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
 τῇ ἴμεν, ἧ κεν δὴ σύ, κελαινεφές, ἡγεμονεύῃς."
 ὥς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια "Ηρη,

28 = Ξ 255.

29. ῥυσάμην, to avoid the difficulty of the short *υ* Nauck reads ῥύμην. But the peculiarity is only one of a series.

30. ἀθλήσαντα, this contracted form (for ἀέθλ.) recurs in H 453, ἀθλοφόρος in Λ 699, I 124, 266, ἀθλητῆρι θ 164, ἀθλων θ 160. All of these except perhaps the last two are late passages.

31. This line evidently forms a very awkward transition from the interpolation to the original text.

32. ἴδῃς, perhaps rather ἴδῃ' as N 449 (this may be indicated by ἴδοι of one MS.) Several read εἰδῇς, Cobet prefers ἰδέῃς (?).

33. ἣν cognate acc.; see H. G. § 136, 1, and cf. νίκης τήν μιν ἐγὼ νίκησα, λ 545. The line was athetized by Zenod. and Aristophanes, but there is no obvious reason for its condemnation.

36-8 = ε 184-6, where see M. and R. for the legends connected with the Styx. Compare also B 755, Ξ 271 ff., with notes. The Styx here seems to represent both the waters and the under-

world, which with heaven and earth make up the universe (see 187-93). κουρίδιον, A 114.

41. For μὴ with indic. in oaths see K 330, T 261, and H. G. § 358. It should be noticed that the construction here is slightly different from that in K, as μὴ here negatives only the following words, δὲ ἐμὴν ἰότητα, not the verb πημαίνει, whereas in K it negatives the verb ἐποχῆσεται. Here speaks the truth so far, that Poseidon had intervened on his own initiative, not on account of any wish of hers (δὲ ἐμὴν ἰότητα, which may perhaps be purposely used in place of the usual ἰότητι), as with the present text there has been no communication between them (*v.* Intr. to Ξ); but morally of course παραέκρουσται τὸν ὄρκον, the oath is fraudulent, as Ar. says.

45. καί goes with παραμυθησαίμην, the optat. being concessive, "I am even willing to advise him" (H. G. § 299 d).

49. AL with Ar. read βοῶπι, but the *ι* cannot be lengthened except with the aid of the ictus.

ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις· 50
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη,
 αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
 ἀλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φύλα θεῶν καὶ δεῦρο κάλεσσον
 Ἱρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, 55
 ὄφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ καὶ εἵπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἂ πρὸς δώμαθ' ἰκέσθαι,
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὖτις δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων, 60
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὖτις ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήισι πέσωσιν
 [Πηλεΐδew Ἀχιλλῆος· ὁ δ' ἀνστήσει ὃν ἐταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ 65
 Ἴλίοο προπάροιθε, πολεῖς ὀλέσαντ' αἰζηνοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα δῖον.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα δῖος Ἀχιλλεύς.

53. **ἀτρεκέως**, a word almost peculiar to K, Ω, and Od.; the only other instance of it being in B 10.

56-77. This passage was athetized by Aristoph. and Ar.; Zen. entirely omitted 64-77. Most edd. agree in the condemnation, though Hentze would exempt 56-63 and 72-77. The first seven lines contain no serious cause of offence; beyond the general grounds that the whole passage is a needless recital and inferior in composition, the only argument brought by Ar. against this part of it is that ὡς ἐπὶ παν πρὸς τὸ δεύτερον πρότερον ἀπαντᾷ, νῦν δὲ πρὸς τὸ πρότερον ἀπήντηκεν "ὄφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν" (i.e. ἡ μὲν means "the former," not as often "the latter" of two persons mentioned; see note on 7). Against 64-71 the objections are much graver. In the first place the prophecy of the course of the war is not in accordance with Homeric practice, and is quite unnecessary. Then it does not accord with facts; the rout of the Achaeans does not come on the ships of Achilles; and it is not Achilles who stirs up Patroklos, but *vice versa*. **ἐκ τοῦ** in 69 is awkward; it must mean not, as the words imply, from the time of Hector's death, but from the time of the sending of Patroklos (64). The twice-

repeated form **κτενεῖ** is not Homeric, nor is Ἴλιον as a neuter (but for this see note on 71). The last six lines do not interfere with the context, and might be left, were it not on the one hand for their condemnation by Zen., Aristoph., and Ar., and on the other for the use of **τὸ πρίν** (see note) and the form **κάρητι** for **καρήατι**.

58. **παυσάμενον**, accus. because it goes closely with the infin., "to cease and go"; see H. G. § 240, n.

60. **λελάθῃ**, in causal sense, "make to forget," B 600, etc., as with **λελαχεῖν**; in the sense "to forget" the mid. **λελαθέσθαι** is used.

63. **ἐν νηυσὶ πέσωσιν**, this is one of the few passages where this common phrase is free from ambiguity, though in a different sense from the equally unambiguous N 742; see on I 235. In the next line Schol. A mentions a variant **ἀνστήσειεν** for **ἀνστήσει ον**.

66. **Ἴλίοο**, MSS. Ἴλιον; the phrase is from Φ 104, X 6, or we might hesitate to replace a forgotten archaic form in a late interpolation. **πολεῖς**, so all MSS.; the contraction is not Homeric, but should not be disturbed when we are forced to leave the equally late **κτενεῖ**. Almost all edd. read **πολέας**.

ἐκ τοῦ δ' ἂν τοι ἔπειτα παλίωξιν παρὰ νηῶν
αἰὲν ἐγὼ τεύχωμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
Ἴλιον αἰπὺ ἔλωσιν Ἀθηναίης διὰ βουλάς.
τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον
ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,
πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
ὥς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι, 75
ἥματι τῷ, ὅτ' ἐμείο θεὰ Θέτις ἥψατο γούνων
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."]
ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.
ὥς δ' ὅτ' ἂν αἶξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν 80
γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμησι νοήσῃ
" ἔνθ' εἶην ἢ ἐνθα " μενοινήσῃ τε πολλά,

70. For τεύχομι of MSS. Cobet (*M. C.* 374) is no doubt right in reading τεύχωμι, a well-attested form which has almost disappeared from the MSS. ; see on A 549. Similarly in the next line ἔλωσιν is restored from two MSS. (C Lips) for the vulg. ἔλοιεν.

71. Aristonikos says (ἡ διπλῇ) ὅτι νῦν μόνως οὐδετέρως εἴρηται Ἴλιον, Did. Ἀρίσταρχος " Ἴλιον ἐκπέρσωσιν." It is generally held that Ἀρίσταρχος in the latter is an error for Ἀριστοφάνης. It is just possible, however, that Ar. may first have noticed the departure from Homeric use, and subsequently have found in one of his authorities and adopted the reading ἐκπέρσωσιν. Aristonikos, who was less well informed than Didymos, may have remained in ignorance of the fact. In any case this would not affect the attestation of the line as forming part of the condemned passage. The line has both *diplé* and *obelos* in the MS. The difficulty might, however, be evaded by reading αἰπύν with two MSS. (Harl Mori) as Bentley proposed, adjectives in -us having sometimes only two terminations (*θηλυς* *ἔερση*, etc.; *v. H. G.* § 116, 4). Ἀθηναίης, as inspirer of the stratagem of the wooden horse, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ, θ 493.

72. τὸ πρὶν is not elsewhere used in the sense of the simple πρὶν, but always means "formerly." For ἄρ Cobet and Paley suggest ἂν, taking παύω as a subj. equivalent to a future, and this seems more natural than the present. There is another reading, παύσω, mentioned by Did. and found in D and other MSS.

75. κάρητι, contracted for καρῆατι: the only analogy for this is κάρητος in ζ 230.

78. Schol. V says that after this line some added Ζῆν' ὑποταρβήσασα· νόος δέ οἱ ἄλλα μενοίνα.

79. δὲ κατ', so most and best MSS. Three have δ' ἐξ, a reading which is attributed to Zenod. by Did. But this must be an error, for we know that it was Ar. who objected to κατὰ and wrote ἐξ when the passage was made from mountain to mountain, not from the mountain to the plain (see on Θ 410); probably Zen. wrote κατ' here.

80. This curious simile is the only illustration taken from purely mental processes in H., if we except the comparison of η 36, τῶν νέες ὠκείαι ὥς εἰ πτερόν ἢ νόημα.

82. εἶην, a proper opt. *let me be in this place or that*—and the wish is its own accomplishment; by the power of memory he is in an instant wherever he wills. μενοινήσῃ τε πολλά is rather obscure, but it probably means *and he has many wishes*, i.e. however many wishes he has (respecting the place he would be in), it is all the same. The primitive parataxis by which a clause is simply tacked on by a τε or δέ, and the exact connexion of thought—here "even though"—left to be inferred is common enough. Others take it to mean "he longs much" (after the places he remembers), or "makes many plans" (for the future); but these seem hardly relevant. μενοινήσῃ is the reading of Ar., and is referred by Curtius (*Vb. i.* 356) to the analogy of the Aeolic ἀδικῶ, etc., where the long "conjugation-

ὥς κραιπνῶς μεμανία διέπτατο πότνια "Ηρη.
 ἵκετο δ' αἰπὺν "Ολυμπον, ὀμηγερέεσσι δ' ἐπῆλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85
 πάντες ἀνήξαν καὶ δεικανόωντο δέπασσιν.
 ἡ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήῳ
 δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα,
 καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
 "Ἥρη, τίπτε βέβηκας; ἀτυζομένη δὲ ἔοικας· 90
 ἡ μάλα δὴ σ' ἐφόβησε Κρόνου πάις, ὅς τοι ἀκοίτης."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ λευκώλενος "Ηρη·
 "μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτῇ,
 οἷος ἐκείνου θυμός, ὑπερφίαλος καὶ ἀπηνής.
 ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἴσης· 95
 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
 οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὖφρων."
 ἡ μὲν ἄρ' ὥς εἰποῦσα καθέζετο πότνια "Ηρη, 100
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δὲ γέλασσαν
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηγύδα·

vowel" is retained even in the thematic forms. MSS. all have **μενοινήσειε**, which might be explained as a concessive opt., "admitting that his desires were many," and would thus well suit the explanation given above. For **εἶην** Eust. mentions the variants **ῆην** and **εἷη** which have nothing in their favour. Hesych. has a gloss **εἶημι· πορεύομαι**, which perhaps shews that some took **εἶην** (as Döderlein has done recently) as the opt. of **εἶμι**.

86. **δεικανόωντο**, cf. **δεπάεσσιν δειδέχατ'** ἀλλήλους, Δ 4 and I 196 (see notes). Zen. read **ἐπέεσσιν** for **δέπασσιν**.

87. For the dat. **Θέμιστι** see note on A 596, and H. G. § 143, n. 2.

94. Compare Σ 262, **οἷος ἐκείνου θυμὸς ὑπέρβιος**. **ἐκείνου** is the reading of the MSS.; **κείνου** Ar., who held that the first foot should be spondaic when possible.

97. For **οὐδέ τι** two MSS. (H and Lips as a variant) give **οὐδέ ἐ**, sc. **Δία**. It will then be necessary to take **κεχαρησέμεν** in a trans. sense, *make glad*. We may indeed do this in any case, and the fact

that in the only other case of the redupl. fut., ψ 266 **οὐ μὲν τοι θυμὸς κεχαρήσεται**, the intrans. sense is expressed by the middle, is somewhat in favour of this alternative. So Curtius, *Vb.* ii. 244, remarking that this is "the only instance of a perf. future with an active form sharply differentiated from the passive." This very fact, however, shews that we may equally take the active intransitively, and this gives a slightly more natural construction with the reading of the text. The negative goes of course with the verb, not with **πᾶσι**. **βροτοῖσιν** seems to be added rather for rhetorical effect than for any direct interest which humanity could have in the quarrel. **εἴ περ**, *even though*, Δ 160, etc.

101. Cf. A 570. **γέλασσαν χεῖλεσιν**, a phrase which may be compared with υ 347, **γναθμοῖσι γελῶων ἀλλοτρίοισιν**, though the present expression is simpler and more natural; it is notorious that a "forced smile" is far easier for the lips than for the eyes and brow. In the *Odyssey* the effect aimed at is that of a ghastly and unnatural laugh.

- “νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 ἢ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσσον ἰόντες 105
 ἢ ἔπει ἢ βίῃ· ὁ δ' ἀφήμενος οὐκ ἄλεγίξει
 οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσιν
 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 τῷ ἔχεθ', ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστω.
 ἦδη γὰρ νῦν ἔλπομ' Ἄρῃ γε πῆμα τετύχθαι· 110
 υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνι, φίλτατος ἀνδρῶν,
 Ἀσκάλαφος, τὸν φησιν ὄν ἔμμεναι ὄβριμος Ἀρης.”
 ὧς ἔφατ', αὐτὰρ Ἀρης θαλερῶ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηῦδα·
 “μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115
 τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
 κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν.”
 ὧς φάτο, καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
 ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
 ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος

104. ἀφρονέοντες does not occur elsewhere in H.; C Mori have ἀφραδέοντες, which is also added as a variant in A; I 32, η 294. Schol. V mentions a further variant ἐριδαίνομεν ἀφραδέοντι.

105. ἄσσον ἰόντες in the sense of hostile approach, as A 567. The same connotation is found with the Hebrew *qārāb*, e.g. Ps. xxxii. 9, “Whose mouth must be held in with bit and bridle (lest they come near unto thee).” Hence *q'rāb* = battle. *Should I live will not come near* α^σ 227.

106. ἀφήμενος, “sitting apart”; the compound occurs only here. Cf. Θ 207, Δ 81.

108. Compare M 103.

109. ἔχετε, imper. rather than indic. It is not clear whether it is to be taken intrans., *hold on*, i.e. be patient; or trans., *accept, endure*, whatever ill he sends you. The latter, though not a common use of ἔχειν, is sufficiently supported by λ 482 ἔχω κακά. In fact the distinction between the two is very slight, as even if we do not take the relative clause as the direct object of ἔχετε it still represents an adverbial accus.

110. ἔλπομαι, “I fancy,” of present or past events as H 199, Π 281, etc. The word is ironical, as Here evidently has no doubt of the fact. For the death of Ascalaphos see N 518.

113. πεπλήγετο μηρῷ, a gesture of helpless grief, as 397, M 162, Π 125.

114. οὕτως καὶ ἡ Ἀριστάρχου καὶ πᾶσαι ἔπος ηῦδα, οὐ προσηῦδα, Did., and so A has; but προσηῦδα is found in CDG, etc., and deserves the preference because of the *F* of *Fέπος*, which is very rarely neglected.

116. ἰόντ', i.e. ἰόντα, not ἰόντι, as 58, etc. For the infin. after νεμεσήσετε cf. δ 158, 195, and for acc. and infin. α 119, σ 227.

118. ὁμοῦ with dat. as E 867 ὁμοῦ νεφέεσσιν (the only other instance). μετά, meaning *among*, is very rarely found with the dat. singular; there are only five other cases. Here αἵματι must be regarded as a sort of noun of multitude, the bloody corpses. Cf. μετά στροφάλιγγι Φ 503 beside ἐν στρ. Π 775. (See H. G. § 194 n.) The similar words of the same speaker in E 886 may be compared, πῆματ' ἐπασχον ἐν αἰνῆσιν νεκάδεσσιν. The emphasis laid on carnage is well suited to the character of Ares.

119. For Δεῖμος and Φόβος as participators in the battle see Δ 440. In N 299 Φόβος is called the son of Ares. It would seem more natural, but for these passages, to look upon them here as the horses themselves, not as the attendants who harness them.

πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη πᾶσι περιδείσασα θεοῖσιν
 ὦρτο δι' ἐκ προθύρου, λίπε δὲ θρόνον, ἔνθα θάασεν·
 τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὄμων, 125
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλούσα
 χάλκεον· ἢ δ' ἐπέεσσι καθάπτετο θούρον Ἄρηα·
 “μαινόμενε, φρένας ἡλέ, διέφθορας. ἦ νύ τοι αὐτῶς
 οὔατ' ἀκουέμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς.
 οὐκ αἰεῖς, ἃ τέ φησι θεὰ λευκώλενος Ἡρη, 130
 ἢ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 ἢ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἵμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135
 λείψει, ὃ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ὀλυμπον,
 μάρψει δ' ἐξείης, ὅς τ' αἷτιος ὅς τε καὶ οὐκί.
 τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἐοῖο.
 ἤδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140
 πάντων ἀνθρώπων ῥῦσθαι γενεὴν τε τόκον τε.”
 ὧς εἰποῦς ἴδρυσε θρόνον ἐνι θούρον Ἄρηα.
 Ἡρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς
 Ἴρίν θ', ἣ τε θεοῖσι μετάγγελος ἀθανάτοισιν,

126. ἔστησε, “stood,” presumably, in the σύριγξ of a spear-stand (δουροδόκη, α 127, cf. T 387).

128. ἡλέ, here only, but in β 243 φρένας ἡλέε. For the connexion of the word with ἄλη, ἡλίθιος, etc., see Curtius, *Et.* p. 557. Fick writes ἄλλε as an Aeolic form, and is no doubt right in deriving ἀλλοφρονέων from it. Bergk had long ago restored the same word by conj. in Sappho, fr. 2, 16, φαίνομαι ἄλλα. Perhaps ἄλλως when, as so often, it means “without aim, or purpose,” should be referred to this word, though there can be no doubt that in later times it was considered as a der. of the familiar ἄλλος. But such confusions are common enough. Cf. also ἀλλοφάσσω, to be delirious, Hippokrates. αὐτῶς, it is for nothing that you have ears to hear with.

132. ἀναπλήσας, cf. Δ 170 and the passages there given.

136. κυδοιμήσων, here trans.; it is intrans. in Α 324, the only other passage where it occurs.

138. ἐοῖο, *thy*, so Zen. with H (*man. pr.*) and L as a variant; the rest as usual have ἐῆος with Ar. See on Α 393.

141. γενεὴν τε τόκον τε, see note on H 128. The line is hard to explain; to say it is hard to protect the lineage and offspring of all men would serve to dissuade Ares from avenging a common mortal, but has little force when the offspring referred to is that of a god, even though the mother be human. Perhaps what Athene means is that “it is hard to keep watch and ward over (pay constant attention to) the birth and parentage of all men”; i.e. all heroes—at least all worth mentioning, all of royal blood—are in the last resort sprung from gods, and would then all have a right to involve the gods in their blood-feuds if the claim were once admitted; the only thing therefore is to neglect divine descent altogether.

144. μετάγγελος, *internuntia*; AC and others read μετ' ἄγγελος. The same question arises on ὑφηνίοχος, Z 19, q.v.

καί σφεας φωνήσας' ἔπεα πτερόεντα προσηύδα· 145
 “Ζεὺς σφῶ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθῃτε Διὸς τ' εἰς ὦπα ἴδησθε,
 ἔρδῃν, ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.”
 ἡ μὲν ἄρ' ὥς εἰποῦσα πάλιν κίε πότνια Ἥρη,
 ἔξετο δ' εἰνὶ θρόνῳ· τὼ δ' αἶξαντε πετέσθην. 150
 Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν,
 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδὲ σφωιν ἰδὼν ἐχολώσατο θυμῷ, 155
 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 παυσάμενόν μιν ἄνωχθι μάχης ἡδὲ πτολέμοιο 160
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα δῖαν.
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
 μεῖναι, ἐπεὶ ἔο φημι βίῃ πολὺν φέρτερος εἶναι 165
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὅθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”

In Ψ 199 the MSS. all write the preposition separately, though the division is less natural than here. In such matters MS. authority is practically indifferent.

147-8 were athetized by Aristoph. and Ar. on the grounds that they are needless, as Iris and Apollo must obey in any case, and unsuited to Here, because the commands of Zeus are not such as she wishes to see carried out. These are quite inadequate; a speech of a single line is a rare thing in H., and in this case 146 would be particularly curt. εἰς ὦπα ἴδησθε as I 373. Fick reads *δππα*, the Aeol. form of *δμμα*.

153. The “fragrant cloud” is perhaps an allusion to the *νεφέλη καλὴ χρυσείη* of Ξ 350.

155. *σφωιν* is the reading of all MSS.; it must be construed with *ἐχολώσατο*, *was not wroth with them*. But the order of the words and the *F* of *Fiδών* shew clearly that Heyne's conj. *σφωε* must be right. οὐδὲ . . . ἐχολώσατο of course

= “was well pleased,” by the common *litotes*.

162. For εἰ . . . οὐκ see note on Δ 160. ἀλογήσει is *ἅπαξ λεγόμενον*, the simple *λόγος* occurring only twice in H.; see 393.

164. *μή οὐ* go together, as A 28, K 39 *δεῖδω μή οὐ τίς τοι*. This construction is rare in H.; see H. G. § 278, *sub fin.*

166. The parallel line 182 shews clearly that τοῦ = Ποσειδάωνος, and is not, as some take it, gen. after ὅθεται, “he reckons not of this.” In its emphatic position it refers back to the similarly placed *ἐο*, “yet *he* it is whose heart fears not.” Thus the two sentences are closely connected; Hentze, indeed, only puts a comma after *πρότερος*.

167. ἴσον ἐμοὶ φάσθαι, see A 187 with note. στυγέουσι, *fear*, as A 186, H 112, Θ 515. This line and the preceding were athetized by Ar. as wrongly inserted from 182-3; Zeus, he thinks,

- ὥς ἔφατ', οὐδ' ἀπίθησε ποδήνεμος ὠκέα Ἴρις,
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 ὥς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἢ χάλαζα 170
 ψυχρὴ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς κραιπνῶς μεμανῖα διέπτατο ὠκέα Ἴρις.
 ἀγχοῦ δ' ἵσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
 “ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
 ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
 παυσάμενόν σ' ἐκέλευσε μάχης ἠδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλα δῖαν.
 εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσειςαι, ἀλλ' ἀλογήσεις,
 ἠπείλει καὶ κεῖνος ἐναντίβιον πολεμίζων
 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγειν 180
 χεῖρας, ἐπεὶ σέο φησὶ βίη πολὺν φέρτερος εἶναι
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
 ἰσὸν οἱ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι.”
 τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 “ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἐὼν ὑπέροπλον ἔειπεν, 185
 εἴ μ' ὁμότιμον ἐόντα βίη ἀέκοντα καθέξει.
 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκε Ῥεῖη,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀίδης ἐνέροισιν ἀνάσσει·
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·

should appeal only to superior force, not to the privilege of seniority, τὰ τοιαῦτα γὰρ τῶν δεομένων: in the mouth of Iris the words would offer Poseidon an honourable excuse for yielding.

169. See 79; Zen. is said to have written ἐξ Ἰδαίων here also.

171 = T 358. ὑπὸ ῥιπῆς goes with πτῆται, “is driven by the stress” of the wind. πτῆται = πτά-εται, as Fick writes, the aor. subj. αἰθρηγενέος, “born in the upper air,” because the N. wind was looked upon as coming from the high tops of the Thracian mountains. So we have Βορέης αἰθρηγενέτης in ε 296, where M. and R.’s note may be compared. Others refer it to αἶθρος, apparently meaning “cold,” in ξ 318, and translate “producing cold”; but compounds with -γενής are regularly passive.

179. πολεμίζων, AL Townl. and others with Ar.; Zenod. πολεμίζων, CG Syr, etc. There can be no doubt that the former is best, as the fut. part. is regularly used after verbs of going.

187. τ' ἐκ Κρόνου, so Ar. and most MSS., though some have the other reading τε Κρόνου, to which Ar. objected as ambiguous. τέκετο Ῥέα is the reading of almost all MSS., though one or two have τέκε Ῥεῖη. The latter is to be preferred, as this is the form in Ξ 203, the only other passage in H. where the name occurs, and the synizesis by which Ῥέα is read as one syllable probably does not belong to the early Epic dialect. The mistake would easily rise from the form PEA in the prae-Ionic alphabet, under the influence of the adverb ῥέα, the later form which has supplanted the original Fpā in our texts.

189. The F of Ἑκάστος is neglected, but it is easy to write δέδαστο for δέδασται. ἔμμορε is generally regarded as a perf., and to this the ο points. But it may possibly be an aorist (cf. ἔ-πορ-ον, etc., H. G. § 31, 4). In A 278 the aor. is as well suited to the context as the perf., and in ε 335, λ 338, it seems to be admissible. These are the only other places in H. where the word occurs—

ἦ τοι ἐγὼν ἔλαχον πολὴν ἄλα ναιέμεν αἰεὶ 190
 παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἡρόεντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσιν.
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσὶν, ἀλλὰ ἔκηλος,
 καὶ κρατερός περ ἐὼν, μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195
 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω.
 θυγατέρεσσιν γάρ τε καὶ υἷάσι βέλτερον εἶη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός.
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ."
 τὸν δ' ἡμείβετ' ἔπειτα ποδῆνεμος ὠκέα Ἴρις· 200
 "οὕτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἶσθ', ὥς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται."
 τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205
 "Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἶδῃ.

always in the phrase *ἔμμορε τιμῆς*. The gnomie aor. suits Hes. *Opp.* 347, and Ap. Rhod. took it in the same way, as he writes *ἔμμορες* (3, 4), and *Et. Mag.* *ὅτι δὲ δεύτερος ἀόριστος ἐστὶ, δῆλον· καὶ τὸ τρίτον τῶν πληθυντικῶν "ἔμμορον ἐκείνοι."* On the other hand, Hesych. quotes *ἐμμόραντι* (Doric 3d plur.) For the explanation of the form as a perf. see Curtius, *Vb.* ii. 131, H. G. § 23, 2, G. Meyer, *Gr.* § 545.

191. *παλλομένων*, when we cast lots; see Ω 400 *τῶν μετὰ παλλόμενος*. So Herod. iii. 128, *παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος*. Pindar mentions the division of the earth among the gods (O. vii. 55), but that is of course a different tradition, for here the earth remains common ground.

194. *βέομαι*, *I shall live*; see H. G. § 80, where it is classed among the subjunctive forms used as futures (*ἔδομαι, δῆεις*). In X 431 we have *βείομαι*. Fick on Π 852 holds that *βλομαι* is the right form, cf. *βιόμεσθα*, *Hym.* ii. 350; *βείομαι* merely expresses the lengthening of *βίομαι* by the ictus, and was wrongly taken as standing in the later orthography for *βέομαι*, which was therefore substituted here. But G. Meyer (*Gr.* 499, 4) explains the received forms thus. *βει-* is the strong form, *βι-* the weak, so

that *βλομαι : βείομαι :: τίω : τείω*, both forms appearing in the present stem. In *βέομαι* the *ι* has been semivocalized and then dropped out as usual. *φρεσὶν* is a comitative dat., "in company with the mind of Z." = in accordance with.

196. Cf. B 190 for the phrase *δειδισσέσθω*.

197. *θυγατέρεσσιν*, the use of *ν* *ἔφελκ*. to lengthen a syllable *in thesi* is very rare, and probably inadmissible. It is easy to correct *θυγατέρεσσι τε γάρ κε*, though the *κε* is not absolutely necessary. *βέλτερον* is the reading of Ar.; Aristoph. *κάλλιον*, οἱ δὲ εἰκαύτεροι γράφουσι *κέρδιον*, and so all our MSS. have.

198. *ἐνισσέμεν*, see Curtius, *Et.* no. 623, where the word is referred, with *ἐνίπτω*, to root *ικ, ιπ*, to smite; so that it means the same as *ἐπιπλήσσειν*.

203. *στρεπταί*, cf. I 497, and N 115.

204. For the respect due to elder brethren cf. N 355, and for the family offices of the *ἐρινύες*, I 454, 571, Φ 412, etc. *ἔπονται*, attend, as ministers ready to answer a call.

207. This line is alluded to by Pindar, P. iv. 277, *τῶν δ' Ὀμήρου καὶ τότε συνθέμενος ῥῆμα πόρσυν· ἄγγελον ἐσλὸν ἔφατι μὲν μέγιστον πράγματι παντὶ φέρειν· αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς*. For *εἶδῃ* Zen. read *εἶπῃ*.

ἀλλὰ τόδ' αἶνόν ᾗχος κραδίην καὶ θυμὸν ἰκάνει,
ὅππότ' ἂν ἰσόμορον καὶ ὁμῇ πεπρωμένον αἶση
νικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν.

210

ἀλλ' ἢ τοι νῦν μὲν γε νεμεσσηθεὶς ὑποείξω,
ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ.
αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,
Ἥρης Ἑρμείω τε καὶ Ἥφαιστοιο ἀνακτος
Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει
ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται."

215

ὧς εἰπὼν λίπε λαὸν Ἀχαικὸν ἐννοσίγαιος,
δῶνε δὲ πόντον ἰὼν, πόθεσαν δ' ἥρωες Ἀχαιοί.
καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς.
"ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν.
ἦδη μὲν γάρ τοι γαιήοχος ἐννοσίγαιος
οἴχεται εἰς ἄλα δῖαν, ἀλευάμενος χόλον αἰπὺν
ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες.
ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἢ δέ οἱ αὐτῷ

220

225

209. ἰσόμορον, ἰσόμοιρον. ὅππότ' ἂν ἰσόμ., i.e. ὅππότε *Ἰσόμορον*. αἶση, destined to a like share; for this sense of αἶσα see A 418. In Π 441, X 179, ἄνδρα πάλοι πεπρωμένον αἶση, it is slightly different, *man long fore-destined to his lot*.

211. νεμεσσηθεὶς, though *indignant*, or perhaps rather *through respect* for his age, μεμπτὸν ἡγησάμενος τὸ ἀντειπεῖν ἐκείνῳ. This does not so well suit the general use of the verb; the closest analogy is to be found in a 263 θεοὺς νεμεσίζετο = *revered*; but, on the other hand, in 227 the context seems to require this sense.

212. ἀθετοῦνται στίχοι ἐξ (212-17) ὅτι εὐτελῆ τὰ κατὰ τὴν σύνθεσιν καὶ τὰ κατὰ τὴν διάνοιαν. προειπὼν γὰρ "νεμεσσηθεὶς ὑποείξω," οἶονεὶ μεταμεληθεὶς ἐπιφέρει "ἀπειλήσω." ὃ τε Ποσειδῶν ἐπίσταται ὅτι οὐκ εἰς τέλος φείσεται τῆς πόλεως, ἀλλ' ὅσον μόνον ἔνεκα τοῦ τιμῆσαι τὸν Ἀχιλλεῖα ἐπαμύνει τοῖς Τρωσίν. This is by no means convincing; 211 does not make a good end to a speech, as νῦν μὲν γε clearly indicates that some antithesis is to follow.

214. This line is certainly to be condemned, as Hermes and Hephaistos never take any prominent part against Troy; their names are clearly taken from

the position given them in the Theomachy (see T 33-6). So Ar., τὰ τῶν θεῶν ὀνόματα μετενήνοχέ τις ἀπὸ τῆς θεομαχίας συναθροίσας τῶν ἐναντιουμένων τοῖς βαρβάροις θεοῖς, οὐκέτι ἐπιστήσας ὡς οὔτε τῷ Ἑρμῇ οὔτε τῷ Ἥφαιστῳ ἐμελεν ἰδίᾳ τὰ τῆς πορθήσεως, ἀλλ' ἔνεκα τῆς ἀντικαταστάσεως μόνον παρέληφεν αὐτοὺς. It may be added that the form Ἑρμείω is not Epic. This difficulty, however, might easily be evaded by adopting a variant mentioned by Did. Ἥφαιστον τε καὶ Ἑρμείω ἀνακτος. The cause of the interpolation was evidently the omission of the name of Here as one whose consent was needed; and this is certainly curious.

219. πόθεσαν, felt his absence, as B 703, 726.

224. Instead of γάρ κε ACD Townl. have γάρ τε, others (ere now) have heard of battle, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than κε, "if we had come to battle, the noise of it would have reached even to the underworld."

225. Cf. Ξ 274. Tradition varies between ἐνέρτεροι and νέρτεροι. Ar. as usual favoured the spondee and read the latter. Zen. had νέρτατοι. Cf. E 898, where the ε cannot have been omitted.

ἐπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν
 χείρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτί γε τελέσθῃ.
 ἀλλὰ σύ γ' ἐν χείρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τὴν μάλ' ἐπισσείων φοβέειν ἥρωας Ἀχαιοὺς· 230
 σοὶ δ' αὐτῷ μελέτω, ἑκατηβόλε, φαίδιμος Ἴκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
 κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὥς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἶρηκι ἐοικῶς
 ὠκέει φασσοφόνῳ, ὅς τ' ὤκιστος πετεηνῶν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἴκτορα δῖον,
 ἦμενον, οὐδ' ἔτι κείτο, νέον δ' ἐσαγείρετο θυμόν, 240
 ἀμφὶ ἐ γινώσκων ἐτάρους, ἀτὰρ ἄσθμα καὶ ἰδρῶς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 "Ἴκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;" 245

227. *νεμεσσηθεὶς* is here much more naturally taken in the sense of *through respect* than *though indignant*; for it does not suit the tone in which Zeus speaks that he should lay emphasis on Poseidon's reluctance. *ὑπόειξεν* takes the acc. *χείρας* by a sort of construction *ad sensum*, as though it had been *ἔφυγε* or the like.

229. For the aegis cf. B 447, Δ 166, and 318 below. For *τὴν* AD read *τῇ*, which may be right, but gives a less natural order of words, as it must be taken with *φοβέειν*.

231-5. ἀθετοῦνται στίχοι πέντε ὅτι ἀκαιροὶ οἱ λόγοι . . . καὶ ἀκαιρος ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῷ Ἀπόλλωνι. καὶ παρὰ Ἀριστοφάνει ἠθετοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-3 contain the essence of the errand and are indispensable. Fäsi has remarked that *σοὶ δ' αὐτῷ* comes in very awkwardly, as it seems to indicate a contrast of person, whereas *σύ* has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as

an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo.

234. *κεῖθεν*, from that point onward; a use found only here, = *ἐκ τοῦ*, 69, and compare the use of *ἐνθεν*, N 741. *φράσομαι ἔργον*, "I will consider what to do and say, in order that," etc.

237. The comparison to the hawk appears only to refer to the speed, not to an assumption of its form. See note on H 59.

239. *εὖρε* as usual begins the sentence *asyndetically*; see on Δ 89.

240. *ἐσαγείρετο*, so A, etc., with Ar.; CD and others have *ἐσαγείρατο*, but the imperf. is more vivid.

241. *γινώσκων*, beginning to recognize his friends who were seated round him (9).

242. This "action at a distance" of the mind of Zeus, without any indication of the material means by which the effect is produced, is very rare in H., 463 giving the most similar instance; in ω 164 *ἔγειρε* is used in a less material sense. This is probably the reason why Nauck has marked the two lines as "spuri?"

245. Aristotle (*Met.* iii. 5) quotes this line with *κεῖσ' ἄλλοφρονέων* in place of *ἦσ' ὀλιγηπελέων*, but this is probably only

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἴκτωρ·
 “ τίς δὲ σύ ἐσσι, φέριστε, θεῶν, ὅς μ' εἴρειαι ἄντην;
 οὐκ αἰεὶς, ὃ με νηυσὶν ἔπι πρυμνήσιν Ἀχαιῶν
 οὓς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς;
 καὶ δὴ ἐγὼ γ' ἐφάμην νέκυας καὶ δῶμ' Αἰίδαο
 ἥματι τῷδ' ἵξεσθαι, ἐπεὶ φίλον αἶον ἦτορ.”

250

τὸν δ' αὖτε προσέειπεν ἄναξ, ἐκάεργος Ἀπόλλων·
 “ θάρσει νῦν· τοῖόν τοι ἀοσσητῆρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
 ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπυνὸν πτολίεθρον.
 ἀλλ' ἄγε νῦν ἱππεύσιν ἐπὶ ὀτρυνον πολέεσσιν
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνόμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον
 πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς.”

260

ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,

an instance of his habitual inaccuracy in quoting from memory, with a reminiscence of Ψ 698. For ὀλιγηπελέων see on 24.

246. ὀλιγοδρανέων seems to be identical in sense with ὀλιγηπελέων. Epic poetry did not avoid the concurrence of two so similar words. For the etymology see Curtius, *Et.* no. 273, and cf. δρᾶν for δρᾶν, K 96.

247. This appearance of a god in his own shape, so as to be immediately recognized, is comparatively rare; cf. χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, T 131, and the gift of Athene to Diomedes in E 127. Other instances are A 197, Σ 166, Ω 170. See Nägelsbach, H.T. § 110.

249. One MS. (Lips) mentions a variant στέλλοντα, for ὀλέκοντα, which is noteworthy, as it can hardly be a late invention, and implies the “free” use of the possessive ὅς, “arraying *my* men.” βάλεν Αἴας, Ξ 412.

252. ἵξεσθαι Ar., καὶ [ἐστίν] οὐκ ἄχαρις ἡ γραφή, Did. All our MSS. give ὄψεσθαι. αἶον “after I had breathed out my life.” αἶω = ἀF-ίω, a collateral form to ἀFημι. The similar phrase θυμὸν ἀίσθων, Π 468, shews a still further extension of the same root (see Curtius, *Et.* 587, Vb. ii. 343). Cf. also ψυχὴν ἐκάπυσεν X 467.

254. ἀοσσητῆρα, a word which recurs in 735, X 333, δ 165. The most probable explanation is that of Curtius, who derives it from ἀ = sa, “together,” and root seq of ἔπ-ομαι, sequor, as if ἀ-σοκ-ῆ-τηρ, consociatus.

256. For the difficulty of the epithet χρυσάορον as applied to Apollo see note on E 509, and Schol. A here. [ἦτοι χρυσοφάσγανον, ἢ] χρυσοῦν τὸν ἀορτήρα τῆς φαρέτρης ἔχοντα ἢ τῆς κιθάρας, οὐκέτι δὲ τοῦ ξίφους· ἀγνὸς γὰρ ὁ θεός. καὶ Πίνδαρος χρυσάορα τὸν Ὀρφέα φησίν.

263-8 = Z 506-11. This simile, so fine when applied to the vain and handsome Paris, loses much of its force here, where it is inserted to illustrate not the exultant beauty but merely the speed of Hector. Ar. athetized 265-8 as a wrong repetition, but retained 263-4 as an introduction to 269-70. But the whole passage from 263-70 must go together; 269 is an Epic commonplace, and deserves no pity. It is not at all in the Homeric style to repeat passages of such fine individuality. Repetitions may be generally suspected unless they are either put into the mouth of a messenger who recites the words delivered to him, or come under the head of formal lines belonging to the regular Epic stock in trade.

εἰωθὸς λούεσθαι ἑνρρεῖος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσοῦνται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς Ἑκτωρ λαιψήρὰ πόδας καὶ γούνατ' ἐνώμα 270
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 οἱ δ', ὥς τ' ἡ ἔλαφον κεραὸν ἡ ἄγριον αἶγα
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροῖῳται·
 τὸν μὲν τ' ἡλίβατος πέτρη καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λὺς ἡνυγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὥς Δαναοὶ εἰς μὲν ὀμιλαδὸν αἰὲν ἔποντο
 νύσσουντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 αὐτὰρ ἐπεὶ ἴδον Ἑκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὁππότε κούροι ἐρίσσειαν περὶ μύθων·

271 = Γ 24, 272 = Λ 549. In the latter MSS. have ἐσσεύοντο, but Ar. read -αντο, and the aor. is necessary in a simile.

273. ἡλίβατος, a word of quite uncertain origin. Perhaps as likely a guess as any is Göbel's; he refers it to root *al*, to nourish, in the sense of "bramble-nurturing." The πέτρη particularly suits the goat, ὕλη the stag, of 271.

274. ἦεν, the imperf. seems to be taken directly from the minds of the hunters; they would say when the quarry escaped them, οὐκ ἄρ' ἡμῖν κιχ. αἴσιμον ἦεν, "after all we are not to catch it." The phrase is somewhat similar to that noted on Γ 453, where the ψυχικὴ διάθεσις of a person in the story is appropriated without change by the narrator.

277. εἶος, MSS. εἰως; cf. M 141. Zen. read τεῖως, the more usual form. 278 = N 147.

279. ἐποιχόμενον, assailing like a divine "visitation." It has already been remarked (K 487) that the word is used in the hostile sense only of gods or of warriors directly inspired, as here.

280. παραὶ ποσὶ κάππεσε, apparently the same idea as in our colloquial "their courage sank into their heels," with an

obvious allusion to running away. So Demosth. *de Halonn.* § 45 (quoted by Schol. L) τὸν ἐγκέφαλον ἐπὶ πτέρνας φορεῖ.

281. The authenticity of the following passage, to 305, is very doubtful. The plan of sending the mass of the troops to the rear (295-9) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, δολλέες (312), λαός (319), and the similes in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the *F* of *Φεκάστου* (288) cannot be remedied by conjecture, and ἀνώξομεν (295) is a doubtful form.

282. ἐπιστάμενος ἄκοντι, the dat. is apparently comitative, as in our phrase "skilled with the spear"; but the expression is a curious one. See H. G. § 144. σταδίῃ, here "close fight" as opposed to the use of missiles.

284. περὶ μύθων, cf. θ 225 οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων, "in the art of archery." The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must

- ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 285
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὁρῶμαι.
 οἶον δὴ αὐτ’ ἐξαυτὶς ἀνέστη κῆρας ἀλύξας
 Ἔκτωρ· ἦ θὴν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ’ Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσώσεν 290
 Ἔκτορ’, ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ’ ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι οἴομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοινῶν.
 ἀλλ’ ἄγεθ’, ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ’, ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ’ εἶναι,
 στήομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ’ ἀνασχόμενοι· τὸν δ’ οἶω καὶ μεμαῶτα
 θυμῷ δέισεσθαι Δαναῶν καταδύναι ὅμιλον.”
 ὥς ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο. 300
 οἱ μὲν ἄρ’ ἀμφ’ Αἴαντε καὶ Ἰδομενῆα ἀνακτα,
 Τεῦκρον Μηριόνην τε Μέγην τ’ ἀτάλαντον Ἄρηι,
 ὑσμίνην ἥρτυνον, ἀριστῆας καλέσαντες,
 Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἦ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

rather take *μῦθοι* to mean the *subject* than the *manner* of their speeches, “vied with one another in their proposals,” as *e.g.* H 358 and often. *κοῦροι*, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

287. *οἶον δὴ*, interjectional, *how has Hector arisen!* The pronoun is in course of transition to the subordinate construction in which *οἶον* has to be translated as = *ὅτι τοῖον*, but is clearly better taken here as independent.

290. Cf. *χ* 372, K 44. From the latter Bekker would read *ἡδὲ σώσεν*, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read *καὶ F ἐσώσεν*, regarding *Ἔκτορα* as a gloss added to explain the object, after the pronoun *Fe* had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of *ὥς . . . ἔσσεσθαι* is not very clear. As the text stands it seems to mean “so it will happen again that he will lay low many a Danaan.” But by omitting 291 it will be “as I

deem some god will again protect and save him, if the need comes.” The latter seems rather more natural.

295. *ἀνώξομεν* may be either fut. indic. as *π* 404, or aor. subj.; cf. *ἀνώξαι*, κ 531. The latter is to be preferred.

297. For *στήομεν* MSS. give *στείομεν*, which cannot be right from root *στα*. *η*, however, is traditional as well as correct, as appears from *περιστήωσι*, the reading of Ar. and C in P 95, and *καταβήομεν*, given by A in K 97. See H. G. p. 316, and cf. A 348. For *εἴ κε* Bentley conj. *εἴ ἐ*; A has *ὥς κε*.

301. *Αἴαντε* is the reading of Zen. and Aristophanes; Ar. *Αἴαντα*, and so most MSS. But A has *ε* written over *α*, and L Cant. Townl. with Eust. and the early printed editions have *Αἴαντε*. The dual is preferable, because through the whole of the battle at the ships we find the two namesakes acting together. For the use of *ἀμφί* see on I 146. The omission of Menelaos from the list of heroes is strange.

303. *ἥρτυνον* closed up the ranks, cf. A 216 *ἄρτυνθη δὲ μάχη*.

305. *ἦ πληθὺς* looks like the later use

Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ
 μακρὰ βιβάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
 εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θούριν
 δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἣν ἄρα χαλκεὺς
 Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν. 310
 τὴν ἄρ' ὃ γ' ἐν χείρεσσιν ἔχων ἠγήσατο λαῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, ὥρτο δ' αὐτὴ
 ὄξεϊ ἀμφοτέρωθεν, ἀπὸ νευρῆφι δ' οἰστοὶ
 θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν χροῖ πῆγνυντ' ἀριθόων αἰζηῶν, 315
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, λιλαιόμενά χροὸς ἄσαι.
 ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 αὐτὰρ ἐπεὶ κατενῶπα ἰδὼν Δαναῶν ταχυπώλων 320
 σείσ', ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὥς τ' ἠὲ βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν
 θῆρε δῶν κλονέωσι μελαίνης νυκτὸς ἀμολγῶ,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325

of the article ; but it may be defended as Homeric, as it expresses the antithesis to οἱ μὲν above. Cf. B 278 ὥς φάσαν ἢ πληθὺς, immediately followed by ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεύς.

306 = N 136, etc.

307. “βιβῶν” πᾶσαι εἶχον. *Ζηνόδοτος* “βοῶν,” ἐπεὶ καὶ ἐξῆς φησὶν “ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα” (321). . . . Ἀρίσταρχος “βιβῶν,” *Did.* Most MSS. have βιβάς. See note on N 806.

308. *θούριν* with *αἰγίδα* as elsewhere with *ἀσπίδα*, which indeed, according to *Eust.*, some read here. The mention of the *χαλκεὺς* shews that to Homer the aegis is like the ordinary shield, made of leather with a metal covering (see on B 447, E 738). The epithet *ἀμφιδάσειαν* is not easy to explain. It naturally means *rough* (or “hairy”) *on both sides*. This seems inapplicable both to the ordinary shield and to the later conception of the aegis as a goatskin. The most probable explanation is that of a Scholiast who says οἱ δὲ κύκλῳ δασεῖαν διὰ τοὺς θυσάνους, *i.e.* surrounded with a fringe (see B 447). We should have expected *περί* in place of *ἀμφί*, which properly means only “on

two sides.” But as the two prepositions are apt to trespass on one another's ground, metrical convenience may have determined the choice. Conversely *περιδέξιος* Φ 163 may for similar reasons stand for *ἀμφιδέξιος*.

313. ἀπὸ νευρῆφι, for the use of ἀπό with the locative -φι see note on Λ 350.

314-7. See Λ 571-574 : 319 = Θ 67, Λ 85.

320. *κατενῶπα*, a rather doubtful form. *Ar.* seems to have read *κατ' ἐνῶπα*, which *Lobeck* would prefer, as a relic of a lost word *ἐνώψ*. *Herodianos* prefers the analogy of *κατέναντα*, but suggests that *ἐνωπή* (see E 374) may have had a *metaplastic acc.* *ἐνῶπα*, like *ἰωκή*—*ἰῶκα*. The question is one which it is not possible to decide. The word must go with *ἰδὼν*, *looking full in the face*. The apodosis begins with *τοῖσι δέ*.

322. *ἔθελξε*, see note on M 255.

324. *δύω*, a pair like *Apollo* and *Hector*. *ἀμολγῶ*, Λ 173.

325. *σημάντορος*, this word occurs only here ; but cf. *μήλοισιν ἀσημάντοισιν*, K 485, and for *σημαίνειν* = *to command*, A 289, etc.

ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὕπαζεν.

ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης.

Ἑκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνεν,

τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων,

330

τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·

Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·

ἦ τοι ὁ μὲν νόθος υἱὸς Οἰλῆος θείοιο

ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν

ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,

335

γνωτὸν μητρυῆς Ἐριώπιδος, ἣν ἔχ' Οἰλεύς·

Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,

υἱὸς δὲ Σφήλαιο καλέσκετο Βουκολίδαο.

Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης

πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἔλε δῖος Ἀγῆνωρ.

340

Δηίοχον δὲ Πάρις βάλε νεάτοιν ὦμον ὀπισθεν

φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσευ.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ

τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ

ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκῃ.

345

Ἑκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·

“ νηυσὶν ἐπισσεύεσθαι, εἰάν δ' ἔναρα βροτόεντα·

328. *κερασθείσης ὑσμίνης*, when the ranks were broken; opposed to *ὑσμίνην ἤρπυνον* above (303).

330. *τὸν μὲν*, the latter, *τὸν δέ*, the former, by the usual *chiasmus* or *ὑστερον πρότερον*, see on 7; Arkesilaos is the Boiotian (B 495), Stichios the Athenian (N 195).

333-6 = N 694-7.

337. *ἀρχός*, an officer, under Menes-theus, cf. N 196.

339. *Μηκιστῇ* is not a genuine Epic form, see Δ 384 *Τυδῇ*, the only other contracted acc. of nouns in *-εύς*. Nauck conj. *Μηκιστῆα δὲ Πουλυδάμας*. But three MSS. (G, Vrat. Cant.) have *Μηκιστήν* (or *-ῆν*), with which Menrad compares *Ἀντιφάτην* M 191 beside *Ἀντιφατῆα* κ 114. Mekisteus is son of Echios in Θ 333, so perhaps it is meant that father and son are killed together (cf. Ξ 514). But these lists of the unimportant slain are to be regarded as purely fictitious; so that names which have occurred together in other passages are very likely to be brought into contact in them in fresh

relations, without thought of any special significance.

340. *Κλονίον*, a Boiotian, B 495.

344. Cf. M 72, *τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ*. The separation of *ὀρυκτῇ* from the substantive to which it belongs is curious, but may be justified by the fact that *τάφρῳ καὶ σκολόπεσσιν* form a single idea, “the trench with its stakes.”

345. *δύνοντο*, “go behind,” cf. X 99 *πύλας καὶ τεῖχεα δύνω*.

347. Schol. A says that this line was usually taken with the preceding, so that the infinitives depended upon *ἐκέκλετο*, and in this some modern editors have acquiesced. But then the transition from the narrative to direct speech is very harsh (see Δ 303), and there is no difficulty whatever in making the speech begin as usual immediately after the formal line 346, the infinitives being taken imperatively. Zen. indeed read *ἐπισσεύεσθον*, regarding the dual as equivalent to a plural (A 567). Perhaps we should read *ἐπισσεύεσθε*, or *ἐπισσεύεσθ'*, *εἰάν*.

ὄν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
 γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο."

ὥς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους
 ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ῥεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἣδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρῶῃ
 γίγνεται, ὅππότε ἀνὴρ σθένεος πειρώμενος ἦσιν.
 τῇ ῥ' οἱ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἀψ' αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.

348. Compare B 391, Θ 10. ἐτέρωθι, elsewhere than in the battle.

350. πυρὸς λελάχωσι, as H 80, X 343, Ψ 76. This redupl. aor. occurs only in this causal sense in these four passages.

351. Cf. X 67. Notice the shade of difference between the subj. expressing intention, and the fut. indic. ἐρύουσι stating a fact, "I will not have it that his kin shall bury him, but the dogs will eat him."

352. We have not been told that Hector has mounted his chariot; indeed μακρὰ βιβάς in 307 implies that he was then on foot, though a chariot charge is indicated in 258-61, and in Ξ 429-31 Hector is carried to his chariot, evidently in anticipation of its use when he recovers. Similar inconsistencies in representation are frequently found in the Homeric battles. See on Θ 348, Υ 498. κατωμαδόν, lit. "down from the shoulder," i.e. with the full swing of his arm. See on Ψ 431 δίσκου οὖρα κατωμαδίοιο.

353. ἐπὶ στίχας, so all the best MSS.; recent edd. all adopt κατὰ στίχας on the analogy of Δ 91, but in the face of such strong testimony the alteration is not justifiable. The phrase must be taken with ἤλασεν, *drove his horses against the ranks of the enemy.*

354. ἐρυσάρματας, the word recurs in Π 370. The form must be regarded as metaplastic for ἐρυσαρμάτους, which is required by analogy; see H. G. § 125, 2.

356. κάπετος recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, "ditch" rather than "fosse." For ποσσὶν Zen. read χερσίν, to which Ar. objected as less consistent with the dignity of a god.

357. γεφύρωσεν, made the road into a causeway, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric γέφυρα see on E 89.

358. ὅσον τ' ἐπὶ, see Γ 12. ἐρῶῃ, as Φ 251, cf. Δ 357.

359. So Ψ 432 δίσκου οὖρα . . . ὃν τ' αἰζηὸς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης. The phrase evidently expresses the longest possible cast. ἦσιν, so ABDL, εἴσι C, ἦσει EG Syr. The two variants are merely itacistic blunders. But the contraction for ἔησιν is doubtful, and does not recur (εἶην = ε-ἴη-ν is of course different). Possibly the line is interpolated in order to supply a verb to ἐρῶῃ (cf. on H 353, I 44, Ω 45, etc.; the verb being taken from the familiar πολέμου δ' οὐ γίγνεται ἐρῶῃ), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. ἔρειπε is trans. as in 356, and from it we must supply ἐρείπει with πάϊς.

363. ἀθύρματα is perhaps best taken as part of the predicate, *when he has made the sand into a plaything.* νηπιέησιν, in his childishness; cf. I 491.

ὥς ῥα σύ, ἦι Φοῖβε, πολὺν κάματον καὶ οἰζὺν
σύνχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας. 365

ὥς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·

Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν, 370
εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἢ βοδὸς ἢ ὄϊος κατὰ πίονα μηρία καίων

εὐχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνήσαι καὶ ἄμνηνον, Ὀλύμπιε, νηλεὲς ἦμαρ, 375
μηδ' οὕτω Τρῶεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἰὼν Νηληιάδαο γέροντος.

Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380

οἱ δ', ὥς τε μέγα κύμα θαλάσσης εὐρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
ἰς ἀνέμον· ἢ γάρ τε μάλιστά γε κύματ' ὀφέλλει·

ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385

365. ἦι, a word which recurs only in T 152, and, like so many epithets of gods, cannot be explained. Various guesses have been made at its meaning, but none are more than possible. As likely as any is Göbel's derivation from root *af* of *aŵ*, etc., “to shout,” in the sense *with loud or tuneful voice*; see note on ἠύοντι, E 36. The old tradition derives it from *ιημι*, to shoot, the *Archer-god*; hence Ar. wrote ἦι. Fröhde explains it also as *Archer*, from **ήσο* = Skt. *āsa*, bow; Autenrieth as “shining,” for *άφι* = *άφσι*, from *αφσ*, *aus*, root of *ήως* (*aŵs*), etc. (Curt. *Et.* no. 613). *κάματον* in concrete sense, the result of toil, as ξ 417 ἄλλοι δ' ἡμέτερον κάματον νήποινον ἔδουσιν. *αὐτοῖσι*, the men as opposed to their work.

367-9 = Θ 345-7, where see note.

372. *περ* must be taken with *εἰ*, if indeed, cf. *εἰ δὲ καὶ* Ἐκτορά περ φιλέεις, H 204. It would naturally emphasize Ἀργεῖ (Greece in the widest sense), as though in opposition to Troy; but this would be a meaningless antithesis, as there is no reason why a promise to a suppliant should be more binding if made at home than in a foreign land.

379. It appears strange that the thunder, though designed as a favourable answer to Nestor's prayer, should have the effect of encouraging not the Greeks but the Trojans. It has been urged with some reason that 370-80 are an interpolation—perhaps merely intended, like so many others, to glorify Nestor. If the lines are omitted, we gain the required antithesis of *οἱ δέ* (381) to *οἱ μὲν* (367). As the text stands, the former comes in rather awkwardly. But these arguments are not decisive; and in any case it is needless to include 367-9 in the condemnation, as Fäsi and Hentze do. *ὥς* (367) seems to have an adequate, though not very precise, reference to the whole situation, see 344-5. Perhaps the repeated *ὥς* (365-7) may indicate that there was here a customary break in recitation, as Z 311, *q.v.*

381. *εὐρυπόροιο*, cf. δ 432, μ 2, *πόρους* ἄλός μ 259, and *χθονὸς εὐρυοδείης*.

382. *καταβήσεται*, aor. subj., corresponding rather to indic. *κατεβήσατο* than to the thematic *-εβήσετο*, the regular form in H.

384. *κατὰ τεῖχος*, as N 737, “down

ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Πάτροκλος δ', εἴως μὲν Ἀχαιοὶ τε Τρῶές τε 390
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
ἦστό τε καὶ τὸν ἕτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῷ
φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησεν 395
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,

through," the original meaning of κατὰ with acc. H. G. § 212.

388. μακροῖσι, 22 cubits long, see 677. These are the only two passages in H. where sea-fighting is alluded to; but this is probably a mere accident, as a seafaring race, when at war, would be hardly likely to abstain from attacking the enemy's ships, though their gear would no doubt be of an elementary sort. A naval conflict is indeed implied when the suitors send a ship to waylay Telemachos on his return from Pylos, δ 669, 842, ο 28, π 351. It is probable that boarding would be the only tactics pursued, as the ships of Homer do not seem to have been provided with beaks for ramming. See Helbig, p. 56. (The evidence is, however, purely negative; beaks are found on very ancient figured vases—those of the "Dipylon" style. See Kroker in *Jahrb. des Arch. Inst.* i. p. 107, ff.) These long poles would then no doubt be used to "fend off" an enemy of superior strength, or perhaps even to strike the rowers over the oars. The allusion does not tend to prove the lateness of the passage, as Fick holds.

389. κολλήεντα evidently means that they were made of pieces glued side by side, and arranged so that their ends lay at different distances, in order to gain strength. See note on κολλητὸν βλήτροισι, 678. στόμα, the front, i.e. point; a unique expression as applied to a weapon, though somewhat similar metaphors are found in later Greek; e.g. Xen. uses στόμα of the front of the battle, ἄκρον στόμα πύργων, Eur. *Phoen.* 1166. It is impossible not to be reminded of the common Hebraism "the

mouth of the sword," which appears in St. Luke xxi. 24, etc.

390. The story now returns to Patroklos, who was left at the end of A tending the wounded Eurypylos.

391. τείχεος ἀμφεμάχοντο, were fighting for the wall. ἀμφιμάχεσθαι with gen. seems always to have this sense, e.g. II 496, 533, Σ 20. With the acc. it is local, to fight around. ἔκτοθι, while the fight was not yet among the ships.

392. ἀγαπήνορος, see on N 756.

393. λόγοις, conversation, or perhaps tales. The word is used only here in the Il., and α 56 is the only instance in the Od. Schol. V mentions a variant λούων (i.e. λῶων) which Nauck adopts. No doubt it is more reasonable that Patroklos, who starts in haste to return to Achilles (A 648), should be spending his time in the more urgent work of surgery; but on the other hand the great expansion of the battle scenes from what appears to have been their original brevity demands, to fill up the time, an occupation of more elastic capacity than the simple washing of a wound. There is no reason to take offence at the word λόγοις in a late passage designed to effect the return to the original narrative.

394. Compare A 830. ἀκέσματα is predicative, as remedies. It is the reading of Ar. with D Lips; the rest have ἀκήματα.

395-6 = M 143-4, 397-8 = O 113-4. Here also Ar. with AGL read δ' ἔπος ηῆδα for δὲ προσηῆδα. In 395 Nitzsch conj. νῆας for τειχος. The sense clearly requires this, but it is not advisable to make the change, as it is probable that we have merely an instance of careless borrowing from an earlier passage.

ᾧμωξέν τ' ἄρ' ἔπειτα καὶ ᾧ πεπλήγετο μῆρῳ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηύδα·
 "Εὐρύπυλ', οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νείκος ὄρωρεν·
 ἀλλὰ σέ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγὼ γε
 σπεύσομαι εἰς Ἀχιλλῆα, ἵν' ὀτρύνω πολεμίζειν.
 τίς δ' οἶδ', εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου."

400

τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν·
 οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥηξάμενοι κλισίῃσι μιγήμεναι ἡδὲ νέεσσιν.
 ἀλλ' ὥς τε στάθμη δόρυ νήιον ἐξιθύνει
 τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
 εὖ εἰδῆ σοφίης ὑποθημοσύνησιν Ἀθῆνης,
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε·
 ἄλλοι δ' ἀμφ' ἄλλῃσι μάχῃν ἐμάχοντο νέεσσιν.

405

410

"Ἐκτωρ δ' αὖτ' Αἴαντος εἰείσατο κυδαλίμοιο.

415

403-4 = Λ 792-3.

409. *μιγήμεναι*, to get into the midst of. The idea clearly is not that the Trojans could just *reach* the ships (see 414, 416), but that they could not do more; it is at the sterns that they are stopped. The huts, in a subsequent passage, 656, are regarded as being behind the first line of ships, but it does not follow that they were entirely between the ships and the sea. Such an arrangement is highly improbable. It is more likely that huts and ships are supposed to alternate in rows, each man having his hut near his own ship.

410. *στάθμη ἐργαλεῖον τεκτονικόν*, ἡ καὶ κατευθυντήρια λεγομένη . . . τούτῳ δὲ κανονίζεται τὰ ξύλα. ἔστι δὲ σχοινίον λεπτὸν ἐρυθρῷ ἢ μέλανι χρώματι βεβαμμένον, Schol. A. This, however, does not make things much plainer. A comparison of the somewhat similar metaphor from the *σταθμός* in M 433-6 (whence 413 is repeated), would lead us to suppose that *στάθμη* was a plumb level, like *σταφύλη*, B 765; and some such sense is required by *ἐπὶ ἴσα* in 413. The obvious difficulty is that a level would not be a serviceable guide in cutting a plank. If we take it to mean a tightened string (as in ε 245 *ἐπὶ στάθμην ἴθυνεν*, where

see M. and R.'s note), it is difficult to see what the application in 413 is; it can only mean that the division between the opposing armies was as straight as though drawn with a line; and this misses the usual appropriateness of the Homeric simile, besides requiring a very forced interpretation of *ἐπὶ ἴσα*, the whole stress being laid on *τέτατο*. Probably the comparison is an interpolation due to a reminiscence of ε 245 and M 433-6. This supposition is strengthened by the use of the word *σοφίῃ* in 412. Neither *σοφός* nor any of its derivatives occurs elsewhere in H.; and though the fact of a word being *ἀπαξ εἰρημένον* is of very small significance in itself, it acquires importance when it is one of a family which might have been expected to occur so often as this.

412. For the gen. after *εἰδῆ* see H. G. § 151 d; and for Athene as teacher of ship-building, among other useful arts, E 60-1.

414. See M 175, a line belonging to so obviously interpolated a passage that it is evidently copied from this and not *vice versa*. So Ar., *ἐκ τούτου διεσκεύασται ὁ τῆς τειχομαχίας τόπος*.

415. *αὖτ'* = *ἀντα*, as II 621, etc. *ἀντί* is never used in this sense. For the form *εἰείσατο* cf. Δ 138.

τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
οὐθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρήσαι πυρὶ νῆας,
οὐθ' ὁ τὸν ἀψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
ἐνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας
πῦρ ἐς νῆα φέροντα κατὰ στήθος βάλε δουρί· 420
δούπησεν δὲ πεσών, δαλὸς δὲ οἱ ἔκπεσε χειρός.
Ἔκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
ἐν κονίησι πεσόντα νεὸς προπάροιθε μελαίνης,
Τρῳσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας·
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
μὴ δὴ πῶ χάξεσθε μάχης ἐν στείνει τῷδε,
ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.”
ὥς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἱόν, 430
Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ
ναῖ', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισιν,
τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεί χαλκῷ
ἑσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίησιν
νηὸς ἄπο πρυμνῆς χαμάδις πέσε, λύντο δὲ γυῖα. 435
Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

417. νῆας, so all MSS.; Ar. νῆα, προεῖπε γὰρ “τὼ δὲ μιᾶς περὶ νηὸς ἔχον πόνον” . . . ἀλλ' οὐδὲ τὸ μέτρον ἐπιδέχεται “νῆας” γράφειν (sc. in 420), Did. These arguments are insufficient, and seem to indicate a mere conjecture of Ar. Hector's design is to set all the fleet on fire, and it is implied that by driving back Aias he will do this. In 420 the singular is right, for Kaletor is concerned only with the ship he is trying to set on fire.

418. For γε one MS. (S) has ἐ, which may be right. But more probably ῥ', as often, represents F' = ἐ. This, however, cannot be the case in Φ 93. ἐπέλασσε is of course to be referred to the common Homeric verb πελάζω, not, with Döderlein, to ἐπελαύνω, which occurs only in N 804, P 493, in a very different sense.

422. ἀνεψιόν, because his father Klytios was Priam's brother, T 238.

426. μὴ πῶ, in no wise; the sense not yet is very inappropriate here. See on Γ 306. μάχης goes naturally with χάξεσθε, ἐν στείνει τῷδε, in this strait, standing by itself, cf. Θ 476 στείνει ἐν αἰνοτάτῳ.

428. νεῶν ἐν ἀγῶνι, a phrase which recurs in Π 239, 500, T 42, T 33, and

indicates that the original meaning of ἀγών was assembly. This was specialized into “assembly (or place of assembly) of spectators” at games, a stage which has been reached in Homer (Ψ *passim*, Ω 1, and θ), where, however, we find the final transition to the sense of “the contest” itself only in θ 259. This is strongly in favour of Benfey's derivation from *sa*, “together,” and root *ga*, “go,” as against Curtius' reference to Skt. *āg-i-s*, “race” (*Et.* no. 117); it is not credible that from this very special sense there could be deduced the general idea of an assemblage of ships. See also *θεῖον ἀγῶνα* H 298. *παρὰ Βοιωτοῖς ἀγῶν ἢ ἀγορά· ὅθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους*, Schol. B on Ω 1 (and similarly Eust.)

432. ζαθέοισιν, doubtless because this was the point from which the Phoenician worship of Aphrodite was, according to unanimous tradition, introduced into Greece (*ιερὸν ἀγιώτατον καὶ ἱερῶν ὅποσα Ἀφροδίτης παρ' Ἑλλήσιν ἐστὶν ἀρχαιότατον*, Pausan. iii. 23, 1). The only other trace of this connexion in H. is the name *Κυθήρεια* in the Od.

“Τεῦκρε πέπον, δὴ νῶιν ἀπέκτατο πιστὸς ἑταῖρος
 Μαστορίδης, ὃν νῶι Κυθηρόθεν ἔνδον ἑόντα
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
 τὸν δ’ Ἐκτωρ μεγάλθυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440
 ὠκύμοροι καὶ τόξον, ὃ τοι πύρε Φοῖβος Ἀπόλλων;”

ὥς φάθ’, ὁ δὲ ξυνέηκε, θεῶν δέ οἱ ἄγχι παρέστη
 τόξον ἔχων ἐν χειρὶ παλίντονον ἥδὲ φαρέτρην
 ἰοδόκον· μάλα δ’ ὦκα βέλεα Τρώεσσι ἐφίει.
 καὶ ῥ’ ἔβαλε Κλεῖτον Πεισήνορος ἀγλαὸν υἱόν, 445
 Πουλυδάμαντος ἑταῖρον ἀγαυοῦ Πανθοῖδαο,
 ἡνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ’ ἵππους·
 τῇ γὰρ ἔχ’, ἥ ῥα πολὺν πλείσται κλονέοντο φάλαγγες,
 Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ’ αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱμένων περ. 450
 αὐχένι γάρ οἱ ὅπισθε πολύστονος ἔμπεσεν ἰός·
 ἥριπε δ’ ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 κεῖν’ ὄχρα κροτέοντες. ἄναξ δ’ ἐνόησε τάχιστα
 Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
 τοὺς μὲν ὃ γ’ Ἀστυνόφ Προτιάονος νιέει δῶκεν, 455
 πολλὰ δ’ ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόωντα
 ἵππους· αὐτὸς δ’ αὖτις ἰὼν προμάχοισιν ἐμίχθη.

438. Cf. N 363. ἔνδον ἑόντα, “an inmate of our house.”

440. ποῦ νύ τοι ἰοί, cf. E 171.

441. ὠκύμοροι, *swiftly slaying*, as χ 75; else always “quickly dying,” A 417, etc. τόξον λέγει οὐ τὸ σκεῦος τὸ πολεμικόν, ἀλλὰ τὴν τοξικὴν τέχνην, Aristonikos. This is on the analogy of B 827, *q.v.*

443. παλίντονον, see on Θ 266.

444. For βέλεα Fick and Menrad (p. 78) propose βέλος, in order to avoid the synizesis, which probably was not known in the oldest Epic language. The singular is equally appropriate, but there is no reason why the change to the plur. should have been made.

447. πεπόνητο, “was in trouble with his horses,” as we say.

449-50 = P 291-2. χαριζόμενος seems to imply something like “currying favour”; he is apparently going beyond his duty in order to display his zeal, and drives into the thick of the fight instead of hanging on the outskirts. Aristonikos tells us that Ar. athetized 449-51, as wrongly repeated from P, but subsequently, in his treatise on the naval camp, changed his mind and defended

them. His arguments were in this case not very weighty.

450. ἱμένων is the reading of AD Townl.; C and others have ἱμένω. Ar. varied between the two.

451. For ὅπισθε of MSS. Aristoph. read πρόσθε, evidently because it was supposed that Kleitos in driving into the fight could only have been wounded in front. It is easy to suppose that he was at the moment wheeling round. Ar. made this a reason for his athetesis of the three lines; but subsequently when defending them he had recourse to the curious supposition that Polydamas was standing in the car and fighting from the back against the ships, while the horses and driver were standing with their heads away from the sea, ἵνα ἀπὸ τοῦ ἴσου γένηται ἡ μάχη. But ἐναντίος (454) would not be used of a παραβάτης going to the horses from the chariot; it evidently means that Polydamas was on foot a little way off, and on seeing the disaster runs up to stop his horses.

453. κελν’ = κενά, see A 160.

456. Polydamas is careful to give such orders as will prevent a repetition of the

Τεῦκρος δ' ἄλλον οἰστὸν ἐφ' Ἑκτορι χαλκοκορυστῇ
 αἶνυτο, καὶ κεν ἔπανσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
 εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
 ἀλλ' οὐ λήθε Διὸς πυκινὸν νόον, ὅς ῥα φύλασσευ
 Ἑκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα,
 ὅς οἱ ἐυστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
 ἰὸς χαλκοβαρῆς, τόξον δέ οἱ ἔκπεσε χειρός. 465
 Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 “ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
 δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,
 νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
 πρῶιον, ὃφρ' ἀνέχοιτο θαμὰ θρώσκοντας οἰστούς.” 470
 τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
 “ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
 κείσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγέρας·
 αὐτὰρ χερσὶν ἐλὼν δολιχὸν δόρυ καὶ σάκος ὦμφ
 μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475

disaster; Astynoo, unlike Kleitos, is to keep his eyes on his chief.

459. Ζηνόδοτος μάχης, ἄλλοι δὲ μάχην· καὶ Ἀριστοφάνης δὲ μάχην, Did. This is corrupt, as Didymos never gives a reading of Zenod. and Aristoph. by name while leaving the reading of Ar. either unnoticed or implied in the somewhat supercilious ἄλλοι. Probably ἄλλοι is a mistake for Ἀρίσταρχος. D is the only MS. which has μάχην, all the rest having μάχης. But we do not need to be informed that if Hector had been killed he would have been put *hors de combat*; whereas it gives a perfectly good sense to say that the death of Hector alone would have put an end to the battle. Either, therefore, the mistake is due to a reminiscence of the common sequence ἔπανσε μάχης, or, which is perhaps more probable, 460 is an interpolation, in which case the genitive is perfectly natural.

464. ἐπὶ τῷ, at Hector, ἐρύοντι agreeing with οἱ. παρεπλάγχθη, cf. N 578.

467. ἐπικείρει, cuts off, thwarts; see on Θ 7. So also Π 120.

468. ὃ τε, an adverbial neuter, *in that*; see H. G. § 269 n. Some take it as a masc. relative (*e.g.* Hentze and Fäsi), but this does not suit the use of ὃ τε as a relative expressing “a constant or general characteristic”; see H. G. § 263.

470. πρῶιον, MSS. πρῶην Zen.; ἀμφότερα γράφεσθαι φησιν ὁ Ἀρίσταρχος, ταυτὸν δὲ ἐξ ἑκατέρου σημαίνεσθαι, Did. From the Scholion of Aristonikos, however, it appears that Ar. took πρῶιον to mean “this morning,” while if we read πρῶην, ἔμφασις γίνεται πλείονος χρόνου (*i.e.* πρῶην means “the day before yesterday”); hence Lehrs thinks that οὐ must have dropped out before ταυτὸν in the scholion of Did. If we regard this as an allusion to the breaking of Teukros' bowstring the day before (Θ 327) the word must mean “this morning.” But no such allusion is necessary; indeed, it rather gives force to Teukros' complaint if we are meant to understand that he had recently changed the string only from excessive prudence. The two senses “early” and “recent” are closely interwoven in πρῶι and its derivatives (see Lexx.), and “in the early morning” and “the day before yesterday” are only particular specializations from those. It is therefore indifferent whether we choose here one of these or the general sense “recently.” It is conceivable that the assumption of the meaning “this morning” may have led to the composition of the ἀριστεία of Teukros in Θ, a passage very similar to the present.

μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
νῆας ἐνστέλμους, ἀλλὰ μνησώμεθα χάρμης.”

ὥς φάθ', ὁ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
αὐτὰρ ὃ γ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
[ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.]
εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
βῆ δ' ἰέναι, μάλα δ' ὤκα θεῶν Αἴαντι παρέστη.

480

“Εκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
Τρῳσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἄυσας·

485

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.

ρεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή,
ἡμὲν ὅτοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
ἡδ' ὅτινας μινύθῃσι καὶ οὐκ ἐθέλῃσιν ἀμύνειν,
ὥς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.

490

476. For the construction of this sentence compare Θ 512 *μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι*, and X 304 *μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην*. Hentze has pointed out that these are not negative wishes at all; *μὰν* is a particle expressing strong determination and does not suit a wish. In each case *μή* is to be taken closely not with the verb but with *ἀσπουδί γε*, the opt. being concessive. The thought is then “I admit they may take the ships—let it by no means be without a struggle.”

478. The lengthening of the *δέ* before *τόξον* is a very clear case of the power of the ictus, as there is no probability that *τόξον* ever had more than one consonant at the beginning. Apart from the ictus the only explanation would be that *δέ* may have been originally long if, as is probable, it was once identical with *δή*. Only one MS. (L) gives δ' αῖ, as is usually printed.

479. *τετραθέλυμνον*, evidently “with four foundations,” i.e. layers of hide to support the metal facing; see on I 541, N 130.

481 = Λ 42; it is omitted here by nearly all MSS.

489. *Διόθεν*, an assumption explained by the next line. It would have seemed

more natural for Hector to attribute the act to Apollo, after the visible appearance of that god on his behalf (254 ff.; see also Θ 311); but since 366, where, as was pointed out, the episode of the *ἀπάτη Διὸς* properly ends, Apollo has been entirely forgotten, and Zeus, though his actual presence on the field is not mentioned nor perhaps even implied, is the only god who interferes. This is a slight indication of difference of authorship, but, in connexion with others, not insignificant.

491. *τὸ ὅτοισι τρισύλλαβον ἐπὶ τὴν πρώτῃν ἔχει συλλαβὴν τὴν ὀξείαν, τὸ μέντοι ὀτέοισιν οὐκέτι*, Herod. This shews that there was an old variant *ὅτοισιν* instead of *ὀτέοισιν* which is given by the MSS. The shorter form is to be preferred, as avoiding the synizesis, and on the analogy of *ὅτῳ*, for which see note on 664. The use of *ν ἐφέλκ.* to make position in thesis is very suspicious, as it is probably not found in genuinely ancient lines; cf. on 197. For *κῦδος ὑπέρτερον* see note on Λ 290.

492. *οὐκ ἐθέλῃσιν* go closely together, = “refuses”; else we should require *μή* with the subj. in a quasi-conditional clause. *μινύθῃσι* is given only by Syr and one other MS.; most have *μινύθῃ* (or *μινύθει*, which is meant for *μινύθῃ*) τε.

ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· ὃς δέ κεν ὕμεων
 βλήμενος ἢ τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, 495
 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σόῃ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν."
 ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 500
 Αἴας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·
 "αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
 ἢ ἔλπεσθ', ἣν νῆας ἔλη κορυθαίολος Ἴκτωρ,
 ἐμβαδὸν ἵξεσθαι ἣν πατρίδα γαῖαν ἕκαστος; 505
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἴκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει;
 οὐ μὰν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
 ἢ αὐτοσχεδὴ μῖξαι χεῖράς τε μένος τε. 510
 βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον ἢ βιώναι,

494-9. These famous lines are quoted by Lykurgos *adv. Leocr.* § 103, with some small variations, doubtless due to mere carelessness (διαμπερές for ἀολλέες, νήπια τέκνα for παῖδες ὀπίσσω, κλῆρος καὶ οἶκος for οἶκος καὶ κλῆρος). ὕμεων as H 159, ν 7, υ 351, χ 219. It probably represents an older ὕμων, Aeol. ὕμμων, on the analogy of ἄμμων quoted as an Aeolic form by Apoll. *de pron.*

498. κλῆρος χωρικὴ περὶ κτήσεως καὶ οὐσίας, ἐπεὶ οἱ πρῶτοι καταλαβόντες χώραν κλήρῳ αὐτὴν διενέμεντο, Schol. A. This is nearly right, except that the reference is doubtless not to an original partition of conquered land, but to the periodical division by lot of shares in the land of the community, "allotment" in the most literal sense (so also ξ 64). The meaning is that when a man dies his right to a share in this allotment is reserved intact to his family. The last clause εἴ κεν κ.τ.λ. is strange, as Hector should rather be confident of gaining his end, which is to prevent the departure of the Achaeans. 499 recurs in H 460 where it suits the context, but we can hardly suppose it borrowed here from so late a passage unless we reject 498-9 altogether, with Düntzer, Nitzsch, etc.

502. αἰδώς, see E 787. ἄρκιον, B 393, now we are sure either to die or

conquer, i.e. there is now a final crisis which must end one way or the other.

505. ἐμβαδόν, on foot, a sarcastic taunt, reminding one of the artless humour of the words of Telemachos to the visitor in his island, οὐ μὲν γὰρ τί σε πεζὸν δίομαι ἐνθάδ' ἰκέσθαι. The omission of the F of ἑκάστος casts doubt on the antiquity of the couplet, which Fick rejects as "absurd."

510. For ἢ after τοῦδε compare ζ 182 οὐ μὲν γὰρ τοῦ γε κρείσσον . . . ἢ, etc. Fäsi quotes from Cicero *de Nat. Deorum* i. 15, 38, "quo quid absurdius quam homines iam morte deletos reponere in deos?"

511-2. Cf. μ 350-1 βούλομ' ἅπαξ . . . ἀπὸ θυμὸν δλέσσαι, ἢ δηθὰ στρεύεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ. ἓνα χρόνον here is clearly equivalent to ἅπαξ there, and answers exactly to our idiomatic use "three times" = thrice, etc. The phrase is a strange one, as χρόνον in H. (where the acc. is the only case which is found), as in later Greek, always means "a while," duration of time, whereas the idea of ἅπαξ implies a point of time. The sentence consists of two main clauses βέλτερον . . . βιώναι and ἢ . . . χειροτέροις, opposing ἓνα χρόνον to δηθά, of which the first includes the two disjunctive clauses, ἢ ἀπολέσθαι and ἢ

ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δημοτῇτι
ὦδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ἐνθ' Ἐκτωρ μὲν ἔλε Σχεδίον Περιμήδεος υἱόν, 515
ἀρχὸν Φωκῶν, Αἴας δ' ἔλε Λαοδάμαντα
ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν.
Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξεν,
Φυλεῖδew ἔταρον, μεγαθύμων ἀρχὸν Ἑπειῶν.
τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὑπαιθα λιάσθη 520
Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων
εἶα Πανθόου υἱὸν ἐνὶ προμάχοισι δαμῆναι.
αὐτὰρ ὃ γε Κροίσμου στῆθος μέσον οὐτάσε δουρί.
δούπησεν δὲ πεσών, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς ἐν εἰδώς, 525
Λαμπετιδῆς, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,
Λαομεδοντιάδης, ἐν εἰδότα θούριδος ἀλκῆς.
ὃς τότε Φυλεῖδαο μέσον σάκος οὐτάσε δουρὶ
ἐγγύθεν ὀρμηθεὶς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τόν ποτε Φυλεὺς 530
ἡγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος.
ξεῖνος γὰρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Ἐυφῆτης
ἐς πόλεμον φορέειν δηίων ἀνδρῶν ἀλεωρήν.
ὃς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.

βιώναι, two alternatives both comprised under ἓνα χρόνον. βιώναι must be taken in the strict sense of the aor. "to obtain life," not simply "to live." στρεύγεσθαι is explained by the Schol. with στραγγίζεσθαι, "to be wrung, squeezed out," and in μ 351 στρέγγεσθαι is a variant in Harl. The metaphor of squeezing vividly expresses the situation of the Achaeians.

515. In B 517 we find a Phokian Schedios, son of Iphitos, who is slain by Hector in P 306. Hence acc. to Schol. V some read Ἀθηναίων here for Φωκῶν. But the names of subordinate personages are to all appearance quite arbitrary, and these trifling discrepancies hardly need notice. If the point be pressed, there is no difficulty in supposing that there may have been two Phokian leaders named Schedios.

517. πρυλέων, see on E 744. Here as in A 49 the word must mean *footmen*; the alternative explanation *champions* does not suit, for the champions would not have a leader.

518. Κυλλήνιον· ὅτι οὐκ ἀπὸ Κυλλήνης τοῦ ἐν Ἀρκαδίᾳ ὄρους, ἀλλ' ἐπὶ νειὸν ἐστὶν Ἥλειον Κυλλήνην, Aristonikos; this is confirmed by Strabo and Pausanias.

520. ὑπαιθα λιάσθη, *slipped from beneath him*, as Φ 255. The form ὑπαιθα occurs only in the later books of the Iliad (five times; Σ, Φ, and X).

522. Πανθόου, so only one MS. (Mori); the rest have Πάνθου. But both the metre and Epic use require the fuller form; see also P 9, 23, 40, 59. H. does not mention the legend that he was a diviner or priest, but this is evidently implied in the special protection of Apollo.

526. Λάμπος is an abbreviated familiar form of the name Λάμπρος, from which the patronymic comes. Payne Knight's conj. Λαμπιάδης is needless. φέρτατος ἀνδρῶν is the reading of only two MSS. (DG); the best have φέρτατον υἱόν, two φέρτατον ἀνδρῶν.

531 = B 659, *q.v.* This Ephyre must not be confused with Corinth under its old name.

τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης 535
 κύμβαχον ἀκρότατον νύξ' ἔγχει ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 εἶος ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος ἀρήιος ἦλθεν ἀμύντωρ, 540
 στή δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὀπισθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
 τὼ μὲν ἐεισάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσεν 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν
 ἴφθιμον Μελάνιππον. ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 βόσκ' ἐν Περκώτῃ, δηίων ἀπονόσφιν ἐόντων·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν, 550
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσιν·
 τόν ῥ' Ἐκτωρ ἐνένιπεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 “οὐτῷ δῆ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιῖο κταμένοιο;
 οὐχ ὀράας, οἷον Δόλοπος περὶ τεύχε' ἔπουσιν; 555
 ἀλλ' ἔπέ· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν

536. *κύμβαχον* seems to mean the crown of the helm; or perhaps a slender curved stem bearing the crest on the top. Such an arrangement is common in archaic vase paintings, and reaches back to the very ancient “island stones” and the engraved gems discovered by Schliemann at Mykenai. See Helbig, *H. E.* p. 211, *J. H. S.* iv. p. 292, figs. 3, 4, 9. We thus see how a single blow could strike off the crest, which evidently cannot have been fixed in a ridge forming part of the body of the helmet, as was often the case.

539. *ἔλπετο*, MSS. *ἦλπετο*, but as Ar. read *ἔλπετο* in P 603 (cf. P 234), as Didymos expressly tells us, he no doubt did the same thing here. On account of the *F* Fick reads *ἰδὲ Φέλπετο*.

541. See note on A 251.

544. *ἐεισάσθην*, *went*, see Δ 138. Verbs of going are elsewhere always followed not by the infin. but by the participle of the fut. Hence van Herwerden and Naber would read *συλήσονθ'* here, as 583.

545. *κασιγνήτοισι* seems here to be used in a wide sense, including cousins; Hiketaon, father of Melanippos, is brother of Priam, T 238.

546. *ἐνένιπεν* is the reading of the best MSS.; the variants *ἐνένιπτεν* and *ἐνένισπεν* (Buttm. *Lexil.* p. 125), are found only in two or three. See note on *ἠνίπαπε*, B 245, and Curtius, *Vb.* ii. 26, 28, *Et.* no. 623. The present form is common in Od., but in Il. recurs only 552, Π 626, Ψ 473.

548. For *Perkotē* see B 835, Λ 229. A son of Priam was equally engaged, as it would seem, in pastoral pursuits in the neighbouring town of Abydos, Δ 500.

549-51 = N 174-6.

554. *ἀνεψιῖο*, MSS. *ἀνεψιού*, see on B 325, 518.

555. *ἔπουσιν*, see note on Z 321 *περικαλλέα τεύχε' ἔποντα*. The verb seems to be used here also in the primitive sense of “handling”; lit. “how they are *pulling* about the arms of D.”

556. *ἔπέ*, MSS. *ἔπεν*, but see note on

μάρνασθαι, πρίν γ' ἢ κατακτάμεν ἢ κατ' ἄκρης
"Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας."

ὧς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.

Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας.

560

"ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
αἰδομένων ἀνδρῶν πλέονες σόοι ἢ πέφανται·
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

ὧς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον,

565

ἐν θυμῷ δ' ἐβάλλοντο ἔπος, φράξαντο δὲ νῆας
ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.

Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·

"Ἀντίλοχ', οὐ τις σείο νεώτερος ἄλλος Ἀχαιῶν,
οὔτε ποσὶν θάσσω οὔτ' ἄλκιμος ὥς σὺ μάχεσθαι·
εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα."

570

ὧς εἰπὼν ὁ μὲν αὐτὶς ἀπέσσυτο, τὸν δ' ὀρόθυνεν·

ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἔ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
ἀλλ' Ἴκετάονος υἱὸν ὑπέρθυμον Μελάνιππον

575

μισόσμενον πολεμόνδε βάλε στῆθος παρὰ μαζόν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ
βλημένῳ αἴξῃ, τὸν τ' ἐξ εὐνῆφι θορόντα

580

θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·

ὧς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης
τεύχεα συλήσων. ἀλλ' οὐ λάθεν Ἑκτορα δῖον,
ὅς ῥά οἱ ἀντίος ἦλθε θεῶν ἀνὰ δαιοτήτα.

Ἀντίλοχος δ' οὐ μείνει, θεὸς περ ἐὼν πολεμιστής,
ἀλλ' ὃ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἐοικώς,

585

K 146, from which it is most probable that Ar. read *ἔπε'* here also.

557. Observe the change of subject and object, *κατακτάμεν*, "till we slay them," *ἐλέειν*, "they take." *πολίτας*, see note on B 806.

561-4, see E 529-32. 562 is omitted by D and other MSS. In 563 D alone omits *δ'*, with Ar.; see on E 531.

571. For *εἰ* with opt. expressing a wish and not a condition see K 111, etc.; Lange, EI, p. 325.

573-5 = Δ 496-8, *q.v.*

577. See N 186; here ACD Townl. read *μισόμενον*.

581. *βαλὼν*, not *ἐτύχησε*, governs *τόν*, see note on Δ 106.

586. A variant *ἀλλὰ παρέτρεσε* in two MSS. (Bar. Mor.) is worth notice. *τρέσε* = ran away, as usual. *κακόν*, *mischief* to the herd; not as some have taken it, "conscious of having done *wrong*." Such a feeling is hardly to be looked for in wild beasts. This, however, seems to have been Virgil's idea in his imitation of the passage, *Aen.* xi. 809-19,

ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν
 φεύγει, πρὶν περ ὄμιλον ἀολλισθήμεναι ἀνδρῶν·
 ὧς τρέσε Νεστοριδῆς, ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων.

Τρῶες δὲ λείουσιν εὐικότες ὠμοφάγοισιν
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ
 ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῇν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ιδέσθαι· 600
 ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἐπι γλαφυρῇσιν ἔγειρεν
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 μαίνεται δ', ὥς ὅτ' Ἀρης ἐγχέσπαλος ἢ ὀλοὸν πῦρ 605
 οὔρεσι μαίνηται βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὄσσε

conscius audacis facti. ἀμφὶ βόεσσιν, Zen. ἀμφὶ οἱ αὐτῷ, to go with ἀολλισθήμεναι. This is not the Homeric order of words.

592. The form λείουσιν (also E 782, H 256, but λέουσι X 262) probably represents λεύουσι for λέφουσι. Brugm. would read λήουσι, Nauck λεσσι. But this latter form had ῖ, as Fick remarks, for Hesych. gives ἡ ἐ λεσσιν· ἀντὶ τοῦ ἢ λέουσιν, evidently from some old Epic. The line would naturally describe the first attack upon the ships, after the crossing of the wall; it stands much less naturally of a renewed attack of an army which is already at the ships. See Introduction.

593. ἐφετμάς, the charge which Zeus had laid upon them, not in direct words, but in his own counsel, as is explained in what follows.

598. ἐμβάλλῃ, so all MSS.; Hermann ἐμβάλοι. The use of the subj. is very doubtful, but perhaps defensible; see note on T 354. The following opt. makes it additionally harsh here. ἐξ-αίσιον, going beyond measure (A 418), i.e. unreasonable. The poet thus speaks

explicitly as a Greek partisan. Cf. δ 690, ρ 577.

599. μένε, was awaiting before bringing about the change. For the infin. after μένω cf. Δ 247 μένετε Τρῶας σχεδὸν ἐλθέμεν. Some take μένω here as an imperf. to μέμονα, "was minded to see." This is not impossible, but really comes to the same thing, for the sense "to wait" is derived from that of "thinking," i.e. "deliberating." Cf. μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται, Aisch. *Eum.* 677, and so *Ag.* 459, where the sense "desire" is possible. But in all these cases the ordinary meaning of the verb is all that is required, and it is not very probable that we should find a few isolated survivals of the primitive use when the verb is so common in the fully specialised application.

606. Fick remarks that βαθέης is not a genuine Homeric form; βαθεία represents βαθέFja, where the i-sound belongs to the suffix, and does not represent a mere lengthening of the ε. He thinks that the original BAΘEEΣ represented βαθέεσσ', "in the deep thickets of the wood." Cf. E 555, βαθείης τάρφεσιν ὕλης.

λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
 [Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον εἶοντα
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἡμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.]
 καὶ ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν, πειρητίζων, 615
 ἧ δὴ πλεῖστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥύτε πέτρη
 ἡλίβατος μεγάλη, πολιῆς ἀλὸς ἐγγὺς εἶοντα, 620
 ἧ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
 κύματά τε τροφόεντα, τά τε προσερεύγεται ἀκτῇ·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεισ', ὥς ὅτε κῦμα θοῇ ἐν νηὶ πέσῃσιν
 λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἡ δέ τε πᾶσα 625

607. ἀφλοισμός, here only. The Scholia say that it is an Aitolian form for ἀφρός. See Curtius, *Et.* no. 412, and p. 723; it is no doubt like φλοῖστος a product of the fertile group of roots φλα φλι φλυ, in the sense of *bubbling over*.

610-14. These five lines were omitted by Zen. and athetized by Ar. Various reasons combine to support this decision. The addition of Ἔκτορος is quite needless. Zeus is on Ida, not ἐν αἰθέρι. μοῦνον εἶοντα is a strange expression, as Hector has his whole army with him. The prophecy in 613 is against the usual practice, and it is a departure from the accepted theology to make Athene carry out the work of fate. Aristarchos also held that the passage weakened the fiery rush of Hector, and is a commonplace repetition of 603. Most editors have agreed with him.

618. πυργηδόν "like a wall." πύργος means properly a *fortification*, not solely in our sense a *tower*. See M 258, 332, Δ 334 (where it should have been explained rather "in line" than "in column," as is clear from M 43, for hunters do not attack in column).

619. ἡλίβατος, see on 273.

621. τροφόεντα, cf. Δ 307, τροφὴ κῦμα, and ἀνεμοτρεφές below. ἀκτῇ is the

reading of Townl.; Ar. read αὐτήν, and so ACD have. But the pronoun is intolerably weak, and can hardly be right. ἀκτῇ ἢ ἀκτῇ ἢ μᾶλλον αὐτήν, Eust. For προσερεύγεται cf. P 265, T 403. In the latter passage ἤρυγεν ὥς ὅτε ταῦρος ἤρυγεν, the verb is clearly used in the sense "to roar," *rug-ire*. When used of the sea-waves it is indifferent whether we take it thus, or in the derived sense *ruct-are*. V. Curtius, *Et.* no. 143.

622. For ὥς Δαναοὶ Τρῶας Aristonikos mentions a variant ἐξ ἀλός· ὥς Δαναοί, to which he objects that "the mention of the motive force weakens the picture of steadfast immobility." This is not sufficient to condemn the reading, which has intrinsic merit; but as it is not found in any MS. it must have had very weak support.

623. The rhythm shews that πάντοθεν is to be taken, not with the following but with the preceding words, "shining with fire all about."

625. ὑπαί, driven by the clouds, which are regarded as actually bringing the winds; cf. Δ 278 (νέφος) ἄγει δέ τε λαίλαπα πολλήν, N 796 ἀέλλη, ἧ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε. ἀνεμοτρεφές, see Δ 256, where the word is used in a different sense.

ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
 ὧς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
 αὐτὰρ ὃ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 αἶ ῥά τ' ἐν εἵαμενῇ ἔλεος μέγαλοιο νέμονται
 μυρῖαι, ἐν δέ τε τῇσι νομεὺς οὗ πω σάφα εἰδὼς
 θηρὶ μαχήσασθαι ἔλικος βοὸς ἀμφὶ φονῇσιν·
 ἦ τοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βόεσσιν 635
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας
 βοῦν ἔδει, αἶ δέ τε πᾶσαι ὑπέτρεσαν· ὧς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθήος ἀέθλων
 ἀγγελίης οἴχνεσκε βίῃ Ἡρακληείῃ· 640
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἥμην πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 ὅς ῥα τόθ' Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
 στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο, 645

626. Zen. ἄχνη, with CGS, a very poor reading. ἀήτης all MSS. but A, which has ἀήτη, with Ar. *ὅτι ἀρσενικῶς δεινὸς ἀήτης, ἀλλ' οὐ δεινὴ, ὡς "κλυτὸς Ἰπποδάμεια"* (B 742, q.v.). *ἐνιοὶ δὲ ἀγνοοῦντες ποιοῦσι δεινὸς ἀήτης· ἀλλ' οὐ δεῖ γράφειν οὕτως*, Ariston. The other passages are neutral (Ξ 254, δ 567, ι 139, unless we read *πνείοντας* for *πνείοντος* in δ, against the best authority). We may therefore be content to follow Ar.

629. It will be observed that the simile is "two-sided," beginning with one comparison, and evolving another from the same picture.

630. The construction of ὃ γ' is forgotten in the course of the simile, and the comparison is given a slightly different turn in 636.

631 = Δ 483.

633. φονῇσιν, Schol. B τῷ φόνῳ ἢ τῷ τόπῳ ἐνθα πεφόνενται. The former seems to be the right explanation, to fight about the slaughter (*i.e.* or rescue) of a cow. The word φονή recurs only K 521, q.v.

635. ὁμοστιχάει, a strange sort of compound. Bekker *ὁμοῦ στιχάει*, which

may be right. The sense is that he spends all his time at the beginning or end of the line, and forgets the middle.

639. ἀέθλων is given by A in margin, and two or three others, for the ordinary *ἀνακτος*, which of course "violates the digamma." Κοπρῆος, evidently a name invented to express contempt. The story was that Eurystheus feared Herakles too much to meet him face to face, and for safety's sake lived in a huge jar sunk in the ground. The antecedent to ὅς is Κοπρῆος, not υἱόν.

640. ἀγγελίης, see notes on Γ 206, N 252. Zen. read ἀγγελίην here; but ἀγγελίας is a more probable reading. This acc. plur. might be taken for a nom. sing. masc. and changed into -ίης, when the poems were brought into their present dialect. For the dat. cf. *Τρῶσιν δ' ἄγγελος ἦλθε*, B 786. Cf. Pindar, O. iii. 28, *εὐτέ μιν ἀγγελίας Εὐρυσθέος ἐντὶ ἀνάγκῃ πατρόθεν*.

642. For the collocation of acc. and infin. in πόδας ἡδὲ μάχεσθαι cf. A 258.

645. πάλτο seems to mean *kicked against*; the use is curious, as the verb elsewhere always implies *vibrating*

τὴν αὐτὸς φορέεσκε ποδηνεκέ, ἔρκος ἀκόντων·
 τῇ ὃ γ' ἐνὶ βλαφθεῖς πέσεν ὕπτιος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἔκτωρ δ' ὁξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 κτεῖν'· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἐταίρου,
 χραιομεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἔκτορα δῖον.
 εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄγκραι
 νῆες ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη 655
 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
 ἄθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν.

motion of one sort or another, but the Lat. *pello, pulso*, shew that it is primitive. Did. mentions a variant *ἄλτο*, probably a conjecture due to a sense of the difficulty mentioned. Cf. Z 117, σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν, ἀντὺς ἡ πυμάτῃ θέεν ἀσπίδος.

646. ποδηνεκέ, so AH; CD and most of the others read ποδηνεκές wrongly. Cf. N 340 ἄς εἶχον ταμεσίχροας, N 406, etc.

653. εἰσωποὶ ἐγένοντο, ἐναντίοι, ἡ ἔσωθεν βλέπομενοι, ἡ ἐνδον τῆς ἐπιφανείας ὄντες, Hesych. ἐν ὧσιν τὰς ναῦς ἔβλεπον, ὃ ἐστὶν εἰσῆλθον εἰς αὐτὰς καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο, Schol. A; they had the ships before their faces, i.e. got behind them. But it is only by much violence that this can be got from the Greek. The natural sense would be "they came in sight of the ships," which evidently does not suit the context. Even if with Lachmann we supposed that this line originally followed immediately after 366 nothing would be gained; for it would be in the highest degree unnatural that that stage of the fight should be followed directly by the desertion of the ships in 655; between "coming in sight of the ships" and being driven out of them there is a long interval which needs description. If an explanation is possible it must be sought elsewhere. Christ has proposed to derive the adjective from ὀπή, "they got into the intervals of the ships," i.e. instead of standing in line level with the front of the ships they are now driven in between them. This gives exactly

the sense required; the only question is as to the use of ὀπή, which is not adequately defended by the analogy of μετοπή—the transition from "hole" (properly *peep-hole*) to "an interval" on so large a scale is doubtful. If this be not accepted we may possibly regard the word as a compound of εἶσω, but in some corrupt form. In any case the sense is clear from the context, "they (the Argives) got *between* the foremost ships"; in 655 they are driven still farther back, *behind* the foremost ships. πρῶται is here used in the opposite sense to that found in Ξ 30, q.v., but the difference is not unnatural, for there we are being taken with Nestor from the sea inland, here with Hector from the land towards the sea; so that in each case πρῶται means the first line we meet with.

656. The disposition of ships and huts may possibly have been thus: first a row of ships with intervals between; behind this a row of huts, each group opposite an interval of the ships, and having open spaces behind the ships. Then the second row of ships directly behind the first, and so on. The huts would not stand *between* the ships, for so they would hinder the marching out of the army, nor *directly* behind them, for then they would prevent the launching of the ships; in B 153 the men clear out the launching ways, but do not pull down huts. τῶν πρωτέων is the best attested reading, but D and others have τῶν προτέρων, which A also mentions as a variant. The original reading must have been πρωτάων.

Νέστωρ αὖτε μάλιστα Γεήνιος, οὔρος Ἀχαιῶν,
λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον·

660

“ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῶν,
ἡμὲν ὅτῳ ζώουσι καὶ ᾧ κατατεθνήκασιν·
τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
ἑστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε.”

665

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὥσεν Ἀθήνη

660. ὑπὲρ τοκέων, ἥτοι ὡς λέγομεν “πρὸς Διός,” ἢ ὅπερ ἂν παρόντες ἐποιοῦν οἱ γονεῖς· ὅπερ μᾶλλον εἰκός· ἐπιφέρει γὰρ “τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι,” Schol. A. But κτήσιος in the latter passage (665) proves that ὑπὲρ cannot = ἀντί, and ο 261 λίσσομαι ὑπὲρ θνέων καὶ δαίμονος κ.τ.λ. shews that it is merely the ordinary form of adjuration *by* an object. So also X 338, Ω 466.

661. Cf. N 121 and E 529. The addition of ἄλλων ἀνθρώπων here shews the origin of the Homeric αἰδώς, which is elsewhere used absolutely. So we have ἀνθρώπων νέμεσιν χ 40, as well as νέμεσιν used absolutely in N 121. Public opinion and fear of the gods are the double moral sanction of the Homeric Greeks, as of many more modern peoples. Cf. Nägelsbach, *H. T.* p. 309.

664. ὅτῳ is read by two MSS. only (Mor. Bar.), and by correction in DH; the rest have ὅτῳ. But in M 428 the authorities are all in favour of ὅτῳ, including as it would seem Ar.; Zen. only is mentioned by Did. as reading ὅτῳ, on the analogy of β 114, where it is a trisyllable. ὅτῳ should therefore have been adopted in the text there also, not only on account of MS. authority, but because a form without synizesis is *a priori* preferable. The indef. τῳ occurs in A 299, M 328, N 327. See note on 491, and Menrad, p. 112. The present line comes in rather oddly, as we should naturally suppose that the appeal by the parents was the same as by “children and wives and possessions,” viz. if you do not fight manfully now you will never see them again. The mention of dead parents, however, shews that we have to understand “remember your parents” in the sense of “think of your family honour.” This sudden shifting of the point of view by an after-thought

is not unnatural, and certainly does not justify Düntzer in rejecting the line.

666. τρωπᾶσθε so (or -ᾶσθαι by itacism) best MSS. But G Cant. have τροπᾶσθε, others τροπᾶσθε, τροπᾶσθαι, τροπᾶσθαι, τρωπᾶσθαι. The reading τροπᾶσθε therefore is clearly traditional, and the uncontracted form is to be preferred. In I 500, Λ 568, Σ 585, however, there is no variation of MSS., and I have left the form in τρωπᾶσθαι throughout, though in II 95, T 119 there is MS. evidence for τροπᾶσθαι. The same question arises also in π 405, τ 521, φ 112, ω 536. In every instance the uncontracted form is capable of restoration, and should find its place in a text aiming at linguistic consistency. The same may be said of στρωφᾶω for στρωφῶ Θ 348, I 463 (κατὰ τινὰ τῶν ἀντιγράφων γράφεται “στρωφᾶσθαι,” Eust.), T 422, ζ 53, 306, ρ 97, 486, φ 394, and τροχᾶω for τρωχῶ X 163, ζ 318 (τρώχων, var. τρεχέτην). The only remaining instance is στρωφᾶτ' N 557 (Nauck ἐστρέφετ', on the analogy of Ω 5). Cf. Menrad, p. 126.

668. ἀπὸ τούτου ἕως τοῦ “ἡδ' ὅσσοι παρὰ νηυσὶν” (673) ἀθετοῦνται στίχοι ἕξ, ὅτι οὐ προσυνίσταται ἀχλύς, ἀλλὰ συνεχῶς μάχονται. νῦν δὲ φησιν “Ἐκτορα δὲ φράσσαντο βοῇν ἀγαθὴν καὶ ἐταίρους”· πρότερον δὲ οὐ καθεώρων, ὅτε ἔλεγε “τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον” (416) καὶ ὅτε παρεκάλει αὐτοὺς “ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες” (494); πῶς δὲ ἐφυγον σκότους ὄντος; ἢ τε Ἀθηνᾶ οὐ πάρεστι διὰ τὴν τοῦ Διὸς ἀπειλήν, Ariston. The force of these arguments cannot be gainsaid, and only one or two scholars have made desperate efforts to save the passage by explaining νέφος ἀχλύος of a mental cloud, despair, and φῶς of the light of hope. This is entirely un-Homeric. Lachmann thought that there was here

θεσπέσιον· μάλα δέ σφι φύως γένηετ' ἀμφοτέρωθεν,
ἤμην πρὸς νηῶν καὶ ὁμοίου πολέμοιο·

670

Ἐκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,
ἤμην ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
ἢ δ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.
οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
ἑστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν υἱες Ἀχαιῶν·
ἀλλ' ὃ γε νηῶν ἵκρ' ἐπώχετο μακρὰ βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
κολλητὸν βλήτροισι, δυνωκαιεικοσίπηχυ.

675

ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν ἐν εἰδῶς,
ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους,
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστυ δίηται
λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο
ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

680

a gap in the story of his "lay," the account of the bringing of this mist having been lost. We probably have a piece from the same hand in P 268-273, *q.v.* Some critics have included Nestor's speech (659-67) in the same condemnation, but with no sufficient cause.

671. **βοὴν ἀγαθόν** of Hector, as N 123; the only cases where it follows instead of preceding the name.

672. **ὅσοι** does not belong to **ἑταίρους**, but is the subject of **φράσσαντο**, and refers to the Greeks only.

673. This line is in obvious contradiction to 675; the Greek host is at the moment not fighting at all (see 655), but is rallying for a fresh effort amid the huts.

675. **ἀφέστασαν**, *stood apart* from one another in detached groups between the ships, opposed to **ἐφέστασαν**, "*stood close*," 703.

676. **ἵκρια**, the small deck at the bows (*μ* 230) or stern (*ν* 75) of the ship. See M. and R., *Od. App.* p. 536.

677. **ξυστὸν ναύμαχον**, see on 388. We cannot be certain what **βλήτροισι** means, whether "in lengths" or "by rings," or hoops or rivets used to keep the separate pieces together. The word appears not to recur in Greek, so we have only the probabilities of the present passage to guide us. The enormous length of the **ξυστὸν** is explicable if we suppose that it was really used as suggested on 388; that a hero should be able to employ it as an ordinary spear is

merely a proof of his heroic strength. See also on Z 319.

679. **κέλητα αὐτὸς** (*sc.* Ὀμηρος) **μὲν οἶδε, χρωμένους δὲ τοὺς ἥρωας οὐ συνίστησιν**, Ar., who pointed out with equal acumen that the trumpet (*Σ* 219) and the boiling of flesh (*Φ* 362) were also used only in similes, not in the actual description of heroic times. These are clear proofs that the poet was conscious that these inventions were still recent, and not to be ascribed to the antiquity of which he sang. The **κέλης** appears again in the simile of Odysseus astride on the keel, **κέληθ' ὥς ἵππον ἐλαύνων**, *ε* 371.

680. **ἐκ πολέων**, *i.e.* picked horses, for his feats would be possible only on a carefully-matched team. **συναείρεται** (*aor. subj.*), so A; the rest have **συναγείρεται**. See note on K 499.

681. **μέγα προτὶ ἄστυ**, *οὐ γὰρ ἐν μικρᾷ πόλει ταῦτα γίνεται*, Schol. V. **δίηται**, so AD, etc.; *al. διώκη*. See on *Σ* 584.

683. **ἔμπεδον** seems to mean "without hesitation" or uncertainty; cf. **ἀσφαλὲς** *θέει ἔμπεδον* of a boulder, N 141, *θέεν ἔμπεδον* of a ship, *ν* 86. The feat described is not likely to be that of the modern circus, where a man stands on the horses' backs and leaps across from one to the other; more probably while holding the reins of four horses in his hands he leaps to the ground from one and mounts another while they are going at full speed. So Aias leaps from the deck to the earth, and springs thence to the deck of the next ship.

θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὧς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν 685
 φοίτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἵκανε.
 αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἑκτωρ
 μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690
 ἔθνος ἐφορμᾶται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὧς Ἑκτωρ ἵθυσε νεὸς κυανοπρώροιο
 ἀντίος αἰξας· τὸν δὲ Ζεὺς ὤσεν ὀπισθεν
 χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695
 αὐτὶς δὲ δριμεῖα μάχῃ παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ· ὧς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ, ἀλλ' ὀλέεσθαι, 700
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοῦς.
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
 Ἑκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
 εἰς Τροίην, οὐδ' αὐτὶς ἀπήγαγε πατρίδα γαίαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρώες τε

691. ἔθνος = flock, B 459; 692 = B 460.

693. νεός, a ship, or perhaps the ship, on which Aias is from time to time. But the expression would be more natural if Aias remained on one ship only, as in 416. So in the next line αἰξας, the reading of Ar. and most MSS., is suitable to a single rush; while ἀίσσων (AC) would be right if Hector is pursuing him from one ship to another. ὤσεν, so Ar. with one MS. only; all the rest (ACD, etc.) have ὥρσεν. The former best suits the very material conception of χειρὶ μάλα μεγάλῃ, an anthropomorphic metaphor which contrasts strongly with the immaterial *actio in distans* of Διὸς νόος, 242. The nearest parallel in H. is the pulling backwards and forwards of the armies by ropes held in the hands of the gods. We have no right to suppose that Zeus has descended from

Ida and is present in person on the battlefield.

696. δριμεῖα is only used of metaphorically bitter things; here it is virtually equivalent to πολύστονος or the like.

703. ἐφέστασαν ἀλλήλοισιν, this phrase is used, N 133, II 217, of men standing close in serried ranks; it therefore expresses here very vividly the closeness with which the two armies "stand up to" one another.

705. For Protesilaos see on B 701, N 681. ὠκυάλου, probably from ἄλς, though the compound is strange. Döderlein derives from ἄλλομαι. Herodianos is followed by Lobeck in regarding -αλος as a mere termination, while Dionysios of Halikarnassos wrote ὠκυᾶλου, to shew that it was derived from ἄλς.

706. For the acc. πατρίδα γαίαν expressing the *terminus ad quem* cf. H. G. § 140, 4.

δῆουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε
 τόξων αἰκάς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι ἓνα θυμὸν ἔχοντες 710
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
 πολλὰ δὲ φύσγανα καλὰ μελάνδετα κωπήεντα
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει
 ἀφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·
 “οἷσете πῦρ, ἅμα δ' αὐτοῖ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 νῆας ἐλεῖν, αἰ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνῇσι νέεσσιν

709. αἰκάς (ἀπ. λεγ.) τὰς φορὰς καὶ τὰς ὀρμάς, *Ap. Lex.* ἀμφίς, *apart*, “at long range,” opp. to ἐγγύθεν.

711. See on N 612. The use of axes and hatchets (or whatever the difference between the πέλεκυς and ἀξίνη may have been), which are not employed in regular Homeric warfare, is doubtless due here to the peculiar circumstances of the fight; such tools would form part of the carpenters' stores of the fleet and camp, and every man fights with what comes first to hand. The line refers only to the Greeks.

712. This may be understood of the Trojans and many of the Greeks. But ἀθετεῖται, ὅτι εὐτελὴς ὁ στίχος καὶ [ἡ] ιδιότης τῆς μάχης οὐ σώζεται· ξίφεσι μὲν γὰρ καὶ ἔγχεσι πάντοτε μάχονται, νῦν δὲ πελέκεσι καὶ ἀξίναϊς, *Ariston*.

713. For the explanation of μελάνδετα see *Helbig, H. E.* p. 243 (after *Gerlach*). It is there referred to a type of swords, of which one has been found in Italy, and many in Central and N. Europe, having a handle formed of a thin cylindrical stem, from which project at equal intervals three or four deep flat metallic rings. The spaces between these must have been filled up with some substance, perhaps wood or hard resin, or more probably leather thongs wound about it. These, if not originally black, would soon become so with use, and explain the epithet. Perhaps, however, it is not

necessary to go so far afield; any handle might be wound round with thongs of leather to give a better grip, and this would give a sufficient explanation. We have μελάνδετον ξίφος also in *Eur. Phoen.* 1091, but μελάνδετον σάκος in *Aisch. Septem* 43 appears to be different (see *Mr. Verrall's* note).

714. ἀπ' ὤμων, ὅτι οὐ χρωμένων τοῖς ξίφεσι πρὸς μάχην χαμάδις ἐπιπτον, *Ariston*., i.e. the swords fell in the sheaths, the τελαμῶνες being severed by blows falling on the shoulder. This is preferable to the alternative explanation that the swords fell because the arms which wielded them were severed at the shoulder.

716. πρύμνηθεν, by the stern; cf. *II* 762. For οὐχὶ μεθίει *Zen.* read οὐκ ἐμεθίει, which is not a Homeric, or even Greek form. For the ἀφλαστον or *aplustre* see on *I* 241. The word occurs here only in *H.* Compare *Herod. vi.* 114 (Κυναίγειρος) ἐπιλαβόμενος τῶν ἀφλάστων νηός, τὴν χεῖρα ἀποκοπεῖς πελέκεϊ πίπτει.

718. οἷσете, aor. imper., see *Γ* 103.

719. πάντων ἄξιον, a recompense for all (that we have suffered).

721. γερόντων, councillors, as γέρονσι βουλευτῇσι *Z* 113, and see *B* 53, etc. Cf. also the Trojan δημογέροντες, *Γ* 149. There is no hint elsewhere of such an excuse for Hector's backward strategy; a different reason is given in *I* 352 ff.

αὐτόν τ' ἰσχανάσκειν ἐρητύοντό τε λαόν.
 ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει." 725
 ὥς ἔφαθ', οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 ἀλλ' ἀνεχάζετο τυτθόν, διόμενος θανέεσθαι,
 θρήνυν ἐφ' ἐπταπόδην, λίπε δ' ἴκρια νηὸς εἰσης.
 ἔνθ' ἄρ' ὃ γ' ἐστήκει δεδοκῆμένος, ἔγχεϊ δ' αἰεὶ 730
 Τρώας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·
 αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν·
 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 ἥε τινὰς φαμεν εἶναι ἀοσσητήρας ὀπίσσω, 735
 ἥε τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύναι;
 οὐ μέν τι σχεδὸν ἐστι πόλις πύργοις ἀραρυῖα,
 ἧ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,

723. ἐρητύοντο, the middle is only here used transitively.

727. βελέεσσιν, *missiles*, because with his long *ξυστόν* he keeps them too far off for their spears to reach him.

729. ἐπταπόδην, the *Et. Mag.* and *Eust.* mention a variant ἐπτάποδα, which is more in accordance with analogy, and may have been altered from a supposed metrical necessity. The same correction should perhaps be made in *Hes. Opp.* 423, *τριπόδην*. What this *θρήνυς* was can be only a matter of conjecture, as it is not elsewhere mentioned. The *Schol.* give various explanations; ἡ ἐν τῷ πλοίῳ ἀπὸ τοῦ τοίχου ἐπὶ τοῖχον διάβασις, *Ap. Lex.* τινὲς δὲ τόπον τῆς νεῶς βάσιν ἔχοντα ἐφ' οὗ τὸν κυβερνήτην τοὺς πόδας τιθέναι, δ καὶ ἐδώλιόν φασι. ἄλλοι δὲ τὴν ὑποδεχομένην τὸν ἰσθὸν τράπεζαν εἶπον. οἱ δὲ διαβάθραν ἀπὸ νεῶς εἰς νῆα. Of these the explanation which best suits the ordinary use of the word "footstool" is that which makes it "a low stool or bench fixed athwart the deck," so as to raise the helmsman and give him more power over his oar (*M.* and *R. App.* p. 544). But this must needs be on the *ἴκρια* at the extreme stern, and it is precisely from this point that *Aias* is driven. Now if we consider that there must have been some sort of *bridge* over the hold by which the sailors could pass between the after and fore decks without inter-

fering with the rowers, we find that we have here a point of retreat which would just suit *Aias*; one where he would be defended from close approach by the hold on either side, while still able to wield his 22-cubit pole. ἐπταπόδην would then naturally mean "7 feet high" above the floor of the hold—precisely what would be needed in order to enable the rowers to move freely about beneath it.

730. δεδοκῆμένος, on the watch, here only in *H.*; it is generally referred to *δέχομαι*, cf. *Δ* 107 *δεδεγμένος ἐν προδουήσιν*. For the double stem we may compare *Att.* *μεμνήκα* by *μέν-ω*, etc. Another derived verb in the same sense is *δοκέω*, and *προσδοκᾶν* = to look for. It may be questioned whether a root *δεκ* should not be assumed in the sense "to look sharply, watch," entirely distinct from *δέχομαι* and *δοκέω* = *seem*.

735. ἀοσσητήρας, see 254. ἄρειον, better than the wall formed by ships and the line of battle, the *ἔρκος χάλκειον* of 567. It is not necessary to assume that this portion of the poem belongs to those which speak of the wall round the ships, in order to explain "a better wall than that which we have lost." See *Δ* 407. Cf. *Virgil, Aen. ix.* 782, *quos alios muros, quae iam ultra moenia habetis?*

738. ἑτεραλκέα, see note on *H* 26.

πόντῳ κεκλιμένοι, ἑκάς ἡμεθα πατρίδος αἴης·
τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.”

740

ἦ καὶ μαιμώνων ἔφεπ' ἔγχει ὀξυόεντι.
ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχει μακρῶ·
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

745

740. πόντῳ κεκλιμένοι, leaning on the sea, with no other support or “base”; cf. Π 68 ῥηγμῖνι θαλάσσης κεκλίεται. The word thus used of a hard-pressed army perhaps conveys also the idea of prostration. Cf. however note on E 709.

741. φόως, *safety*, as often. μειλιχίῃ, so Ar. and best MSS.; GLS have μειλιχίῃ, and so Dionysios Thrax read. This must be taken as a phrase like οὐχ ἔδος, “this is no time for slackness.”

742. ἔφεπε, kept sweeping, driving, the enemy. See on A 496.

744. For κηλείῳ Fick would read καναλέῳ from Hesych., and this form (from root καF of κα(F)ίω) is linguistically preferable. κηλέῳ with synizesis in Θ 217 is to be counted among the later forms characteristic of that book. χάριν Ἑκτορος, cf. φέρων χάριν Ἑκτορι δίῳ, E 211.

ΙΛΙΑΔΟΣ Π.

Πατρόκλεια.

ὥς οἱ μὲν περὶ νηὸς ἐνστέλμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλῆι παρίστατο ποιμένι λαῶν
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
 ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.

Π

To those who have accepted the hypothesis which excludes the ninth book from the original *Mῆνις*, and concur generally in the conjectural scheme for the original form of that poem which has been set out in the introductions to the preceding books, the opening of the *Πατρόκλεια* presents no difficulty. Achilles, who in the first book vowed that great yearning for him should come on the sons of the Achaians, and that in the day of trouble Agamemnon should not avail to help them, was in the eleventh so far moved by their disaster as to send Patroklos to ask after a wounded warrior whom he saw driven past his hut in Nestor's chariot. During his brief absence things have moved apace. The Greeks, deprived of Agamemnon, Odysseus, and Diomedes, have been driven back to their ships, and are only holding even the first line of these through the prowess of Aias, who alone is keeping Hector at bay (O 592 to end).

At this critical moment Patroklos returns to Achilles, weeping, and is received with an ironical question as to the cause of his grief. The unimportant errand on which he has been sent is naturally forgotten by both speakers, and without an allusion to Machaon, Patroklos, as Nestor had urged him, asks to be sent in command of the Myrmidons against the foe. Achilles consents in a speech which is a fine picture of the struggle between his

wounded pride and his patriotic feeling; he bids Patroklos do no more than barely save the camp, lest too complete a victory rob him of the atonement which Agamemnon owes him.

To those who regard the ninth book as an integral part of the Iliad from the first this speech in its present form offers insuperable difficulties. The words of Achilles in 60-1, 71-3, 84-6 are entirely inconsistent with the ample, and indeed abject, humiliation of Agamemnon in I. This is not a mere superficial inconsistency such as may be due to a temporary forgetfulness, such, for instance, as the accidental resuscitation of the dead Pylaimenes in N; it is a contradiction at the very root of the story, as flagrant as if Shakespear had forgotten in the fifth act of *Macbeth* that Duncan had been murdered in the second. To suppose that the same intellect which prepared the embassy to Achilles by the eighth book, and wrought it out in such magnificence and wealth of detail in the ninth, could afterwards compose a speech, so different and yet so grand, in entire oblivion of what had gone before, is to demand a credulity rendering any rational criticism impossible.

Those therefore who regard both the ninth and sixteenth books as primitive are compelled to resort to the expulsion from Achilles' speech of the most crying discrepancies. Hentze has to reject 69-79 and 84-6. Fick equally rejects the former passage, chiefly on linguistic

τὸν δὲ ἰδὼν ῥέκτειρε ποδάρκης δῖος Ἀχιλλεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτε δεδάκρυσαι, Πατρόκλεις, ἥντε κούρη
νηπίη, ἣ θ’ ἄμα μητρὶ θεοῦσ’ ἀνελέσθαι ἀνώγει,

5

grounds which cannot be regarded as cogent (see note, *ad loc.*); and both scholars urge that the omission of the lines makes the reference in ἀλλὰ καὶ ὤς (80) clearer than it was before. To this it is sufficient to reply that the meaning of the words was already clear enough, and has probably never puzzled or misled a single reader. Neither of them has attempted to explain why the lines should ever have been interpolated. The only assignable cause is a malicious desire to create confusion by contradicting the previous story. The interpolation of a poem like the ninth book, even at the expense of subsequent inconsistency, is intelligible enough, for such a poem has every right to be regarded as an end in itself; but no visible purpose is subserved by the two passages here in question. It appears, therefore, that the speech of Achilles, 49-100, is intact and original, with the possible exception of the last four lines, which are discussed in the notes.

The narrative runs on smoothly, except for the purely negative difficulty that in 101-23 no specific reference is made to the peculiar circumstances under which Aias was fighting when we left him at the end of O. The next question which arises is one of considerable importance, as it is involved in large portions of the subsequent narrative. Many signs indicate that the equipment of Patroklos in the arms of Achilles is no part of the original story.

The lines in this book which have to be excised to get rid of the change of armour are 40-3, 64, 140-4, 248 (?), 796-800. Even of these fifteen or sixteen lines seven are taken from other passages — 41-3 from A 799-803 and 141-4 from T 388-91. Zenodotos athetized the last four on good grounds, as there can be no doubt that they are in place in T. It will probably surprise most readers to learn that an incident so familiar in our conception of the Iliad is announced only in these few lines, of which half are suspect, and all can be cut out of the text without leaving the slightest gap. Moreover, the intention of the exchange can only have been to strike terror into

the enemy; it not only fails of this, but passes absolutely unnoticed, for the belief of the Trojans that Achilles has joined the fight (281-2) is only momentary, and is amply explained by the appearance of his troops. The only other possible allusion to a disguise is in 423-4, where the words of Sarpedon are entirely vague. If, therefore, in the next two books we find reason to suppose that the change of armour is an interpolation into the original story, such a hypothesis will find a support rather than a difficulty in the narrative of Π, and we shall have reason to be grateful to the interpolator for the very conservative way in which he has introduced his episode.

The short “catalogue” of the Myrmidons is clearly late, and with it the following speech of Achilles must probably go, as is shewn in the notes; nor is further reference necessary to the few doubtful lines which occur in the plain and doubtless original narrative down to 363. The obscure and hardly Homeric simile of 364-5, however, introduces a passage of extremely dubious authenticity. We have already had ample reason to suppose that the wall round the Greek camp was not in the original Μῆνις at all; this supposition is greatly strengthened by the confusion and linguistic difficulties connected with the allusions to it in 366-71, 380-3. If these lines are cut out, all runs smoothly; the wall is ignored, and the much-disputed line 397 becomes intelligible.

With 419 begins the long episode of Sarpedon’s death, ending at 683. Sarpedon has not appeared in the Μῆνις as we have assumed it, and it is probable that this episode did not belong to the original poem. There is, however, no reason to doubt that it is of the same class with the long passages in books B-H, which, though not from the first in the story, may yet have been added by the original hand. Though it can be cut out and leave no gap, yet it is so inserted as to shew no seam. It contains, however, several passages of doubtful character. The intervention of Zeus on behalf of Sarpedon’s body, 432-53 and

είανοῦ ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,
δακρνώεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται.
τῇ ἵκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
ἦέ τι Μυρμιδόνεσσι πιφαύσκει, ἦ ἐμοὶ αὐτῷ,
ἦέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
ζώειν μὰν ἔτι φασὶ Μενοίτιον Ἀκτορος υἷόν,

10

666-83, was rejected by Zenodotos, probably on ancient tradition, and the only reason for doubting the athetesis is that we should then hear nothing of the fate of the body. Something, however, must have been suppressed when the interpolation was made. There is perhaps also an interpolation in 463-76 (see notes), and the allusion in 509-31 to the events of M shews that these lines, which can easily be excised, belong to the later period of that book. With 684 we are again in the stream of the original *Mῆνις* which, with a probable interpolation in 698-711, runs almost to the end.

In the account of Patroklos' death offence has been taken at the unworthy part played by Hector, who deals the final blow only when Apollo has disarmed and Euphorbos wounded his enemy. But it is not safe to trust here to our own idea of chivalry, as we may see from the parallel and undoubtedly genuine account of the death of Hector. A god interferes there as here; that a second Trojan is required to kill Patroklos is no more than a touch of patriotic pride in the Greek poet. A more serious objection, however, has been taken to the actual disarming of Patroklos by Apollo. In the next book the contest is not merely for the body of Patroklos, but for the armour upon it; yet in 793 and 846 we are distinctly told that Apollo took the helmet from his head and the armour from his shoulders. It is hard to see how the seventeenth book could have been composed in the face of these passages; while it is easy to see why they were interpolated, if, as has already been indicated, the arming of Patroklos with Achilles' arms was a late addition—for in divine armour he must have been invulnerable. There is thus every reason for rejecting not only 796-800, where the arms of Achilles are expressly mentioned, but the whole passage 793-804, and with it the entirely superfluous 846 (so Köchly and Hentze). Reasons are also given in the notes for

condemning 813-6; the last trace of disarmament then disappears with the word *γυμνόν*, and the narrative runs smoothly. Apollo by a blow stuns Patroklos; Euphorbos takes advantage of his staggering to wound him in the back, and Hector comes up to finish him.

It appears then that, after the excision of 120 to 150 lines, we have in the sixteenth book a perfect piece of the primitive *Mῆνις*, with an added episode, the death of Sarpedon, of almost equal antiquity. The splendid movement and dignity of the book render it well worthy of this cardinal place in the Iliad.

1. *νηός* the ship of Protesilaos, O 704.

2. Patroklos was last heard of in O 390-405 on his way back from Nestor to Achilles. *παρίστατο*, was coming up, as usual, B 244; cf. A 197, etc.

3-4 = I 14-15.

5. For *ῥκτειρε* Ar. read *θάμβησε* (Schol. V).

7. *δεδάκρυσαι*, cf. X 491 *δεδάκρυνται* δὲ *παρεῖαι*, v 204 *δεδάκρυνται* δέ *μοι ὄσσε*. So *πεποτήχεται*, are on the wing, B 90, *πεφυλαγμένος*, on the watch, *κεκλανμένα*, Aisch. *Cho.* 458, Soph. *O. T.* 1490, H. G. § 28.

9. *είανοῦ*, here only for *έανοῦ*, see on E 734. The lengthening of the first syll. is doubtless due to the ictus.

11. Notice *Πάτροκλε* by *Πατρόκλεις* (*ΠατρόκλεFes*) above. The former is the familiar shortened form like *Ἀλκιμος* by *Ἀλκιμέδων*, etc. *τέρεν*, Γ 142.

12. *ἦέ* appears to be the correct accentuation, not *ἦέ*, as given by A and approved by Herod., who regarded *ἦ* as an interrogative particle, here introducing asyndetically three independent questions, like *an—an—an*. There is no reason to suppose it any other than the ordinary conjunction marking three disjunctive questions; see H. G. § 340. The questions are of course ironical. It is perfectly natural that in the altered state of affairs Achilles should forget the trivial errand on which he despatched Patroklos in the eleventh book.

ζώσει δ' Λιακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν,
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφο·"

τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεις ἵππεῦ· 20
"ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων,
βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώ.
τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
ἔλκε' ἀκείομενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις, 30
αἰναρέτα· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
αἶ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνης;
νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἵππότα Πηλεὺς
οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35

21. Πηλῆος, so two MSS. (L Harl); the rest have Πηλέος or Πηλέως. For the scansion see A 489, where it should have been added that *ύός* is used indifferently with *υἱός* in the older Attic inscriptions, and in the later supersedes it, the *ι* becoming semivocalic and then falling out. G. Meyer, *Gr.* § 130.

22 = K 145, 23-7 = A 658-662. The last line is properly in place here.

27. It is needless to find a difficulty, as some have done, in the omission of Machaon among the wounded; he is of very trifling importance compared to the three great chiefs.

30. For γ' οὖν see H. G. § 349. The combination recurs only in E 258.

31. αἰναρέτα is the reading of only two inferior MSS. (Bar. Mori), but is preferable to αἰναρέτη, the reading of Ar. and most MSS.; this is not defensible as a vocative, and is doubtless due only to reluctance to leave the short vowel to be lengthened by the ictus alone, though this is common with other vocatives (H. G. § 387). The only like form is Τηλέμαχ' ὑπαγόρη, β 85, 303, where we should equally read ὑπαγόρα.

Schol. A mentions a variant αἰν' ἀρετῆς, and Eust. says some read αἰναρέτης, which may be right, as a case of the exclamatory nom.; and one MS. has αἰν' ἀρετῇ. For the sense we may compare the later compounds αἰνόπατερ Aisch. *Cho.* 315, αἰνόγαμος, αἰνόλεκτρος, Αἰνόπαρις, etc., though these do not contain the same oxymoron, which is like that of δυσαριστοτόκεια. ἐπὶ κακῷ τὴν ἀρετὴν κεκτημένη Hesych., rightly. τί σευ ἄλλος ὀνήσεται, cf. A 763 Ἀχιλεὺς οἶος τῆς ἀρετῆς ἀπονήσεται, Z 260, H 173; *what profit shall any other have of thee till the end of time.*

34. νῦν ἅπαξ τὴν θάλασσαν ἐπιθετικῶς γλαυκὴν εἶπεν, Ariston., adding that Hesiod uses γλαυκὴ by itself for the sea (*Theog.* 440 γλαυκὴν δυσπέμφελον). The word recurs in H. only in γλαυκῶπις and γλαυκῖων Y 172 (of the eyes). It probably means only "gleaming," though the "grey" sea would better give the idea of the merciless element, sunless and wind-swept.

35. ἡλίβατοι, see O 273. πέτραι τ' is curiously enough the reading of only one MS. (H); the rest give δ', which

εἰ δέ τινα φρεσὶ σῆσι θεοπροπίνην ἀλεείνεις
καί τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.
δὸς δέ μοι ὥμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
αἶ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ρεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
ᾧσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων." 45

ὥς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ὦ μοι, διογενὲς Πατρόκλεις, οἷον ἔειπες·
οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα οἶδα, 50
οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι
καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
αἰνὸν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
κούρην, ἣν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,

cannot be right. Schol. V says that Ar. read *ὅτε* for *ὅτι*, but this is very improbable.

36-45. See A 794-803, with the notes. The lines must be interpolated in both places with the whole idea of the exchange of armour (see Introduction).

46. The short vowel before *λισσόμενος* is not found again in the Il. (this correction should be made in the note on A 15); the λ was probably once preceded by another consonant, though we cannot tell what it was. In the Od. a short vowel is found in eight passages (including λ 34 *λιτῆσι*). The repetition of the peculiarity in the next line probably indicates that the couplet is of later origin; it is quite superfluous here, and would even be better away.

50. For *ἦν τινα* Ar. read *εἰ τινα*, even if I do know of one; no doubt in order to bring the line into harmony with I 410, where Achilles speaks of a prophetic warning from his mother. That passage, however, must be regarded as much later than the present.

52, *τόδε* is best taken as an acc., *it is for this that sore grief comes to my heart*, the pronoun anticipating the following relative sentence. So *τό* after *ἄχος*, 55.

53. For *δή* Ar. according to Schol. V read *τις*. *τὸν ὁμοῖον*, *sc.* in birth and worth; but *κράτει προβεβήκη*, as *πλεόνεσσιν ἀνάσσω*, A 281. *ἀμέρσαι*, in the literal sense, to deprive of his *μέρος* or share, *expertem facere*. The pres. is *ἀμέρδω* in H., *ἀμείρω* in Pind.; see Curtius, *Et.*⁵ p. 651. *ἄμερδεν* in N 340 in the sense “blinded” is a different word.

55. *πάθον ἄλγεα θυμῷ*, cf. I 321, which shews that it is to be taken of sufferings undergone in war.

57. Cf. I 343 *δουρικτήτην περ ἐοῦσαν πόλιν*, Lyrnessos, B 690. *εὐτείχεα*, elsewhere always *εὐτείχεον* (A 129, etc.) But the present form is more in accordance with analogy, and Nauck is perhaps right in wishing to restore it throughout; it always occurs before the bucolic diaeresis, where the hiatus is admissible.

τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πως ἦν 60
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦ τοι ἔφην γε
 οὐ πρὶν μνηθμόν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ
 νῆας ἐμὰς ἀφίκηται ἀντὶ τε πτόλεμός τε.
 τύνη δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων

59. Cf. I 648 ὡς μ' ἀσύφηλον ἔρεξεν Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην, where see note. It is clear that the μετανάστης is here also Achilles himself, not Briseis; it could be no outrage to treat one who was already δουρικτήτης as an outlander. But the omission of the pronoun is undoubtedly very harsh; it is easy to conjecture τὴν μ' ἄψ, or ἐκ χειρῶν μ' ἔλετο, but not to see why the letter should have been lost. The text is in any case very ancient, for Rhianos and the Massaliot edition read μετάναστιν, as a feminine.

60. This phrase, "to let bygones be bygones," is again used by Achilles in Σ 112, T 65. ἦν, the common use of the imperf. to express the contrast of a past belief with the reality: "I see that it was not possible for me."

61. ἔφην is commonly referred to the words of Achilles in I 650. But it need hardly be said that φημί does not necessarily imply more than "I thought." There is thus nothing inconsistent with the supposition of the later origin of I; the words there put into Achilles' mouth may well have been suggested by this very phrase.

62. μνηθμόν, a word peculiar to this book, see 202, 282. ἀλλ' ὅπότ' ἂν, a slight alteration for the second πρὶν which we should have expected. Cf. E 23 οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα, ἀλλ' Ἡφαιστος ἔρυτο, for εἰ μή.

64. This line evidently belongs to the exchange of armour.

66. εἰ δὴ, since, not expressing any doubt. κυάνεον νέφος, cf. Δ 282 φάλαγγες κυάνεαι, Δ 274 Ψ 133 νέφος εἶπετο πεζῶν, and see P 243. ἀμφιβέβηκεν with dat. is elsewhere used only in the sense of protection, but always with tmesis; the acc. is used when surrounding is implied, cf. μ 74 νεφέλη δέ μιν ἀμφιβέβηκε κυανέη. The dative may be explained by the idea of hostile attack which is emphasized by the ἐπι- of ἐπικρατέως, as in the common ἐπ' ἀλλήλοισιν ἰόντες.

68. κεκλίεται, see note on O 740.

71. ἐναύλους, cf. Φ 283 ὃν ῥά τ' ἐναυλος ἀπόεργη χειμῶνι περῶντα. The word apparently means *torrent-beds*, but does not seem to recur in this sense after Homer. The reference must be to the gullies in the open plain, opposed to the camp, στρατόν.

72-3. These lines are absolutely irreconcilable with the present position of the ninth book in the story; see Introduction. It has been objected by Hentze that the acc. στρατόν does not suit the present position of affairs, as ἀμφιμάχεσθαι when it takes the acc. is used only in a local sense, "to fight round about," as the Greeks are said Ἴλιον ἀμφιμάχεσθαι Z 461, cf. I 412, Σ 208. Now that the possession of the camp is at stake the gen. should be used, as νεκροῦ ἀμφιμάχεσθαι is "to fight for the possession of a dead body." This is surely hypercritical; the battle is going on *round* the camp in the literal sense,

ἤπια εἶδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ Τυδεΐδew Διομήδεos ἐν παλάμῃσιν
μαίνεται ἐγγείη Δαναῶν ἀπὸ λοιγὸν ἀμύναι· 75
οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδῆσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνου
Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶ
πᾶν πεδίου κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80
ἔμπες' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.
πεῖθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,

as well as for it; it is not yet in the camp, for the outer ships are only the edge of it. If we remember that the wall is not part of the original scenery there is nothing to be said against the phrase. Such arguments only serve to shew the straits to which those critics are driven who find it necessary to support by every means in their power the liberal atheteses by which alone this book and the ninth can be forced into harmony. It may be mentioned that Köchly rejects 60-79, Bergk 69-73, Nitzsch and Hentze, 69-79, Düntzer 69-82, Christ 56-63. None of these atheteses has any internal reason. Fick, though he does not believe in the originality of I, still rejects 64-79, but the only serious linguistic reasons he gives are the form **νικῶντες** (79), for which he would apparently, if on other grounds convinced of the genuineness of the passage, be prepared to read the Aeolic **νίκαντες**, and the two Ionic genitives **Τυδεΐδew** and **Ἀτρεΐδew** (**Φοπός**). Now even he can only regard these as marks of spuriousness if it is certain that there was no metrically equivalent form of these genitives in the Aeolic and kindred dialects. The fact is just the opposite. The Aeolic and Thessalian gen. of *a*-stems was in *-a*, the Arkadian in *-av*. The Cyprian was usually *-av*, but we find also *-ω* (**ΕὐΦαγόρω**, Collitz 153), and *-ao* (**Κυπραγόραο**, Collitz 79). Boeotian was the only dialect which regularly kept the archaic *-ao*, and even there we occasionally find *-a* (three times in one inscription, Collitz 556, and see Meister, *Gr. Dialekte*, p. 271). It is thus clear that we have no more reason to be surprised at the occurrence of the short form of these genitives than at the co-

existence of *-οιο* and *-ου* in the *o*-declension. (The same may be said of the gen. plur. of *a*-stems, where the Ion. *-έων* with synizesis represents the common Aeolic *-ᾶν*.) The only other argument for rejection lies in the alleged want of reference in **ἀλλὰ καὶ ὥς**, 80. This clearly alludes to the thought of 72, and not to the intervening passage; but such a rapid transition is surely highly dramatic and suitable to the temper of Achilles, whose injured pride is continually uppermost in his thoughts, even when his words do not directly name it. I see no reason at all, therefore, for rejecting any lines beyond 64 in this portion of Achilles' speech.

75. **μαίνεται**, as Θ 111. For **Δαναῶν**, gen. in place of the commoner dat., cf. Δ 11, M 402, etc.

77. **κεφαλῆς**, for the head as the seat of the voice cf. Α 462 **ἤρυσεν ὅσον κεφαλῇ χάδε φωτός**.

78. **περιάγνυται**, the metaphor is not very clear; it recurs in *Scut. Her.* 348, **περὶ δέ σφισιν ἄγνυτο ἡχώ**. Perhaps it comes from the breaking of the wave upon the beach, cf. **κύματος ἀγή**, Ap. Rhod. i. 554. **ὄψ** must be supplied from the preceding line.

79. The picture is consistent with the supposition that the original **μάχῃ ἐπὶ ταῖς ναυσὶν** was comparatively brief and knew nothing of the wall; only the foremost ranks of the Trojans are fighting at the ships, the mass of them still cover the plain. **νικῶντες** "victorious over" the Greeks, where a later writer would have said **νενικηκότες**, a use of the perf. which is not developed in H.

83. **μύθου τέλος**, the sum, essence, of my bidding. So I 625 **μύθοιο τελευτή**.

ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἄψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
 δῶῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἕρης,
 μὴ σύ γ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· 90
 μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημοτῇτι,
 Τρῶας ἐναιρόμενος προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν
 ἐμβήῃ· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν 95
 θείης, τοὺς δέ τ' ἔαν πεδίον κάτα δηριάσθαι.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἕασιν,
 μήτε τις Ἀργείων, νῶιν δ' ἐκδύμεν ὄλεθρον,
 ὅφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν." 100

ἐν φρεσὶ θεῶν, so T 121 ἔπος τί τοι ἐν φρεσὶ θήσω, and π 282.

85. Here, again, those who believe in the antiquity of I have to resort to athetesis, as the restoration of Briseis and the ἀγλαὰ δῶρα are actually offered in I 274. The selfishness of Achilles is open enough, and is quite in keeping with his character; his friend's glory is to be sacrificed in favour of his own. Hentze finds the interposition of 84-6 between the announcement and the expression of Achilles' advice "clumsy and confusing." This can hardly be anything but the result of a *parti pris*.

89. Zenod. omitted 89-90, reading in 91 μὴ σύ γ' ἀγαλλόμενος. He was perhaps offended by the somewhat tautological repetition; but this is well suited to the stress Achilles wishes to lay upon his words.

90. ἀτιμότερον δέ με θήσεις, a rhetorical way of saying "you will prevent my obtaining any τιμή or recompense." Achilles means his friend to save the ships, but not to relieve the Greeks from the stress of battle.

92. Zen. read προτὶ Ἴλιον αἰπὺν δέεσθαι, μὴ σ' ἀπογυμνωθέντα (al. ἀπομονωθέντα) λάβῃ κορυθαίολος Ἔκτωρ, which is condemned by the use of the neut. Ἴλιον. He omitted 93-96 altogether.

94. ἐμβήῃ, *intervene*, enter the battle-field.

95. τρωπᾶσθαι, DGH, τρωπᾶσθαι A,

most MSS. having τροπᾶσθαι. See note on O 666. φάος as Z 6, etc.

96. τοὺς δέ τ' ἔαν should be τοὺς δ' ἔαν both on account of the synizesis, and because τε is not in place here; see H. G. § 332 (p. 244).

97-100. ἀθετοῦνται στίχοι τέσσαρες, διότι κατὰ διασκευὴν (*interpolation*) ἐμφανιστοὶ γεγράφθαι ὑπὸ τινος τῶν νομιζόντων ἐρᾶν τὸν Ἀχιλλεῦα τοῦ Πατρόκλου· τοιοῦτοι γὰρ οἱ λόγοι, "πάντες ἀπόλιντο πλὴν ἡμῶν," καὶ ὁ Ἀχιλλεὺς οὐ τοιοῦτος, συμπαθὴς δέ, Ariston. καλῶς οὖν, φησὶν Ἀρίσταρχος, Ζηνόδοτος ὑπώπτευκεν ὥς εἶεν παρεντεθέντες οἱ στίχοι ὑπὸ τῶν ἀρσενικοῦς ἔρωτας λεγόντων εἶναι παρ' Ὀμήρῳ καὶ ὑπονοούντων παιδικά, Schol. V. Modern critics generally reject the lines, but on less morbid grounds; the main *cruce* being the constr. of 99. As it stands the line cannot be construed. Herodianus (and prob. Ar.) read ἐκδύμεν as infin., assuming an ellipse of γένοιτο. This cannot be. ἐκδύμεν must be an opt. like ἀναδύη ι 377 and other forms given in H. G. § 83, 1. Though νῶιν cannot be a nom. it may represent one, standing for νῶι with the last syll. lengthened by ictus; the corruption was natural, as we know that some critics held νῶι and νῶιν to be identical. Thus read the lines are clear, and not too extravagant for Achilles' passion; all the Greeks have wronged him, let them all perish.

100. κρήδεμνα of the "diadem of

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
 δάμνα μιν Ζηνὸς τε νόος καὶ Τρῶες ἀγανοὶ
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
 καπ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερὸν ὤμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδὲ δύναντο
 ἀμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι, καὶ δέ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐστήρικτο.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,

towers" also in ν 388. Compare B 117 πολίων κατέλυσε κάρηνα.

102 = O 727. The story now returns to the state of affairs described at the end of the preceding book. It is not clear, however, from the following lines that Aias is still on the ship of Protesilaos; the expression used would be equally applicable to an ordinary battle on the plain, while we should have expected some allusion to the peculiar circumstances. But this is not ground enough for dividing the substance, as some would do. In 106, too, he is represented as holding a shield on his left arm, whereas in O 676 he wields the ξυστόν ναύμαχον with both hands.

103. For Ζηνὸς νόος cf. on O 242. The obvious difference between the two passages is that the will of Zeus here works not immediately but through the agency of the Trojans.

104. The position of the epithet φαεινὴ, separated from its substantive by the end of the line, is hardly Homeric; see on N 611, the only quite similar instance. Lehrs, who was the first to point out the rule (see *Ar.* 450), thinks that there is a corruption here, due to a reminiscence of N 805, ἀμφὶ δέ οἱ κρατάφοισι φαεινὴ σείετο πῆληξ, but he has no fitter emendation to offer than ἀμφὶ κροτάφοισι μένοντος, or even περὶ κροτάφοις ἀραρυία.

105. καναχὴν ἔχε, cf. Σ 495 βοὴν ἔχον. For βάλλετο there was a variant τύπτετο (Ariston.)

106. καπ φάλαρα, *Ar.* καί, apparently regarding βάλλετο δ' αἰεὶ as parenthetical. What the φάλαρα were it is not easy to say, as they are not again mentioned in

H., and in its later use the word is restricted to the harness of horses (except Aisch. *Persae*, 661). The analogy of this later use (*παραγναθίδες*, Hesych.) is in favour of the explanation which makes the φάλαρα the cheek pieces of the helmet. But it is hard to separate the word from φάλος, and τετραφάληρος seems also to be a derivative from it. The latter adjective does not suit cheek pieces, for the old helmets at least had only two such. I have suggested (*J. H. S.* iv. 294) that the φάλαρα were ornaments like straight feathers, such as we sometimes find represented in helmets in archaic vase-paintings, fixed apparently into small projecting tubes of metal which may be the φάλοι (see note on E 743). This best suits the use of the word by Aischylos (*l.c.*) φάλαρον τιάρας, the upright peak of the royal tiara; while Helbig's explanation (*H. E.* pp. 304-8), which makes the φάλαρα metal plates or knobs added to the helmet to serve both for strength and ornament, better explains the common use of the word in later Greek of bosses on horses' harness.

108. ἀμφ' αὐτῷ seems to refer to the shield, "to shake it *over him*," as P 132, ἀμφὶ Μενoitιάδῃ σάκος καλύψας, etc. We might also understand it of the Trojans, "they, round about him," as N 496 οἱ δ' ἀμφ' Ἀλκαθῶ . . . ὠρμήθησαν, P 267 ἔστασαν ἀμφὶ Μενoitιάδῃ, etc. The former use, however, is the commoner.

111. κακὸν κακῷ ἐστήρικτο, *trouble leant upon trouble*, i.e. one followed closely on another. Cf. T 290 δέχεται κακὸν ἐκ κακοῦ αἰεὶ.

112. The appeal to the Muses fitly introduces the great crisis of the Iliad—

- ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἔκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
 πληῖξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὅπισθεν, 115
 ἀντικρὺς δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
 γινῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κείρεν 120
 Ζεὺς ὑφιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
 ὧς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρῷ πληξάμενος Πατροκλῆα προσέειπεν· 125
 “ὄρσεο, διογενὲς Πατρόκλεις, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηίοιο ἰωήν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 δύσειο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”
 ὧς φάτο, Πάτροκλος δὲ κορύσσετο νόροπι χαλκῷ. 130
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

the climax of Greek defeat on which the plot turns. Cf. A 218, and B 484.

115. **καυλόν**, see note on N 162.

119. **ρίγησεν**, cf. **ρίγησειν πόλεμον**, E 351. This shews that the verb here need not be regarded as parenthetical.

120. **κείρεν**, so ABC and Ar. Most MSS. have **κείρει**, which might be supposed a mere blunder, did not Didymos attest it as an ancient variant. For the verb cf. Θ 7, O 467.

123. **τῆς . . . κατὰ**, as **κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς**, “spread down over the ship.” The use seems to be an instance of the local gen.; see H. G. § 213.

124. **ἄμφεπεν**, *lapped round*, lit. surrounded as with hands (**ἔπω** = to handle). So also Σ 348 **γάστρην τρίποδος πῦρ ἄμφεπεν**. **μηρῷ πληξάμενος**, cf. M 162, O 397.

126. **ἵπποκέλευθε**, only here and 584, 839. It was variously explained, **ἵπποις κελεύων**, ἢ ὁ πολλὴν ὁδὸν πορευόμενος (Hesych.), ἢ ἐφ' ἵππων τὴν πορείαν ποιούμενος Schol. B. It is probably to be

conn. with **κέλευθος**, one who *fares with horses*, like **ἀ-κόλουθος**. See Curtius, *Et.* no. 47. For **ἰωή** see note on Δ 276.

128. **μὴ . . . ἔλωσι . . . πέλωνται**, this line is best taken independently, as punctuated. Many edd. make it subordinate to **ὄρσεο**, taking 127 as a parenthesis, but this is needlessly complicated. **μὴ** with subj. is the primitive expression of fear and the like; subordination to a verb is a later development. Cf. A 26 **μὴ σε κιχείω**, etc. For **οὐ** following **μὴ** (“resistance to a negative”) cf. E 233 **μὴ τῷ μὲν . . . ματήσετον οὐδ' ἐθέλητον**, also in a separate clause; H. G. § 278. **φυκτά**, neut. plur. as an abstract, cf. on Ξ 98.

131-3 = Γ 330-2, 135-9 = Γ 334-8.

134. **ἀστερόεντα**, the adjective is elsewhere used only of the sky, except Σ 370 of the house of Hephaistos. Here it perhaps means “adorned with star-like ornaments,” which may possibly include inlaid rosettes and similar forms such as the so-called *Svastika*, which we sometimes find indicated on breast-

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρειν.
 [ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.]
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγεν, 145
 τὸν μετ' Ἀχιλλῆα ῥήξήνορα τῆε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργῃ 150

plates in vase-paintings. Cf. *ἀνθεμόντα*, Ψ 885. For *ποδώκεος Αἰακίδαο* Schol. V mentions a variant *κακῶν βελέων ἀλεωρήν* (O 533 *δηίων ἀνδρῶν ἀλεωρήν*), which will save the line. Otherwise it must be rejected as part of the added exchange of arms.

141-4 = T 388-91. Zenod. athetized 140 and rejected 141-4 altogether, retaining them in T, while Ar. held that they are original in this place and interpolated in T. The former view is the more probable, as, if Achilles is found with the hereditary spear in T, a rhapsode would think it necessary to explain beforehand how it was saved. Besides, the introduction of the lines by 140 is awkward; the antithesis of *ἔγχος Αἰακίδαο* in 140 is not to the *ἄλκιμα δοῦρε* of 139, but to all the armament of the preceding lines. Thus independent critical reasons concur to condemn the whole episode of the exchange. Schol. A thinks that it is arranged that Achilles shall not lose his spear with the rest of his arms, because Hephaistos is only a metal worker, and therefore would not make spears. He goes on to quote the legend of this spear from the *Kypria*; *Χείρων δὲ μελίαν εὐθαλῇ τεμὼν εἰς δόρυ παρέσχευεν* (as a wedding present to Peleus). *φασὶ μὲν Ἀθηναίαν ξέσαι αὐτό, Ἥφαιστον δὲ κατασκευάσαι* (this evidently means "put on the point"). Cf. also Pindar, N. iii. 33, *γάγαθε Πηλεὺς ἀναξὶ ὑπέραλλον αἰχμὰν τεμὼν*.

143. There is an evident play on sound between *πῆλαι* and *Pelion*, as well as in the allusion to *Peleus*, though he is not actually named. Ar. hesitated between *πόρε* and *τάμε*; the latter is found in a few of our MSS., and seems to be an adaptation to the legend in the *Kypria*.

145. The long *υ* in *ζευγνύμεν* is perhaps due to the ictus; cf. *ἔμμεναι* T 365, and note on K 34. *Πάτροκλος μὲν Ἀχιλλέως ἡνίοχος, Πατρόκλου δὲ Αὐτομέδων, Aristonikos*. So *Meriones*, the charioteer of *Idomeneus*, himself has a charioteer in P 610 (if the passage is genuine).

150. The *ἄρπυια* or storm-gust (lit. *snatcher*) appears here only in the *Iliad*; in the *Od.* (α 241, ξ 371, υ 77) it is less distinctly personified; indeed a comparison of υ 66 with 77 shews that the *ἄρπυιαι* are identical with *θύελλαι*. It is needless to say that they have nothing in common with the foul creatures of the *Aeneid*. See M. and R. on α 241. The oldest form of the name is *Ἀρέπυια*, found on an archaic vase from *Aegina*, and further attested by the *Et. Mag.* This could be restored in all the Homeric passages. See on T 234. In T 223 *Boreas* is the progenitor of a race of fleet horses, but by mortal mares. For *Ποδάργῃ* Zen. read *Πόδαργος* as an adj., taking *Ἀρπυια* as the proper name; this of course comes to the same thing.

βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.
 ἐν δὲ παρηορίησιν ἀμύμονα Πήδασον ἴει,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς 155
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἱ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήιον αἵματι φοινόν·
 καὶ τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
 λάφοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·

151. The variant Ἡριδανοῖο for Ὀκεανοῖο, which Eust. says was found in many MSS., is noteworthy; in post-Homeric mythology the Eridanos was a river of fairyland, and well suited for the scene of such an event. The name first occurs in Hesiod, *Theog.* 338.

152. The παρήορος recurs in H. only in Θ 87, which is probably a late passage (see note there). Some critics have proposed to reject 152-4 and 462-76 where Pedasos again occurs, on the ground that the third horse is not Homeric. But there are considerable difficulties respecting the excision of the latter passage (see note on 463), and the fact that the practice is only once mentioned is a matter of small weight. The use of the παρήορος was perhaps to kick and bite rather than to draw; he would also be a reserve in case of need. See Helbig, *H. E.* 129.

153. Ἡετίωνος πόλιν, Thebe, Z 397.

156. σὺν τεύχεσιν seem to imply a confusion of the comitative and instrumental senses, "armed them *with* their shields"; cf. 279. For πάντας Zen. read πάντη, the more usual expression, e.g. A 384; he is followed by Nauck. The verb of οἱ δέ is ῥώνοντο, 166. The following elaborate simile is unique as presenting two distinct scenes, first the rending of the body, and then the rush to the spring. Hentze is inclined, therefore, to athetize 160-3, which certainly contain several strange expressions; but the work is very far removed from the style of the ordinary interpolator, and the grounds for athetesis are not strong.

159. παρήιον, the singular is used collectively, as γαστήρ below, 163. La Roche conjectures παρήια αἵματι φοινά, which may be right, as the plur. γλώσσησι immediately follows, and the desire to avoid the legitimate hiatus in the bucolic diaeresis would account for a corruption.

160. It would seem most natural to find the point of the comparison in ἀγεληδὸν ἴασιν, but the restriction of the simile to the leaders of the Myrmidons (164) seems to forbid this. μελανύδρου, the epithet here describes the depth of the spring; cf. I 14.

161. Zenod. read λάψαντες, taking ἀπὸ closely with ἴασιν, thus entirely altering the picture—hardly for the better. ἀραιῇσιν, see note on E 425.

162. αἵματος apparently = αἱματόντα, φόνον = gore; cf. *κέατ' ἐν φόνῳ* Ω 610, K 298, χ 376, but the phrase is a strange one. Fick suggests that φόνον here may have nothing to do with the ordinary φόνος = slaughter, but mean "abundance"; cf. *ἄ-φεν-ος εὐ-θεν-έω*, Skt. *ghāṇá*, mass (and so Mr. H. W. Smyth in *Am. Journ. Phil.* vii. 382). But it is precisely in connexion with αἵματος that such a word could not be used without certainty of confusion.

163. The idea of περιστένεται is not clear. Ar. took it to mean στενοχωρεῖται, i.e. βαρύνεται, comparing Φ 220 στενόμενος νεκύεσσιν, and so Quintus must have taken it, νεκύεσσι περιστείνοντο ῥέεθρα, iii. 23. But the thought "their courage is unshaken though their belly be filled to repletion" hardly gives a satisfactory antithesis, and certainly does

τοῖοι Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
 ῥώνοντ'. ἐν δ' ἄρα τοῖσιν ἀρήιος ἵστατ' Ἀχιλλεὺς
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεὺς
 ἐς Τροίην ἡγεῖτο διίφιλος· ἐν δὲ ἐκάστη 170
 πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἑταῖροι·

πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθειν
 σημαίνειν, αὐτὸς δὲ μέγα κρατέων ἥνασσε·
 τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
 υἱὸς Σπερχειοῖο διυπετέος ποταμοῖο,
 ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδῶρη 175
 Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,
 αὐτὰρ ἐπὶ κλησιν Βώρῳ Περιήρεος υἱί,

not add to the appropriateness of the simile; we should expect the hunger for blood, not the repletion, of the Myrmidons to be insisted upon. A more adequate thought is gained if with Paley we take *περιστένεται* to mean "pinched in," in reference to the slender flanks of the wolf (*κοιλογάστορες λύκοι*, Aisch. *Sept.* 1035), "though narrowed and as it were contracted at the flank, still there is room enough left to hold a mighty heart," as with Virgil's bees which *ingentes animos angusto in pectore versant*, *Georg.* iv. 83. The objection to this is that we can hardly get the sense required out of *στένεται*, and that the antithesis would require *μέγας* rather than *ἄτρομος*.

166. ῥώνοντο, see A 50, Σ 411.

168. The following "Catalogue" of the Myrmidons is in all probability a later addition. Phoinix (196), so far from being one of the characters of the original story, belongs to all appearance only to the very latest developments of it; see note on I 168. The other chiefs, Menesthios, Eudoros, Peisandros, in spite of the pomp and ceremony with which they are announced, are not so much as named again in the sequel. The speech of Achilles which concludes the passage contains several strange expressions; *ἔης* seems to be a false archaism on the analogy of *δοῦν* B 325, which really stands for *δο*, and *χόλω τρέφειν*, "to rear on bile" instead of milk, is not like a Homeric phrase. We need therefore not hesitate to reject 168-211. *πεντή-*

κοντα, the same number as in the Catalogue, B 685, where see note.

170. It is hard to say whether the *κληῖδες* were the rowers' benches or the rowlocks. The word does not recur in the Iliad, though it is common in Od.; and in *θ* 37 *δησάμενοι . . . ἐπὶ κληῖσιν ἐρετμά* it is simplest to understand it of the rowlocks or thole-pins, the later *σκαλμοί*, "on which the oars worked, and to which they were attached by a leathern loop or strap, called *τροπός* (*δ* 782, *θ* 53)," M. and R., App. i. p. 540. We must then translate *ἐπὶ κληῖσιν* "sat at the rowlocks." It may be added that some regarded the words as meant to distinguish the rowers from the fighting men, whose number is not stated; they thought that a full complement of fifty men to a ship would be too small as compared with the 120 of the Boeotians (B 510). But see B 719.

172. *σημαίνειν*, cf. A 289. The infin. is epexegetic of the whole preceding line; most edd. place commas before and after *τοῖς ἐπεποίθειν*, but La R. has rightly removed them.

175. *Πολυδῶρη· Ζηνόδοτος δὲ* "Κλεοδῶρην" *φησίν*, *Ἡσιόδου καὶ τῶν ἄλλων* "Πολυδῶρην" *αὐτὴν καλοῦντων*, Schol. V. We know nothing of any further mention of her. As her son must have been Achilles' nephew, we should have expected the relationship to have been alluded to.

177. *ἐπὶ κλησιν*, elsewhere in H. always of a nickname, see H 138, Σ 487, X 506. Devices such as this, to reconcile a tradi-

ὅς ῥ' ἀναφανδὸν ὕπνιε, πορῶν ἀπερείσια ἔδνα.
 τῆς δ' ἐτέρης 'Εὐδωρος ἀρήιος ἡγεμόνευεν
 παρθένιος, τὸν ἔτικτε χορῶ καλῇ Πολυμήλῃ, 180
 Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεῖφόντης
 ἡράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶ 'Αρτέμιδος χρυσηλακάτου κελαδεινῆς.
 αὐτίκα δ' εἰς ὑπερῶ' ἀναβὰς παρελέξατο λάθρῃ
 'Ερμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν 185
 Εὐδωρον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθυια
 ἐξάγαγε πρὸ φώωσδε καὶ ἡελίου ἴδεν αὐγὰς,
 τὴν μὲν 'Εχεκλῆος κρατερόν μένος 'Ακτορίδαο
 ἡγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας ἐν ἔτρεφεν ἡδ' ἀτίταλλεν,
 ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος ἀρήιος ἡγεμόνευεν
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν

tional genealogy with political convenience or family pride, are common wherever blood relationship is an important matter. As tribes rise beyond the totem stage, they generally thus convert their old totem into a divine progenitor, and foist him with their genealogy.

178. *ἔδνα*, the bride-price, under the system by which wives were bought. See note on I 146, and M. and R. on α 277.

180. *παρθένιος* λέγεται ὁ ἐξ ἔτι παρθένου νομιζομένης γεννώμενος, σκότιος δὲ (v. Z 24) ὁ κατὰ λαθραίαν μῖξιν καὶ οὐκ ἀπὸ νομίμου μίξεως, Ariston. Cf. the story of the colonization of Tarentum by *παρθένιοι* from Sparta. This is another genealogical fiction, like the preceding, to combine a descent from a god with the legendary family eponymos Echekles (189). *χόρῳ καλῇ* go together, like *βοῆν ἀγαθὴν*, to form a single epithet.

183. *ἀθετεῖται*· ἡδέσθη γὰρ ἂν (sc. Hermes) τὴν θεόν, Schol. V. *χρυσηλάκας*· καλλίτοξος· ἡλακάτη γὰρ ὁ τοξικὸς κάλαμος, Hesych. This must be right, as the distaff is no attribute of Artemis. *κελαδεινῇ* is explained by *πολὺν κέλαδον καὶ αὐτήν* I 547. So Schol. A, *κυνηγετικῆς, παρὰ τὸν γιγνόμενον ἐν τοῖς κυνηγίοις κέλαδον, ὃ ἔστι θόρυβον*. The word is used as a subst. = "Artemis, Φ 511.

185. *ἀκάκητα*, a title of Hermes re-

curring in H. only ω 10. It appears to have been a local Arkadian name (see Pausan. viii. 36, 10) connected with the worship of Zeus Lykaon. It is probably useless to seek for any etymological explanation of the word, though in later Greek it was of course referred to *ἄκακος*. *ἀκάκης* as an epithet of Hades was probably a euphemism; but why Prometheus should be called *ἀκάκητα* in Hes. *Theog.* 614 it is hard to see.

187. For *μογοστόκος Εἰλείθυια* see note on Λ 270.

188. *πρὸ φώωσδε* (cf. B 309) is the reading of Zen. and most MSS. Ar. and Aristoph. (followed by A) read *φώωσδε*, reserving *πρὸ φώωσδε* for T 118, where they held that *πρό* implied "prematurely," a sense which does not suit here. But there is no reason why it should mean more than "forth," and *φώως* is an indefensible form. The linguistically preferable *φάωσδε* is found here in one good MS., C, and should probably be read everywhere even without explicit MS. authority.

190. *ἡγάγετο*, the mid. is regularly used of taking home a wife, Γ 404, etc.

191. *Φύλας*, her father, 181. This is possibly a distant reminiscence of the form of marriage in which the children belonged to the family of the mother, not of the father.

ἔγχεϊ μάρνασθαι μετὰ Πηλεΐωνος ἑταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἄμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 “Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, 200
 ἅς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσιν
 πάνθ' ὑπὸ μνηιθμόν, καὶ μ' ἡτιάσθε ἕκαστος·
 ‘σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους·
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.’
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρίν γ' ἐράασθε·
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”
 ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου. 210
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρη πυκινόισι λίθοισιν
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,

200. For μή with aor. imper. instead of subj. see H. G. § 328.

202. This is the only certain case in H. where ὑπό with acc. is used in a temporal sense; in later Greek it is not uncommon, but expresses “about the time of,” not “during,” as must be the case here. The use must be reckoned among the other linguistic peculiarities of the passage. For X 102 νύχθ' ὑπο τήνδ' ὀλοήν see note there and H. G. § 203. μ' ἡτιάσθε, so Ar. and MSS.; Zenod. μητιάσθε as X 174, a clearly inferior reading. Cf. Cobet, *M. C.* 262, where he speaks of this as a *palmaris coniectura* of Ar. There is not the least ground for supposing that the reading is conjectural.

203. χόλῳ ἀρσενικῶς ἀντὶ τοῦ χολῆ. ὑπερβολικῶς οὐ γάλακτι, ἀλλὰ χολῇ, Ar. This is apparently right; χόλος is of course originally only another form of χολή, though throughout Greek it is elsewhere used only in the metaphorical sense, while χολή is found in both the physical and metaphorical meanings. The alternative rendering “thy mother reared thee *for anger*” is intolerably weak, though the constr. is supported by A 418 κακῇ αἵσῃ τέκον, where see the note.

207. It is not clear whether μ' represents *με* or *μοι*. In favour of the former is the (rather doubtful) phrase in I 58 πεπνυμένα βάσεις Ἀργείων βασιλῆας, and the constr. of εἰπεῖν with acc. of the person addressed, M 60, P 237, etc.; while the analogy of λέγειν *τινὰ τι*, to say something of a person, is common from Herodotos onwards. On the other hand, the elision of *μοι* may be supported by Z 165, I 673, K 544, N 481, P 100, and cf. on A 170. We may therefore choose between “ye said *of* me” and “ye said *to* me.” There is a variant ταῦθ' ἄμ' ἀγειρόμενοι which is quoted by Herodianos from Hermeias ὁ Κρατήτειος, and is found in two MSS. (H Syr). πέφανται, cf. A 734 φάνη μέγα ἔργον Ἀρης, M 416 μέγα δὲ σφισι φαίνετο ἔργον.

208. ἧς, an indefensible form, see note on 168; it is a supposed case of “Epic diectasis” on the false analogy of *δου* B 325. ἐράασθε from ἔραμαι is also suspicious. It is apparently formed on the analogy of ἀγάασθε ε 119 (cf. ε 122, π 203).

209. *τις*, each man, as in the similar passage B 382-4.

ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ. 215
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φύλοισιν
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
 πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσεσθον,
 Πάτροκλός τε καὶ Λυτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέφγεν
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκε ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
 χλαινάων τ' ἀνεμοσκεπέων οὐλῶν τε ταπήτων.
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔ τέ τεφρὸν σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
 πρῶτον, ἔπειτα δ' ἐνὶ ψ' ὕδατος καλῇσι ῥοῇσιν,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230

214. ἄραρον the 2d aor. is used intrans. (= ἄρθεν above) only here and δ 777 ἤραρε. Cf. M 105 ἀλλήλους ἄραρον τυκτῆσι βόεσσιν. The juxtaposition of the trans. (212) and intrans. uses of the same word is perhaps somewhat harsh, though it emphasizes the simile.

215-7 = N 131-3.

218. θωρήσσεσθον, so Eust., and A with a variant θωρήσσοντο which is given by all other MSS. There can be little doubt that the reading of A is to be preferred; the termination of the imperf. in -σθον instead of -σθην though apparently correct in H. is against the later rule, and would thus naturally lead to a change. See H. G. § 5 n.

223. ἄγεσθαι, for him to take; Zen. and Aristoph. read ἰόντι (Did.)

224. ἀνεμοσκεπέων, cf. χλαῖναν ἀλεξάνεμον ξ 529. οὐλῶν, apparently = "woollen" by etymology as well as in sense; conn. with *vellus*, ἔριον, Goth. *vulla* (Curtius, *Et.* no. 496). So K 134, Ω 646, and see on P 756. The τάπητες are rugs or blankets used chiefly for bedding, see I 200, K 156, Ω 645, κ 12, etc.

225. τετυγμένον, Ξ 9. The meaning of the following sentence is clear, though not very exactly expressed; "he allowed no man to drink from it, and himself used it only for libations to Zeus." The sentence starts as though it were to be "none other drank from it, whether

man or god, but Zeus alone"; but for the violent metaphor of a god drinking from the cup there is substituted the literal libation which typified the god's draught.

227. ὅτε μὴ (see N 319), so C and other MSS., and Did. as an ancient variant; the best give *ὅτι* μὴ with Ar., but there is no other instance of this idiom in H., though it is common in Herod. and later writers. It is therefore best to adhere to the known Homeric form *ὅτε*; the fact that it is only here used without a verb is a matter of no significance; see Lange, EI p. 467, where the analogy to *ὥς εἰ* and *εἰ μὴ* without a finite verb is shewn.

228. τό is lengthened by the ictus as X 307 τό οἱ. θεείῳ, the disinfecting powers of sulphurous fumes seem to have been in some degree known in heroic times; the volcanic origin of sulphur and the sulphurous smell of a lightning flash (Ξ 415, Θ 135, μ 417) no doubt caused it to be regarded as a partly divine substance, and to this a popular etymology from *θεός* may, at all events in later times, have contributed; cf. Eur. *Hel.* 866, χ 481 οἷσε θέειον, γρηῦ, κακῶν ἄκος, ψ 50 δῶμα θεειοῦται, Theokr. xxiv. 95 καθαρῶ δὲ πυρώσατε δῶμα θεείῳ.

230. ἀφύσσατο, ladled from a *κηγήρ* which, we must suppose, stood always full in his hut.

εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέρανον·

“Ζεῦ ἄνα Δωδωναίε Πελασγικέ, τηλόθι ναίων,

Δωδώνης μεδέων δυσχειμέρου, ἀμφὶ δέ σ' Ἑλλοι

σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.

235

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,

τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλδωρ.

αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,

ἄλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν

240

231. μέσῳ ἔρκει, where there stood the altar of Zeus Ἐρκειος, the hut being regarded as possessing the forecourt of the ordinary heroic house.

232. The neglected *F* in εἰσανιδῶν is remarkable in so ancient a passage; Bentley conj. εἰσορώων, Fick εἰσιιδῶν (with vocalized *F*).

233. There are several interesting variants in this remarkable address. Steph. Byzant. says (from Eraphroditos) Ζηρόδοτος γράφει Φηγωναίε (for Δωδωναίε), ἐπεὶ ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο. καὶ Σουίδας δὲ φησι Φηγωναίου Διὸς ἱερὸν εἶναι ἐν Θεσσαλίᾳ, καὶ τοῦτον ἐπικαλεῖσθαι· ἕτεροι δὲ γράφουσι Βωδωναίε· πόλιν γὰρ εἶναι Βωδώνην, ὅπου τιμᾶται (similarly Schol. BV). Πελασγικὴ δέ, ὅτι ὑπὸ Πελασγῶν ἱδρύται τὸ περὶ Δωδώνην τέμενος. οἱ δὲ Πελαργικέ· λόφον γὰρ εἶναι λευκὸν ἐκεῖ φασιν οὕτω καλούμενον. οἱ δὲ Πελαστικέ, οὐ πέλας ἐστὶν ὁ ἀήρ, Schol. BV. In the next line Schol. V says that Zen. read πολυτίδακος for δυσχειμέρου, and Ariston. calls attention to the doubt as to whether we should read Σελλοί or σ' Ἑλλοί. This last question—the only variant of real importance—Ar. decided in favour of Σελλοί, on the ground that the river Σελλήεις (see on B 659) was named from them. As however it is doubtful whether this river was in Thesprotia at all, it is perhaps better to accept the positive testimony of Schol. A (Didymos?) that Pindar called the people Ἑλλοί, and to read it in the text (they are also spoken of as Ἑλλοπες, cf. Hesiod, *Frag.* 156, Rzsch, ἔστι τις Ἑλλοπία). On the other hand, Sophokles has Σελλοί (see below), so that the question is very evenly balanced. In either case the sense is the same, σοὶ in 235 not being the dat. of σύ but the nom. pl. of σός. The question has been raised as to the position

of Dodona, some holding that there was a town of that name in Thessaly older than the better-known Dodona in Epeiros (see on B 681, 749). This, however, is in the last degree improbable, as the historical Dodona shews every sign of a hoary antiquity, and in ξ 327 Dodona with its oracle is clearly in Thesprotia. It is evident that the Achaeans of Thessaly had adopted the worship of the prehistoric god whom they found established at Dodona, identifying him with their own Zeus—a familiar process in the history of invading peoples. His “mouth-pieces,” the Helloi or Selloi, retained the customs of primitive barbarism in token of sanctity—again a familiar phenomenon of religious conservatism, as in the case of the use of stone knives for sacrifice. Cf. Soph. *Trach.* 1166 (Herakles is speaking of certain oracles) ἃ τῶν ὀρέων καὶ χαμαικοιτῶν ἐγὼ Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην. So also Eur. *Erechtheus* (fr. 355) ἐν ἀστρώτῳ πέδῳ εὐδονσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας. The names of Ἑλλην and Ἑλλάς are thus derived from a prae-Achaian—possibly even a non-Aryan—tribe of Pelasgi.

236-8 = A 452-4, *q.v.* Ar. rejected 237 on the ground that Achilles had not obtained his wish by a prayer of his own, but by the interposition of Thetis; he thus regarded 236 as quite general in its application. This objection, however, seems hypercritical; Thetis had in fact, if not in form, been the bearer of a prayer from Achilles to Zeus (see particularly Σ 75); and the large number of borrowed lines which are found in the episode of the restoration of Chryseis (see the Introduction to A) is a strong argument for the genuineness of the line here.

239. νηῶν ἐν ἀγῶνι, see note on O 428.

μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἑκτωρ
 εἴσεται, ἣ ῥα καὶ οἶος ἐπίσταιται πολεμίζων
 ἡμέτερος θεράπων, ἣ οἱ τότε χεῖρες ἄαπτοι
 μαίνονθ', ὅπποτ' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπὴν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
 τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν."
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν· 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σῶον δ' ἀνένευσε μάχης ἐξαπονέεσθαι.
 ἣ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἄψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
 στῇ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν·
 οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο
 εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες, 260

243. εἴσεται, cf. on Θ 111. ἐπίσταιται, subj., "will prove to know," H. G. § 280. The variants ἐπίσταται (AL) and ἐπιστάται (Zenod.) seem to point to an older and linguistically correct ἐπιστάται. But G. Meyer (*Gr.* § 485) thinks it is an indic. with the strong stem.

246. δίηται, as representing the Lat. *fut. exactum*, should be an aor. But the other forms from the same stem seem to be presents; Herod. mentions that the traditional accentuation of the inf. was *διέσθαι*, not *διέσθαι*.

248. τεύχεσι, perhaps an allusion to the change of armour. In that case it must be rejected, though in itself clear of offence.

252. διχῶς γράφεται καὶ σῶον καὶ σάον, Did.; see note on N 773.

259. Some doubt has been thrown upon the following passage, Hentze and others thinking that 278 more naturally follows immediately upon 258; the actual charge upon the Trojans being narrated in 258, it is not a suitable place for a retardation in the story, and a return to the same event in 276, ἐν δ' ἔπεσον Τρώεσσιν. Furthermore the passage from 267-277 is almost entirely made

up of "tags" from other parts (267, see A 500; 268, Z 66; 270 = Z 112, etc.; 271-2, see P 164-5; 273-4 = A 411-2; 275 = 210, etc.; 277 = B 334). Similarly αὐτίκα . . . ἐξεχέοντο, 259 (and 267), seems hardly in place *after* ἐν Τρωσὶ . . . ὄρουσαν. To this it might be replied that the principal verb in 258 is ἔστιχον, and the description is that of the march *until* they attack, the attack itself being reserved till 277. This obviates the difficulty of the connexion of 258 with the sequel, though it is certainly a forcing of the literal sense of the words. It has further been argued by Friedländer that there is a double recension within the simile itself, the rousing of the wasps being first attributed to wanton children (260-2), and then to an innocent wayfarer (263-5). So also Nitzsch, who rejects 260-2 (writing τοὺς—or rather τοὺς τ'—for τοὺς δ' in 263), and thinks that the simile gains force, as describing the keenness for war of the Myrmidons, if the wasps' attack is conceived as unprovoked.

260. ἔθοντες, *suo more*, with the wantonness of children. So of the Kalydonian boar, κακὰ πόλλ' ἐρρεξε ἔθων

αἰεὶ κερτομέοντες, ὁδῶ ἔπι οἰκί' ἔχοντας,
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
 τοὺς δ' εἴ περ παρά τίς τε κιὼν ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοή δ' ἄσβεστος ὀρώρειν.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
 “Μυρμιδόνες, ἔταροι Πηληιάδεω Ἀχιλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὥς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”
 ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 275
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν.
 Τρώες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα σὺν ἔντεσι μαρμαίροντας,
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα

Οἰνῆος ἀλῶν I 540. ἐριδμάλωσιν, a doubtful form, only here in H., perhaps for ἐριδμάλωσιν with ι lengthened by the ictus as ἐριδμήσασθαι Ψ 792, q.v. But the sense “to irritate,” ἐρεθίζειν, is not found either in ἐριδμάλωσιν or in any other compound of ἐρις, though it is not far from them; perhaps the word may represent ἐρεθίζωσιν (with similar lengthening) or some such form. In any case the root would be the same (Curtius, *Et.* no. 488).

261. ἀθετεῖται, ὅτι τὸ κερτομεῖν οὐ τίθησιν ἐπὶ τοῦ δι' ἔργον ἐρεθίζειν, ἀλλὰ διὰ λόγων. καὶ ὅτι διὰ τοῦ προειρημένου στίχου ταυτὸν εἴρηται, τὸ γὰρ εἰνοδίους ταυτὸν ἐστὶ τῶ ὁδῶ ἐπὶ οἰκί' ἔχοντας, καὶ τὸ ἐριδμάλωσι τῶ κερτομέοντες, καὶ τὸ αἰεὶ τῶ ἔχοντες, ἐξ ἔθους συνεχῶς ἐπιφοιτῶντες. ἡθέτει καὶ Ἀριστοφάνης, Ariston. With the exception of the explanation of ἔχοντες this is certainly right. There was a variant ἔχοντες (CD Syr and Didymos) which does not mend matters.

262. τιθεῖσιν, sc. the wasps, not the children, as some have strangely understood it.

263. The conjunction of ἄνθρωπος with another subst. is as rare as that of ἀνήρ

is common. Perhaps the only other instance is ν 123, ὀδιτάων ἀνθρώπων. In Ω 202, η 32 ξείνους may be an adj.

265. πᾶς πέτεται, for the anacoluthon see H. G. § 170; this is the only case where the verb is attracted to the number of the distributive πᾶς.

273-4 = A 411-2; they are hardly appropriate here where Patroklos is going to aid the Greeks, whereas in their original position they are a threat. Patroklos' mission is, so far as it goes, a renunciation on Achilles' part of the severe lesson he wishes to read Agamemnon.

279. σὺν ἔντεσι, cf. N 331 σὺν ἔντεσι δαιδαλέοισιν. σὺν seems to be used in an instrumental sense, as in 156 σὺν τεύχεσιν.

281. ἐλπόμενοι, const. *ad sensum*, see H. G. § 169. Zen. read ἐλπόμεναι, apparently a correction merely for the sake of grammatical exactitude. For ἐλπείσθαι with aor. infin. = suppose, see O 110. 281-3 are possibly (though even this is not certain, see Introduction) an interpolation belonging to the exchange of armour—which never has any effect but what we find here. 283 in the real Epic

μνηιθμόν μὲν ἀπορρίψαι, φιλότητα δ' ἐλέσθαι·
πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
ἀντικρὺς κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285
νῆϊ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχμην, ὃς Παίονας ἵπποκορυστὰς
ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος·
τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίησιν
κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφιφόβηθεν 290
ΠΑΪΟΝΕΣ· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίσστος ἐτύχθη.
ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο
κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 300
ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆιον πῦρ
τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή·
οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305
ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης

style means that the Trojans took to flight; but here they still hold their ground till 294.

287-8. See B 848-9. Pyraichmes has not been elsewhere named.

296. This line, as Bekker and others have remarked, is probably interpolated from M 471; not only is it quite superfluous, but the repetition ὁμάδῳ . . . ὄμαδος is very awkward.

297. The sudden gleam of new hope is magnificently compared to a sudden rift in clouds hanging over a mountain peak, as though a cleft were opened into the very depths of heaven.

298. στεροπηγερέτα here only, because the regular νεφέληγερέτα is obviously impossible after νεφέλην. The idea, "gatherer" of lightnings, is, however, not very appropriate; Nauck conj. Ζεὺς ἀστεροπητής, but why should this familiar phrase have been corrupted?

299-300 = Θ 557-8, *q.v.* There is no question of the appropriateness of these grand lines here.

302. ἀνέπνευσαν, had breathing time; cf. A 800, where this result is anticipated. ἔρωή, cessation; see note on B 179. (It has been proposed to connect the word in this sense with Germ. *Ruhe*, rest, the meaning *impetus* being referred to ῥώομαι, root *suu.*)

303. In this sentence προτροπάδην is the emphatic word; although the Trojans are repulsed (φόβηθεν, 294) they are not yet in headlong flight, and the Greeks dare not relax their efforts—just as the clouds are not cleared away by the rift in their midst. So ἀνάγκη almost = σπουδῇ, "perforce," not from any anxiety to escape; O 655.

306 = O 328. In 307 the full stop is usually placed after ἡγεμόνων, but the punctuation of the text is suggested by

ἡγεμόνων, πρῶτος δὲ Μενoitίου ἄλκιμος υἱός.
 αὐτίκ' ἄρα στρεφθέντος Ἀρηilύκου βάλε μηρόν
 ἔγχεϊ ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥῆξεν δ' ὅστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ 310
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήιος οὔτα Θόαντα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλεΐδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος 315
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχος αἰχμῇ
 νεῦρα δισχίσθη, τὸν δὲ σκότος ὅσσε κάλυψεν.
 Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξεί δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἥριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320
 στὰς πρόσθεν νέκυσ· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὔτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 δρύψ' ἀπὸ μῶνων, ἀπὸ δ' ὅστέον ἄχρις ἄραξεν.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325
 ὥς τῶ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς ἔρεβος, Σαρπηδόνοιο ἐσθλοὶ ἐταῖροι,
 νῆες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
 θρέψεν ἀμαιμακήτην πολέσιν κακὸν ἀνθρώποισιν.

Nikanor (αὐτίκ' ἄρα· τοῦτο καὶ ἀπ' ἄλλης ἀρχῆς δύναται λέγεσθαι, ἵνα στίξωμεν ἐπὶ τὸ υἱός), and is supported by the use of αὐτίκ' ἄρα, which regularly begins the clause—generally an apodosis after ἐπεὶ or ὅτε; but in δ 220 it is used exactly as here, after an independent sentence beginning with ἐνθα.

313. ἐφορμηθέντα, Aristoph. ὑφορμηθέντα, which Nauck adopts in the sense *clam aggreddientem*. But this use of ὑπό in composition is very rare, if not unknown, in H.; ὑπόδρα approaches most nearly to it, and even there the meaning is rather different.

314. ὀρεξάμενος, cf. Δ 307 ἔγχεϊ ὀρεξάμενος. The use with the acc. in the sense “to reach,” i.e. strike, with a weapon recurs only in 322, Ψ 805, and always with a form of φθάνω.

317. ὁ μὲν, as though ὁ δὲ Θρασυμήδης were to follow, in distributive apposition; the construction is altered in 321. So μ 73 οἱ δὲ δύο σκόπελοι, ὁ μὲν κ.τ.λ. is followed by τὸν δ' ἕτερον σκόπελον, 101.

321. τοῦ is gen. after ὦμον, which is governed by ὀρεξάμενος, as in 317; οὐδ' ἀφάμαρτεν being parenthetical, as Δ 350.

324. δρύψ' ἀπὸ μῶνων, tore away from the muscles which join it to the shoulder. ἄχρις, completely, Δ 522.

326-9. These lines, besides falling under the suspicion which hangs over the presence of Sarpedon in the original Μῆνις, contain several unusual expressions. βήτην εἰς ἔρεβος is a phrase which does not occur elsewhere, though we have ἱεμένων ἐρέβοσδε, υ 356. ἀκοντισταὶ recurs only in σ 262. Ἀμισωδάρος is not named in the other passage referring to the Chimaira (Z 179-83), which is apparently a wild beast and not one “nurtured” by a human being. It has been noticed that Amisodaros is a genuine non-Greek name; the form resembles Pixodaros of Karia (Herod. v. 118), Pandaros, and Akestodaros in a Cyprian inscription.

329. ἀμαιμακήτην, see on Z 179.

Αἴας δὲ Κλεόβουλον Ὀιλιάδης ἐπορούσας 330
 ζῶν ἐλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω,
 τῷ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὐατος αὐχένα θεῖνεν
 Πηνέλεως, πᾶν δ' εἴσω ἔδω ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισιν
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεί χαλκῷ 345
 νύξε· τὸ δ' ἀντικρὺς δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὅστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
 οὔτοι ἄρ' ἠγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
 σίνται, ὑπέκ μῆλων αἰρεύμενοι, αἶ τ' ἐν ὄρεσσιν
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

333-4. See E 82-3. ὑπεθερμάνθη, the ὑπό implies "thereat." A 417.

338. φάλον, see on Γ 362; καυλόν, N 162. The best MSS. (ACDHL) give καλόν, but the separation of adjective and substantive by the end of a line is not Homeric (see N 611).

340. ἔσχεθε, held fast, intrans., as M 461, etc. We cannot supply κάρη as object, on account of the manner in which it is mentioned immediately afterwards; nor ξίφος, because the skin would not be said to stop the sword.

341. παρηέρθη, hung down at the side; see on ἄωρο Γ 272.

343-4. See E 46-7, with notes.

350. πρῆσε, spirted or even "blew" out the blood; see on A 481.

353. The change of gender, μῆλων . . . αἶ τε is harsh, but it may be paralleled by E 140, and is used as though dies had preceded. Fick would reject from ἢ ἐρίφοισιν to αἰρεύμενοι, thus getting rid of this harshness, and also of the Ionic contraction αἰρεύμενοι. Besides ὑπέκ μῆλων, from among the herd, is inconsistent with διέτμαγεν, which makes them stragglers from the main body. There is, therefore, much in favour of his athetesis. ἐπέχραον, β 50 μητέρι μοι μνηστῆρες ἐπέχραον. See on E 138.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἔειπ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,
 ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὤμους,
 σκέπτειτ' οἰστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γήγνωσκε μάχης ἑτεραλκέα νίκην·
 ἀλλὰ καὶ ὧς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.
 ὧς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τεῖνῃ,

358. ὁ μέγας, the article occurs here only in this phrase, and is perhaps only a mistake for Αἴας δὲ μέγας. Cf. Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς I 169, and so Λ 563, etc. The usual phrase is μέγας Τελαμώνιος Αἴας.

359. ἰδρεῖη, as H 198, and compare Hector's own boast in H 237-41.

361. σκέπτειτο, so P 652 σκέπτεο. The only other instance in H. is σκεψάμενος μ 247, so that here there is no sign of the later preference of the aor. fut. and perf. over the pres. and imperf. of this verb. σκοπεῖν is not found in H. at all. The use of the verb with ῥοῖζον (*whistling*, ι 315, K 502) and δοῦπον, both expressing *sound*, is rather curious; "he watched for" is of course the sense.

362. μάχης ἑτεραλκέα νίκην, *the turn of the tide of victory*; see note on H 26.

363. σάω, from the non-thematic form σάωμι, found again in Φ 238, and as an imper. in ν 230, ρ 595. See note on I 424.

364. The following passage contains many difficulties and inconsistencies. The opening simile is very obscure. The unexcused and unexplained flight of Hector in 367 is very strange after his very different attitude in 363. ἐκ νηῶν should rather be ἀπὸ νεῶν, as they are no longer *among* the ships, unless the phrase is meant to be a recapitulation of the whole retreat; but then the second mention of Hector would be out of place, as it must be meant to follow after what is said in 358-63. Again, to say nothing of the entire omission of the wall, it is hard to see how the trench can hinder the fugitives on foot while it causes no hindrance to Hector in his chariot; in M 61-79 the conditions are exactly the opposite. The filling up of the trench by Apollo in O 356 is entirely forgotten; but for this the absence of the wall might be explained from O 361. Linguistically the dual ἀξαντε in 371 is doubtful, and the omission of the

digamma in ἄρματ' ἀνάκτων hardly remediable. It is clear, then, that there is some interpolation. Naber would reject only 367-71, but this, besides leaving the questionable simile, gives a very harsh repetition, *ἰαχὴ τε φόβος τε . . . ἰαχῇ τε φόβῳ τε* separated only by a single line. The least that can be condemned is therefore, as it would seem, 364-71. The interpolation of the last four lines is easily explicable, if it be once admitted that the original Μῆνις knew nothing of the wall; when it had once been inserted into the poem, it needed mention in a retreat as much as in an advance.

365. αἰθέρος ἐκ δίης, a phrase which has caused a great deal of trouble. Nikanor says τοῦτο ἑκατέροις δύναται προσδίδοσθαι (*i.e.* the words can be taken either with what precedes or what follows) τὸ μέντοι ζήτημα ὁμοίως μένει. ἀέρος γὰρ πάθη ταῦτα· τάχα οὖν κεῖται ὁ αἰθήρ ἀντὶ τοῦ ἀέρος. αἰθήρ is properly the bright upper air, not the region of clouds. "Vide convexa coeli nubibus cooperta, hic locus qui infra nubes est proprie dicitur ἀήρ: qui ultra nubes οὐρανός: sensim fac nubila disturbari et caerulea apparere; iam 'aspice hoc sublime candens,' hic est αἰθήρ: qui nubibus disiectis erumpit, quod Homerus dicit ὑπερράγη ἄσπετος αἰθήρ," Lehrs, *Ar.* p. 169. It is true that the absolute separateness is not always exactly observed. Compare O 192 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφεληῆσιν (cf. O 20), ε 303 οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν Ζεὺς, Λ 53 ἦκεν ἐέρας . . . ἐξ αἰθέρος. But there is no parallel at all to such an expression as a storm-cloud coming from Olympos out of the αἰθήρ into the οὐρανός, nor is it easy to see what meaning such a phrase could have. Perhaps οὐρανός rather than αἰθήρ is here confused with ἀήρ. The cloud has its source in the αἰθήρ, because it is sent by Zeus ἐν αἰθέρι ναίων, and it comes from

ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. "Εκτορα δ' ἵπποι
ἔκφερον ὠκύποδες σὺν τεύχεσι, λεῖπε δὲ λαὸν
Τρωικόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων.
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρῳσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
πάσας πληῖσαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν· ὕψι δ' ἀέλλη
σκίδναθ' ὑπαὶ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
ἄψορρον προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
Πάτροκλος δ', ἧ πλείστον ὀρινόμενον ἶδε λαόν,
τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτου
πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.

Olympus because Zeus dwells on Olympus where it pierces the αἰθήρ: it "enters the sky" when it makes itself visible against the firmament, though it does so only in the lower air. Other explanations have been offered, e.g. that αἰθέρος ἐκ δίης means "after a clear sky," like καύματος ἔξ, E 865. But αἰθήρ is never used in the sense of αἶθρη. Lehrs (*l.c.*) would correct the passage, reading αἰγλήεντος for οὐρανὸν εἴσω, αἰγίδος for αἰθέρος, comparing Δ 167. But unfortunately the simile hardly rewards all these pains; however we emend it, it fails to give a definite picture, or one at all appropriate to the situation; a crowd of men is sometimes called a νέφος, but here the resemblance of the Trojan flight to the storm-cloud seems to end. The conclusion is that a rhapsode wishing to introduce his interpolation tried to imitate the cloud simile of 297 ff.—a very different piece of work—and failed. λαίλαπα, ἐν τοῖς ὑπομνήμασι (see on H 95) κατὰ δοτικὴν ἦν "λαίλαπι," ἢ ὅταν ὁ Ζεὺς ἐν λαίλαπι παρατείνῃ τὰ νέφη, Schol. BV.

367. οὐ κατὰ μοῖραν, cf. M 225 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα. Schol. B on Z 488 οὐ κατὰ τὸ καθήκον, ἀλλὰ αἰσχροῦς. πέραον, crossed, but whether the wall or the moat is meant we are not told.

368. σὺν τεύχεσι seems to mean "in spite of the weight of his armour."

371. ἄξαντε, "the Dual is used along with the plural of a group which consists of pairs. . . . The Dual ἄξαντε (like the

sing. ῥυμῷ) refers to one chariot," H. G. § 170. None the less is the construction extremely harsh. Bentley read ἄρμα (F) ἀνάκτων, but it is very doubtful if this is what the poet really meant. It must be noticed that the sing. ῥυμῷ, as describing generally a single spot belonging to each chariot, is not really a support for this; the poet would hardly have said ἐν πρώτοις ῥυμοῖς in any case when he meant that all were broken at the same place. It looks as though the interpolator (see *Introd.*) had adapted a line, perhaps from an old Epic, which applied to the breaking of a single chariot, by simply reading ἄρματ' for ἄρμα, under the belief supported by Zenod. (probably not without ancient tradition) that the dual could be used as a plural; or the line may merely be made up of Z 40 (*q.v.*) and II 507.

374. ὁδοὺς, probably the tracks across the plain. τμάγεν, were cut up into straggling bodies, cf. 344. ἀέλλη, so MSS.; edd. have generally altered it to ἄελλα, on the analogy of θύελλα. The nom. sing. does not occur elsewhere, and there is no justification for deserting MS. authority. For the use of the word to signify a cloud of dust cf. Ψ 366, and κονίσσας ἀελλῆς Γ 13.

375. ὑπαί, so MSS.; edd. ὑπό. The use of ὑπό with the gen. often implies under with contact, and hence gives here the idea of seeming to reach the clouds (so H. G. § 204, 2, where see note).

379. ἀνακυμβαλίζον, so A Syr with Ar.; vulg. ἀνεκ. The word occurs only

ἀντικρὺς δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι
 [ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,]
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἡματ' ὄπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἷ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·

here in Greek. It is commonly explained "turned over with a rattle," as from κύμβαλον. The analogy with κύμβαχος (E 586 ἔκπεσε δίφρον κύμβαχος ἐν κονίῃσιν) is very close, and the two words were doubtless connected; where both are so obscure it is useless to say more, or to correct the text, with Döderlein and Düntzer, to ἀνακυμβαχίαζον.

380-3. Here again we have a passage apparently interpolated in order to bring in an allusion to the trench. It will be seen that the simile in 384 which refers to the whole Trojan cavalry comes in far more appropriately after the account of the confusion of the Trojan horses at large in 378-9 than where a transition has been made to two single teams in 380 (Patroklos') and 383 (Hector's). The transition, too, from δίφροι (379), the chariots of the enemy, to ὠκέες ἵπποι, P.'s horses, is harsh, because when we first read 380 we suppose that the horses meant are those belonging to the chariots in question; it is only when we come to the end of 382 that we find that we are wrong. The phrase ἐπὶ Ἑκτορι κέκλετο θυμός, *his heart bade him attack Hector*, is quite unlike any of the uses of the very frequent κέλωμαι, which requires the infin. to be expressed.

381. This line is not found in any good MS.; it is interpolated from 867, evidently because the ambiguity of ὠκέες ἵπποι (see above) was felt to require immediate correction.

384. This very remarkable simile has been roughly treated by many critics; Fick goes so far as to call it "simply absurd" (sogar abgeschmackt). The picture is surely a very fine and appropriate one. The Trojan horses, broken from their chariots and galloping in wild confusion across the plain, are compared to the torrents in a mountain country during a time of rain so ex-

cessive that it can only be regarded as a divine judgment. The only lines to which exception can fairly be taken are 387-8 (see note). The comparison of mountain torrents to galloping horses has not improbably given rise to the legend of the Centaurs. κελαινή, dark with the clouds that cover it. Spitzner conj. κελαινῇ, comparing Λ 747 κελαινῇ λαίλαπι ἴσος, but the change is needless, and the order of the words is against it. βέβριθε, as though the clouds were a heavy weight upon the earth—a most vigorous and picturesque expression.

385. Two variants of L here, ἡματι χειμερινῷ and χέῃ, are worth noticing, though the former at least is probably wrong; as a matter of fact the winter is a comparatively fine season in Greece, and autumn is the season of heavy rains. On the form ὄπωρινῷ see note on E 5 (where the accent of εἰαρινός with the argument so far as based on it is wrong. The same correction should be made in H. G. p. 78, l. 20).

386. ῥ' is omitted by CH Syr; GL Cant. Townl. have τ'. Perhaps, therefore, the particle should be left out of the text; we have δὴ long before a vowel in the same position in Z 306, K 536, Λ 171, N 633.

387-8. There are many reasons for thinking this couplet spurious. It entirely spoils the balance of the simile by laying weight on a point which is far removed from the required picture. The phrase κρίνειν θέμιστας for δίκας is not Homeric in expression or thought; to H. the θέμιστες are rather laws or principles than judgments to be given, and they are in the keeping of the kings, not, as seems here to be implied, in the power of the community. ὅπιν is a word occurring elsewhere only in the Od. (three times in ξ, once in φ), and in Hesiod, Pindar, etc. (see L. and S., s.v.)

τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
 ὥς ἵπποι Τρῳαὶ μεγάλη στενάχοντο θεόυσαι.

390

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἄψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος
 εἴα ἱεμένους ἐπιβαίνεμεν, ἀλλὰ μεσηγὺς
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταΐσσω, πολέων δ' ἀπετίνυτο ποιμήν.

395

The couplet is evidently made up from Hesiod, *Opp.* 221 ff., cf. 221 σκολιῆς δὲ δίκης κρίνωσι θέμιστας, 223 (Δίκη) κακὸν ἀνθρώποισι φέρουσα οἳ τέ μιν ἐξελάσῃσι καὶ οὐκ ἰθεῖαν ἔνειμαν, and the following passage concerning the blessings given by Zeus to men who give righteous judgments. Again in 250 we find ὅσοι σκολιῇσι δίκῃσιν ἀλλήλους τρίβουσι, θεῶν ὅπιν οὐκ ἀλέγοντες. The excellent opportunity for a sententious interpolation was evidently too much for a poet of the Hesiodic school.

389. τῶν must mean "the rivers of these men," a strange expression, but less harsh than the alternative which regards τῶν as referring in a collective sense to ἔδωρ above, "these floods." Possibly the word may have been altered by the interpolator; e.g. it may have been τοῦ (*sc.* ὕδατος), which would seem to have too distant a reference when the two lines had been added.

390. ἀποτμήγουσι, the torrent beds divide the hillsides. The force of ἀποτμήγειν is not necessarily the same as our "cut off," i.e. it does not always imply the separation of the thing cut from something else, but may mean merely a division within it by a deep cleft; see note on λαίμων ἀποτμήξειε (ἀπαμήσειε) Σ 34.

391. πορφυρέην, the epithet is only here applied to the ἄλς or shallow water of the coast; it elsewhere belongs only to κύμα when used of water. Virgil imitates the line, *Georg.* iv. 373, *In mare purpureum violentior effluit amnis*. For the personification in στενάχουσι cf. Ψ 230, Θρηῖκιον κατὰ πόντον, ὃ δ' ἔστενε νειοῖσιν ὀϊσματι θύων.

392. ἐπὶ κάρ, so Ar. in two words; others (and AD) read ἐπικάρ. ἐπὶ κάρα ἐστὶ κατ' ἀποκοπήν, Ariston., and this is

apparently right, in the sense "head-long." So in ι 70 ἐπικάρσαι is probably used in the same sense, though this is not certain, and the later use of the adj. is certainly different; see M. and R. *ad loc.* μινύθει, intrans., as P 738, δ 374. ἔργα, chiefly or solely tillage in this connexion. Cf. B 751, E 92, M 283, T 131, β 22, ξ 344 Ἰθάκης ἔργα = the fields of Ithaca.

394. ἐπέκερσε, cf. O 467, Π 120, where the verb is used in a metaphorical sense. Here we may equally translate "cut off, thwarted"; the sense seems to be that Patroklos outstrips the foremost battalions of the Trojans and stops their career. The variants πρῶταις ἐνέκερσε φάλαγξι (Syr), ἐπέκερσε (D Townl. Lips), ἀπέκερσε (CS) are all noticeable. The latter would more exactly represent "cut off" from their retreat, which we should expect to find; the two former may perhaps have both arisen from πρῶταις ἐπέκερσε (or ἐνέκερσε) φάλαγξι as N 145.

395. πόληος ἐπιβαίνεμεν, to set foot in the city, as ζ 262, ἐπὶ πόλιος ἐπιβείομεν.

397. τείχεος clearly means the wall of Troy, not the Greek wall, as many have supposed; in the latter case it is impossible to get any sense out of the words, whereas the line as it stands is free from objection if we consider that in the original Μῆνις there was only one wall—that round Troy; so that there was then no ambiguity in the words. Köchly, Hercher, Hentze, and others bracket the line as a mere gloss, because they hold that τείχεος necessarily means the Greek wall.

398. πολέων ἀπετίνυτο ποιμήν, exacted vengeance for many fallen Greeks. This is the regular sense of the mid. ἀποτίνυμαι (β 73) with aor. ἀπετίσάμην and fut. ἀποτίσομαι, the act. ἀποτίνω being = to pay back. Cf. note on N 745.

ἐνθ' ἣ τοι Προνοον πρῶτον βάλε δουρὶ φαεινῷ,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400
 δούπησεν δὲ πεσών. ὁ δὲ Θέστορα Ἕνοπος υἱὸν
 δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 ἠνία ἠίχθησαν· ὁ δ' ἔγχεϊ νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἐπὶ προβλήτι καθήμενος ἱερὸν ἰχθύν
 ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ·
 ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ

401. Ἕνοπος υἱόν, cf. Ξ 445. The constr. is dropped and resumed again with νύξε, 404.

403. ἐκ . . . πλήγη as N 394.

405. πεῖρεν, drove it through; the word generally means *to pierce*, the object being the thing pierced, not, as here, the spear. It is possible here, however, to make ἔγχος the subject, *it pierced through the teeth*. αὐτοῦ is a suspicious word, as it seems to mean "his" in the weakest sense, Ἀττικῶς as the Schol. say. Bekk. conj. αὐτῶν, *through the very teeth*, Düntzer αὐτόν, *pierced the man through his teeth*, as T 479 τὸν γε φίλης διὰ χειρὸς ἐπείρειν αἰχμῇ χαλκείῃ.

406. δουρός, "by the spear," as though it were a part of the man, like χειρὸς ἐλεῖν. ὥς ὅτε sc. ἔλκει or ἔλκη. The simile from angling is worked out at greater length in μ 251-4, where ἐπὶ προβόλῳ and θύραζε remind one of the present passage. See also on Ω 80-2. The eating of fish is resorted to by Homeric heroes only in the last stage of hunger; see M. and R.'s note on δ 369.

407. ὅτι οὐκ ἐπὶ τι εἶδος ἰχθύος φερόμενος εἶρηκεν ἱερὸν ἰχθύν, καθάπερ τινες ἀποδεδώκασιν τὸν πομπίλον, οἱ δὲ τὸν κάλλιχθιν (v. Lex.)· ἀλλὰ κοινότερον τὸν ἀνετὸν καὶ εὐτραφῆ, ὡς ἱερὸν βοῦν λέγομεν τὸν ἀνειμένον, Aristonikos, i.e. fat as a sacred ox which has no work to do. So Fäsi explains the adj. to mean "living an idle life" like sacred cattle, *nullo mortali opere contacti* (Tac.), and owing allegiance only to the god of the sea. This is too far-fetched, but suggests the possibility of a religious "taboo" on

fishes, which may explain the epithet *ἱερός*. There is certainly to this day in some places an objection to eat eels, as being something "against nature," or a "sort of snake," either of which ideas might take the form of a religious prohibition. There is perhaps a trace of the same feeling with respect to fish in general in the use of the epithet *ὠμωστής*, which classes them amongst beasts of prey (cf. Φ 126, 203, etc.) But it is some distance from this to *ἱερός*. All these difficulties may be evaded if we may revert to the primitive meaning "strong," for which see on A 366. But it must be admitted that there are great difficulties in the way of assuming this isolated use of a familiar word; as applied to cities the primitive meaning may have survived as a conventional epithet, but there is nothing formal or crystallized in the phrase *ἱερός ἰχθύς*.

408. ἥνοπι, only here, Σ 349, κ 360, always in the same phrase, like νύροψ (see on B 578), and equally uncertain in origin and meaning with that word. See Curtius, *Et.*⁵ p. 116.

411. βάλε πέτρῳ, he therefore seems to be on foot; in 378 (ἔχε = *drove*) he was still on the chariot, and in 427 he is again mounted. Little stress can be laid upon this, for, as has already been remarked, the rapid mounting and dismounting of the heroes seems to be a constant characteristic of Homeric warfare (see on T 495). Düntzer regards 411-417 as interpolated; this does not do away with the difficulty, for it is not clear that παραστάς in 404 can be used of "coming up" in a chariot. The

μέσσην καὶ κεφαλὴν· ἢ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην 415
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε
 Ἴφέα τ' Εὐιππὸν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 “αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θεοὶ ἔστε·
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 οἱ δ', ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430

passage, however, is not entirely free from suspicion on other grounds. Another *Ἑρύμας* (415) was killed a very short time back, 345; a repetition in such narrow limits is elsewhere avoided even with insignificant names. Of the lines which are not mere lists of slain almost all appear elsewhere; 411, cf. T 288, 412 = T 387, 413, cf. Φ 118, 414 = N 544, 418 = M 194. The passage is therefore one which may perfectly well be dispensed with, as a mechanical production; but on the other hand, there is no reason why it should have been interpolated.

419. For the position of the following episode in the story see the Introduction to this book. *ἀμιτροχίτωνας*, wearing no *μίτρη* over the *χιτών* (see on Δ 137), apparently a national peculiarity of the Lykians. Such notices of different national customs are rare in H.; see B 542, Δ 533, and the instructive remarks of Helbig, *H. E.* p. 6.

421. *καθαπτόμενος* is here absolute, the dat. being taken with *κέκλετο*.

422. *ἔστε* AD, *ἔστέ* CGHL. In such a matter, however, MS. authority counts for nothing; and the choice between the imper. and indic. is not easy. The latter gives a tone of bitter sarcasm well suited

to the passage, “now ye are swift” (viz. when running away); the point depending on the fact that *θεός* when used of men is properly a word of praise, “keen in attack”; its use of flying, or at least reluctant, warriors is therefore a strong oxymoron. It is, however, perhaps better to accept the simple and straightforward imper. “now be swift to fight”; γάρ in the next line has a more natural connexion if it expresses a continuation, not an opposition, to what immediately precedes.

423. *ἀντήσω*, here only with gen. of meeting an opponent (and *σέθεν ἀντί-ασαιμεν* H 231), the dat. being the regular case, H 423, Z 399, and so with *ἀντιάαν* Z 127, Φ 151, 431; we have *ἀντήσειε μάχης* H 158 and *ἀντιάαν πολέμοιο* frequently, when the gen. is clearly partitive; here it is to be explained from the “improper preposition” *ἀντα*, and is probably the “pure” gen. (H. G. § 152). These words of Sarpedon’s are the only indication of any doubt on the Trojans’ part as to who Patroklos really is, but they do not lead us to suppose that he is taken for Achilles.

430. *κεκλήγοντες*, so MSS.; Ar. in one of his editions had *κεκληγῶτες*, which Bekker adopts, but the Aeolic

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάις ἀγκυλομήτεω,
 "Ἡρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
 "ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι,
 ἥ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θείω ἀναρπάξας Λυκίης ἐν πίνι δῆμῳ,
 ἦ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω."

435

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ἡρῃ·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἀψ' ἐθέλεις θανάτοιο δυσσχέος ἐξαναλῦσαι;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὅνδε δόμονδε,
 φράζεο, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·

440

445

form is to be preferred. See on M 125, G. Meyer, *Gr.* § 564. The nom. *κεκληγώς* occurs seven times, but there is no trace of *κεκλήγων* (La R. H. T. p. 296).

432. *ὅτι Ζηνόδοτος καθόλου περιγράφει* (ejects) *τὴν ὁμίλιαν τοῦ Διὸς καὶ τῆς "Ἡρας* (432-58, or 431-61?) Aristonikos. His ground was that Here had left Ida and gone to Olympos (O 79), and we have heard nothing of her return; to which Ar. replied, *ὅτι πολλὰ κατὰ συμπέρασμα λέγει ὁ ποιητὴς σιωπῶμένως γεγονότα*. A more important consideration for us lies in the probability that the whole of the *Διὸς ἀπάτη* is of later origin than the present passage. Linguistically there is nothing to cause doubt (except *ζών*, 445, *q.v.*); and the only objections left are that we have not been explicitly told that Here has come to Ida, that 439-43 occur in other passages, and that there seems to have been a tendency on the part of later rhapsodists to interpolate scenes in Olympos. On the other hand, it must be observed that the rescue of the corpse of Sarpedon (666-83) stands or falls with this passage, and that it would be very strange if, after the fight over the body of Sarpedon, we heard nothing of what became of it. The balance of evidence is therefore in favour of regarding both passages as an integral part of the Sarpedon episode.

433. *ὃ τέ*, not *ὅτε* as MSS., see H. G. § 269, *ad fin.*; A 244.

435. *διχθά*, so *a* 23 (in the literal sense); elsewhere *δίχα*, Σ 510, etc., and once *διχθάδια*, Ξ 21.

436. *ἄπο*, *far away* (as A 242), with *θείω*.

439-40 = A 551-2, 441-3 = X 179-81, 443 = Δ 29, *q.v.* For *πεπρωμένον αἴσῃ* see on O 209.

445. *ζών*, this form of the acc. occurs here only; we have *ζῶς* in E 887. Both forms are doubtful in view of the fact that the Homeric form is *ζῶς*. Here we could easily read *εἰ ζῶν* for *εἶ κε ζών* (DHLS read *εἶ κε(ν) ζῶν*), but the short form seems to be due to the analogy of *σῶς*. Perhaps Fick is right in regarding it as evidence of the later origin of 444-9—lines which are certainly excessively weak, and would be better away. The sons of gods warring before Troy are only a few, not "many" (as 448); there are Ialmenos, son of Ares, B 512 (Askalaphos being dead), Menesthios, son of Spercheios, and Eudoros, son of Hermes (Π 174, 185)—all belonging to very late passages—as well as Achilles and Aineias. With the exception of the two last these are entirely insignificant. The passage seems to be a reminiscence of O 139-41, which is also probably interpolated.

πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
 νίεες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
 ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450
 ἦ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ' ὕπο Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 αὐτὰρ ἐπεὶ δὴ τὸν γε λῖπη ψυχὴ τε καὶ αἰὼν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ ἥδυμον Ὕπνον,
 εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται, 455
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
 ὧς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αἵματοέσσας δὲ ψιᾶδας κατέχευεν ἔραζε
 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλεν 460
 φθίσειν ἐν Τροίῃ ἐριβόλακι, τηλόθι πάτρης.

450. φίλος, so CGH with Ar.; φίλον ADL. The latter is the commoner phrase, and therefore the former is the more pointed.

453. ἐπὶν δὴ, DGL and A as variant; the rest (including A in text) have ἐπεὶ δὴ, which is found with subj. in A 478, O 363, 680, v 86, and is to be preferred as the rarer form and more likely to have been changed.

454. Θάνατον must be acc. after πέμπειν, μιν after φέρειν. On the analogy of 681 πέμπε δέ μιν . . . φέρεσθαι, as well as from the order of the words, it might seem more natural to take πέμπειν μιν together, φέρειν being added exegetically, *send him, for Death and Sleep to carry*; but this would require the dat. Θανάτῳ, cf. πέμπον ἄγειν ἀλκίῳσι ω 419. ἥδυμον, see on B 2; here as usual MSS. and Ar. have νήδυμον, the variant being implied by the note of Did. Ἀρίσταρχος σὺν τῷ ν. The line is of archaeological importance in connexion with early vase-pictures representing a dead hero carried by Death and Sleep. Reference should be made on this point to Robert, *Bild und Lied*, p. 104, Schneider, *Tro. Sagenkreis*, 146.

456. ταρχύσουσι, see on H 85.

459. Cf. A 53 ἐέρας αἵματι μυδαλέας, where the significance of the portent as a sign of coming slaughter is shewn.

460. τιμῶν, Fick τείων to avoid the contraction.

463-76 are, according to Fick, an interpolation. ἦεν ἀνακτος is not right; though we might read ἔσκε (F)ἀνακτος

with Nauck; Bekker has ἦε, a form which has some slight MS. authority in Herod. i. 196. οὔτασεν, 467, is against Homeric usage, see note there. The interpolation would be due to a rhapsode who thought that the combat between the two heroes was too brief, after the long introduction which brings it about. But the excision of the lines is not free from difficulty, as it leaves αὐδ in 477 without any meaning. Though the word does not always have the full meaning "again," yet it always implies an opposition with what precedes (see on A 104, 109), and is never equivalent to a merely continuative δέ. The assumption of an interpolation would therefore imply that a change had been made in 477, which may originally have run Σαρπηδῶν μὲν πρῶτος ἀπήμβροτε. Lachmann rejected 467-77, regarding ἀπήμβροτε δουρὶ φαεινῷ as a catchword resuming the original narrative. But, as Hentze has shewn, this is impossible, as Πατρόκλου δέ in the emphatic place is an entirely false antithesis to αὐτοῦ μὲν, and οὐδ' ἔβαλ' αὐτόν is a very weak repetition; and ὕστερος (479), though in place when the combat has begun again, does not suit when Patroklos has in the same attack already had his spear-cast. The question therefore, as it is possible to remove other difficulties on either side, remains merely this; does the departure from the Homeric use of οὔτασε justify the excision of lines 463-76, in the face of their undoubted vigour and picturesqueness? The student must decide for himself;

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦ τοι Πάτροκλος ἀγκαλειτὸν Θρασύδημον,
 ὅς ῥ' ἦνς θεράπων Σαρπηδόνης ἦεν ἄνακτος,
 τὸν βάλε νεΐαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα· 465
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
 δεύτερος ὀρμηθεὶς, ὁ δὲ Πήδασον οὔτασεν ἵππον
 ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν αἰσθων,
 κὰδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφιν 470
 σύγχυτ', ἐπεὶ δὴ κεῖτο παρήγορος ἐν κονίησιν.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἶξας ἀπέκοψε παρήγορον οὐδὲ μάτησεν,

my own opinion, though not confident, is for retention. See note on 152.

463. **Θρασύδημον**, so DHS and others, and A as variant; **Θρασύμηλον** ACL, etc., but this is not a very likely name, as compounds with -μηλος must indicate wealth, not courage. G Cant. have **Θρασυμήδην**. The construction is resumed after the parenthesis with **τὸν**, as in 401.

465. **νεΐαιραν**, see on E 539.

467. **δεύτερος**, so A (with *ν* written over *ς*) and most MSS.; **δευτερον** CDH with Ar., strangely enough, as Homeric usage is distinctly opposed, see Γ 349, E 855, H 248, P 45, and often. **οἱ ὑπομνηματισται** (?) **δευτερον** διὰ τοῦ *ν*, Schol. V. **οὔτασεν**· δοκεῖ διὰ τούτων συγχέσθαι ἡ διαφορὰ τοῦ βαλεῖν καὶ οὐτάσαι· βέβληται γὰρ ὁ Πήδασος. καὶ μήποτε γραφὴ τις ἐφέρετο δι' ἧς τὸ τῆς λέξεως σύννηθες ἐφύλασεν Ὁμηρος· οὐ γὰρ ἂν αὐτὸ ἀπαρμύθητον ὁ Ἀρίσταρχος ἀφήκεν. ἐν τοίνυν τῇ Φιλήμονος οὕτως ἐφέρετο “ὁ δὲ Πήδασον ἤλασεν ἵππον”· ἔστι γὰρ ὅτε ἐπὶ τῆς (πύρρωθεν add. Lehrs) πληγῆς τὸ “ἤλασεν” κεῖται, ὡς ἐπὶ τοῦ Ἀρήτου (P 517) “καὶ βάλεν Ἀρήτοιο,” εἰτα (519) “νειαιρῇ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν,” Did. Schol. V says that Ar. read ὁ δὲ Πήδασον ἀγλαδὸν ἵππον, τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς, ὃς καὶ θνητὸς ἔων ἔπεθ' ἵπποισι ἀθανάτοισι, τὸν βάλε δεξιὸν ὦμον. But where Did. only infers a different reading as known to Ar., it is in the last degree improbable that Schol. V should have known of one, and no reliance whatever can be placed upon his statement. Moreover, the reading of Philemon, quoted by Didymos, does

not help, for *ἐλαύνειν τινα*, as Lehrs shews (*Ar.* p. 65), “nunquam aliter dicitur nisi gladio, securi, sim.” We have then the choice of two difficulties; either Sarpedon did not cast his spear, but thrust with it—and this seems to be entirely inconsistent with *ἀπήμβροτε*—or the word *οὔτασε* is here used, as often in later Greek, merely to describe the actual wounding, without implying that it was done with a thrust, as elsewhere is invariably the case in H.

468. **ἔβραχε**, E 859. **αἰσθων** (also T 403), *gasping out* his life; perhaps related to *άίω* (*άιον ἦτορ* O 252, where see note), as *βιβάσθων* to *√βα*. 469 = κ 163, τ 454.

470. **τῷ**, the immortal horses—though they have not been named. **κρίκε**, creaked with the strain. The horses are harnessed to the yoke alone; they spring as far apart as possible with their hind-quarters in their terror. The form **κρίκε** appears to occur only here in Greek. Schol. L *γράφεται καὶ κρίγε καὶ τρίγε*. Clarke and Düntzer accept *κρίγε* on the analogy of the later *κριγή* and *κεκριγότες* (*Ar. Aves.* 1521), but all the forms are too rare to form a basis for argument.

472. **τοῖο**, “of this confusion A. found the end” at which he was aiming (see on H 31). The mid. **εὔρεσθαι** recurs only in Od. (ι 422, τ 403, φ 304), and seems to imply finding for one's own benefit. 473 = κ 439, λ 231.

474. **οὐδὲ μάτησεν**, *lost no time*; cf. on Ξ 110. Compare the description of the similar emergency in Θ 87.

τὼ δ' ἰθὺνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν· 475
 τὼ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
 ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυσθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκᾷ
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480
 ἀλλ' ἔβαλ', ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
 ἥριπε δ', ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωὶς
 ἢ ἐ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς, 485
 βεβρυχὼς κόνιος δεδραγμένος αἵματοέσσης.
 ἥυτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθῶνα μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὦλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἐταῖρον·

475. ἰθὺνθήτην, ranged themselves again beside the pole, ἐν δὲ ῥυτῆρσι τάνυσθεν, and pulled at (in the line of) the reins. Compare note on Ψ 323 οὐδέ ἐ λήθει ὅπως τὸ πρῶτον τανύση βοέοισιν ἰμᾶσιν, and see Helbig, *H. E.* p. 128, note 7. The reins are called ῥυτά in *Scut. Herc.* 308; cf. σπεύδειν ἀπὸ ῥυτῆρος, *immissis habenis*, *Soph. O. C.* 900. It would seem more natural to translate "traces," but there is no reason to suppose that the horses were harnessed to the car by anything but the yoke. Grashof preferred ῥυτῆρι (a variant given by Schol. V), which he took to mean the pole (ῥυμός); he understood κρίκε to mean "broke," and supposed that Automedon was obliged to harness the horses to the pole, the yoke being gone. But the Epic style would require that such a process should be mentioned and not left to be inferred from its results.

476. Cf. H 301.

478-80 = E 16-18.

481. ἔρχαται, cf. note on E 89. But if it is from ἐργω it is a strange form, as it has lost both reduplication and *F*. It recurs in P 354 (ἐρχατο) without *F*; in ι 221, κ 283, it stands at the beginning of the line, and in ξ 73 after the bucolic diaeresis. It may therefore be suggested that in all these cases it may be connected not with *Fέργω* but with ἔρκος, which in eighteen places does not admit an initial

F and never requires it (in E 90 it comes after the first diaeresis). This etymology gives a better sense, for it leads us at once to the sense to *fence in*, whereas *Fέργω* = *to keep off*. The correct form will then be εἶρχαται, εἶρχατο. The only case which in this sense requires *F* is ξ 411, τοὺς μὲν ἄρα ἔρξαν, which may be a confusion of the two verbs when the *F* was being lost. For the transition from the idea "be fenced in" to that of "be made a fence around" we may compare the double use of καλύπτειν. Cf. also ι 301, ὅθι φρένες ἦπαρ ἔχουσιν. ἀδινόν, B 87. This is the only place where κῆρ is used in the literal physical sense.

482-6 = N 389-93.

487. ἀγέληφι, locative. The juxtaposition of the two similes has caused suspicions of the first, as being repeated from N. But without 482 we have no actual statement of Sarpedon's fall, which could hardly be omitted in the Epic style. The two evidently describe different moments—first the fall, then the struggle on the ground. The question as to which of the identical passages is borrowed can only be solved by a decision on other grounds as to the relative antiquity of N and the Sarpedon episode; the simile is certainly quite suitable to its place here.

491. μενέαινε· this verb seems to imply any violent mental passion, whether

“Γλαῦκε πέπον, πολεμιστὰ μετ’ ἀνδράσι, νῦν σε μάλα χρὴ
αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστήν·
νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐστι.

πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
πάντη ἐποιχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι·
αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
ἔσσομαι ἥματα πάντα διαμπερές, εἴ κέ μ’ Ἀχαιοὶ
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
ἀλλ’ ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
ὀφθαλμοὺς ῥίνας θ’· ὁ δὲ λαξ ἐν στήθεσι βαίνων
ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο· 505
τοιοῦ δ’ ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ’ αἰχμὴν.
Μυρμιδόνες δ’ αὐτοῦ σχέθον ἵππους φυσιόοντας,
ιεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ’ ἀνάκτων.

of wrath or desire; see on X 10. Here then it will mean “struggled” mentally, wrestled with his fate. Paley compares Aisch. *Ag.* 1388, οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών. Ar. strangely explained μενέαινε by ἐλιποθύμει.

492. *πολεμιστὰ μετ’ ἀνδράσιν*, a soldier among men, recognized as a man of war. Cf. N 461 ἐσθλὸν ἔοντα μετ’ ἀνδράσιν. *πολεμιστά* is used pregnantly, as a word of honour, like *αἰχμητής* below, A 290, etc.

494. *ἐελδέσθω*, in passive sense, *let war be thy desire*; a quite unique use. It might be supposed that there was an oxymoron in the use of *κακός* in this connexion; but the adjective is so commonly used of *πόλεμος* that it is no more than an *epitheton ornans*. *θεός*, see on 422.

497. Ar. and most MSS. *περιμάρναο*, but the division is recommended by the bucolic diaeresis as well as by the general considerations mentioned in H. G. § 180 *ad fin.*

498. *κατηφείη*, cf. Γ 51 *δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ*. So P 556. The origin of the word is doubtful; the old derivation from *κάτω-φάος*, with downcast eyes, though it gives the required sense, is impossible; nor is the connexion with *καθάπτεισθαι* more probable. Cf. X 293, Ω 253.

500. *νεῶν ἐν ἀγῶνι*, see on O 428, where the expression is more appropriate than it is here.

501. *ἔχεο*, *hold thy ground*. This absolute use of the mid. recurs in the identical line P 559, but is elsewhere hardly found except in the ambiguous phrase οὐδ’ ἔτ’ ἔφαντο σχήσεσθαι (M 107, and see I 235).

503. *ὀφθαλμοὺς ῥίνας τε*, because open eyes and breathing are the two visible signs of life. Some have supposed that *ῥίνας* alludes to the “pinching in” of the nose, which is a well-known sign of approaching death in the *facies Hippocratica* (as the dying Falstaff’s nose was “as sharp as a pen”); but this is too fanciful for H., and the symptom belongs rather to gradual dissolution than to a violent and rapid death.

505. The curious zeugma in this line is without a parallel in H., and to a modern reader has almost a comic effect.

507. *λίπεν* is the best attested reading (ADH Lips, with Ar.); CEG L have *λίπον*, with Zen. The latter makes no good sense, as the meaning evidently is that the Myrmidons capture chariot and horses; if the horses had broken away from the chariot we must have been told so. On the other hand, there are formidable difficulties in the way of Ar.’s reading. He took *λίπεν* to be the 3d plur. of a passive aor. *ἐλίπην*, of which there are no other traces in Greek (the mid. *λιπέσθαι* is always used in H. in the pass. sense), and understood it to mean “since the chariots of their lords were deserted.” Others again have taken *ἀνάκτων* with

Γλαύκῳ δ' αἶνόν ᾗχος γένετο φθογγῆς αἰόντι·
 ὠρίνθη δέ οἱ ἦτορ, ὃ τ' οὐ δύνατο προσαμῦναι.
 χεῖρὶ δ' ἐλὼν ἐπῆξε βραχίονα· τείρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῶ
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ
 εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξεῖης ὀδύνησιν ἐλήλათαι, οὐδέ μοι αἶμα
 τερσῆναι δύναται, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλεν,
 Σαρπηδὼν Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.

λίπεν as “were deserted by their lords” (cf. Soph. *Ant.* 548, σοῦ λελειμμένη), a construction which is quite without analogy in H. There would be no difficulty as to sense or construction if we could read with Friedländer ἐπεὶ λίπον ἄρματ' ἀνακτες, but we can say with confidence that if such a reading ever existed it had entirely disappeared before the time of Ar.; and it is one which could hardly have been misunderstood or corrupted. Even then there remains the neglected F of *Fάνακτες*, though we could more easily read ἄρμα for ἄρματα here than in 371 (q.v.), inasmuch as only one chariot, in which the two warriors have been killed, is in question. Düntzer and others therefore have some ground for rejecting the couplet; if we do this we must follow Nauck in athetizing 505 as well, for the thought of that line is quite un-Homeric, and indeed is hardly more than a frigid conceit. The assumption of an interpolation is to some extent justified by the probability that the lines immediately following are a later addition (see Introduction to the book). The points where such additions begin are naturally convenient for the insertion of short interpolations.

510. ἐπῆξε, either to relieve the tension of the inflamed part, or perhaps to vent his vexation at the wound—a not unnatural process. αὐτόν at the end of the line in no more than the anaphoric sense is terribly weak; the Florentine edition reads αἰνῶς as in E 352, and this

is clearly preferable though insufficiently attested.

511. For the double acc. ὃ μιν βάλεν see E 361, ἔλκος ὃ με βροτὸς οὐτάσεν, and cf. Θ 405 ἔλκεα . . . ἃ κεν μάρπτῃσι κεραυνός. The constr. ἐπεσσύμενον τείχεος is the same as in M 388, q.v.

515. For πάντοσε where we should have expected πάντοθεν see notes on Δ 455, Δ 21; Zenod. apparently read πάντ' ἐσακούειν. ἀκούειν with dat. of the person whose prayer is heard as δ 767, θεὰ δέ οἱ ἐκλυεν ἀρῆς, and see 531 below, and Ω 335. It is precisely analogous to κλυθί μοι E 115, where see note, and cf. H.G. § 143, n. 3. The dat. as compared with the gen. gives the idea of hearing *with favour*.

518. ἐλήλათαι is *pierced*, ἀμφὶ from *side to side*. ἐλαίνεσθαι is more regularly used of the weapon itself than of the thing pierced (Δ 135, E 400, etc.); cf. note on πείρεν, 405, where a similar ambiguity is remarked.

519. τερσῆναι, a pass. form, as τερσήμεναι, § 98, as if from ἐτέρσην, an aor. of τέρσμαι, not occurring elsewhere; and not to be confused with the trans. τερσαίνω, which is found in H. only in 529. βαρύθει here only; intrans. like μινύθω φθινύθω, etc. αὐτοῦ is another instance of the weak anaphoric use of the pronoun.

522. οὐ παιδός, Ar.; MSS. ᾧ παιδί. The gen. is sufficiently defended by N 110 (where see note), and the hiatus is

ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερὸν ἔλκος ἄκεσσαι,
κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισιν
κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι." 525

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλείοιο
αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
Γλαῦκος δ' ἔγνω ἧσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.

πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἄνδρας,
πάντη ἐποιχόμενος, Σαρπηδόνης ἀμφιμάχεσθαι.
αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,
Πουλυδάμαντ' ἐπὶ Πανθοῖδην καὶ Ἀγήνορα δῖον, 535
βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
οἷ σέθεν εἵνεκα τῇλε φίλων καὶ πατρίδος αἵης
θυμὸν ἀποφθινύθουσι, σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540

κεῖται Σαρπηδὼν Λυκίων ἀγὸς ἀσπιστάων,
ὃς Λυκίην εἵρυτο δίκησί τε καὶ σθένει ᾧ.
τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
ἀλλά, φίλοι, πάρσσητε, νεμεσσήθητε δὲ θυμῷ,
μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545

inadmissible in this place. See also on Σ 171.

526. Two MSS., L Lips, have νέκυν κατατεθνηῶτα; the acc. is occasionally found (775, P 388), but the dat. is the regular case, Γ 70, 254, etc., while the compound ἀμφιμάχεσθαι takes the gen.—a case which is almost unknown to H. with the separate preposition, see on 825.

531. For the dat. οἷ see on 515. εὐξαμένοιο is a change to the more common constr. with the gen., see H. G. § 243, n. 4. The transition is rather harsh as the pronoun and participle are so close together; as a rule, when they stand in different cases they are in different lines. δ 646 ἧ σε βίῃ ἀέκοντος ἀπηύρα is not really similar, as ἀέκοντος goes closely with βίῃ, leaving σε to be construed with the verb (see however M. and R.'s note there). ξ 527, ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος is however precisely similar. It is needless to read εὐ with Düntzer; still less can we, with

La Roche, take οἱ as dat. after εὐξαμένοιο, sc. Ἀπόλλωνι.

540. θυμόν is perhaps “acc. of respect,” as φθινύθειν is generally intrans.; so also A 491 (cf. however, κ 485, σ 204, where this cannot be the case).

542. εἵρυτο, of the protection given to his country by a king, as I 396, Ω 499, cf. Z 403. The addition of δίκησι shews that in this connexion the word really means no more than “govern.”

543. For Πατρόκλῳ, Döderlein conj. Πατρόκλου, which is very likely right; as the text stands the spear must be the spear of Ares in a purely metaphorical sense, like the scourge of Zeus (M 37), unless indeed we can regard Πατρόκλῳ . . . ἔγχεϊ as in apposition by a sort of “whole and part” figure. This however is not natural.

545. Cobet (M. C. p. 265) suggests that the line originally was μὴ F' ἀπὸ τεύχε' ἔλωσι. This is probable enough, even though μὴ does sometimes remain

Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο,
τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.”

ὥς ἔφατο, Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
ἔσκε, καὶ ἀλλοδαπὸς περ ἑών· πολέες γὰρ ἄμ’ αὐτῷ 550
λαοὶ ἔποντ’, ἐν δ’ αὐτὸς ἀριστεύεσκε μάχεσθαι.

βὰν δ’ ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ’ ἄρα σφιν
Ἔκτωρ χωόμενος Σαρπηδόνοσ· αὐτὰρ Ἀχαιοὺς
ὥρσε Μενoitιάδεω Πατροκλῆος λάσιον κῆρ·
Αἴαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ· 555

“Αἴαντε, νῦν σφῶιν ἀμύνεσθαι φίλον ἔστω,
οἰοί περ πάρος ἦτε μετ’ ἀνδράσιν, ἧ καὶ ἀρείους.
κεῖται ἀνὴρ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,

long before a vowel (even in *thesi*, Σ 193, Φ 536). It may be noticed that it is indifferent whether we take μή as dependent, “lest they take,” or paratactic, “let them not take,” the more primitive constr. In the former case νεμεσσήθητε δὲ θυμῷ will be parenthetical.

548. κατὰ κρῆθεν, Ar.; and so λ 588, Hesiod *Theog.* 574; ἀπὸ κρῆθεν, *Scut. Herc.* 7. MSS. generally have κατακρῆθεν (ADG) or κατ’ ἄκρηθεν (C). With the latter we may compare κατ’ ἄκρης N 772 (with note there). The occurrence of ἀπὸ κρῆθεν shews that the tradition followed by Ar. is an old one. The question is one which we have not the materials to decide. There is certainly no other instance of a stem κρη- = κάρα such as is implied in the reading of Ar. The meaning of the word evidently is “from head to foot.” Cf. κακ κεφαλῆς Σ 24.

549. οὐκ ἐπιεικτόν, the analogy of E 892, Θ 32, shews that the phrase means “grief invincible, unrelenting.” ἔρμα, *support*, cf. ἔρματα νηῶν, B 154, A 486. So Pindar calls Theron ἔρεισμι’ Ἀκράγαντος.

554. For Μενoitιάδεω LS have -δαο (G -δαω). This would be preferable if there were any instance of the α of stem πατρο- being short. But as shewn above (on 74) -εω with synizesis probably represents an older -α or -αυ. λάσιον κῆρ, cf. A 189, B 851.

555-562 are rejected by Köchly. In favour of this the following arguments may be urged. 555 is from N 46, where πρῶτῳ is in place, for the words spoken to the Aiantes are the beginning of

Poseidon’s plan of action; here there is nothing to account for the word. ἀρείους 557 is probably a post-Homeric form; though the neuter in -ω recurs several times, the masc. -ους is found again only in ι 48, β 277, of which the latter is a suspicious line (see Menrad, *Contr. et Syn.* p. 81). 558 = (E 467), M 438, where it is used not of Sarpedon but of Hector. 562 = O 565. The discrepancy in the application of the identical words in 558 and M 438 is certainly striking, but too much stress cannot be laid upon it; a reminiscence of the prominent part there played by Sarpedon in attacking the wall might easily suggest a phrase in the immediate context. The contradiction in fact is rather within the twelfth book than between that and this (see *Introd. to M*).

557. μετ’ ἀνδράσιν, cf. 492 above. ἀρείους is best regarded as a nom., for it would be felt to be really co-ordinate with οἰοί in sense, though grammatically the constr. is not exact. It might be possible to take it as an acc. supplying ἐόντας. The acc. would then follow the dat. as in A 541-2, αἰεὶ τοι φίλον ἔστιν . . . φρονέοντα δικαζέμεν. This however is less simple.

558. Ἀρίσταρχος καὶ οἱ ἀπ’ αὐτοῦ δασύνουσι (i.e. read ἐσήλατο to shew that it was from ἀλλομαι), Λυσανίας δὲ ψιλοῖ, προσνέμων τὸ σ τῷ ἦ· σήλασθαι γὰρ φησι σημαίνειν τὸ ἀποσπᾶν καὶ σαλεύειν, ὃ δὲ σαλεύσας πρῶτος τὸ τείχος Σαρπηδῶν ἔστιν, ὃ δὲ εἰσπηδήσας Ἔκτωρ (Herodianos). It is needless to say that Ar. was right in rejecting this extraordinary expedient for reconciling the difference. He took

Σαρπηδών· ἄλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καί τιν' ἐταίρων 560
αὐτοῦ ἀμυνομένων δαμασσαίμεθα νηλεί χαλκῷ."

ὥς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565
δεινὸν ἄυσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὅλοῃν τάνυσσε κρατερῇ ὕσμινῃ,
ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιούς·
βλῆτο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς,
ὅς ῥ' ἐν Βουδείῳ ἐὺ ναιομένῳ ἦνασσε
τὸ πρὶν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας
ἐς Πηλῇ ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῇ ρήξήνορι πέμπον ἔπεσθαι 575
Ἴλιον εἰς ἐύπωλον, ἵνα Τρῶεσσι μάχοιτο.
τόν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος Ἐκτωρ
χερμαδίῳ κεφαλῇν· ἡ δ' ἀνδιχα πᾶσα κεᾶσθη

the word to mean "leapt upon," without the idea of passing through. See *Lehrs, Ar.* p. 307.

559. εἰ with opt. expresses a wish, as *K* 111, etc.; *L. Lange, EI*, p. 327. The edition of *Rhianos* had εἴ, which is hardly to be explained.

561. αὐτοῦ ἀμυνομένων, *defending the body* (as opposed to the arms). For the gen. see 522; it is commoner with the mid. than with the act.; see *I* 531, *M* 155, 179, *N* 700.

565. Cf. 526. σύμβαλον, perhaps we should supply φάλαγγας from 563, as *T* 55 τοὺς ἀμφοτέρους θεοὶ σύμβαλον, *Γ* 70 ἔμ' ἐν μέσσω . . . καὶ Μενέλαον συμβάλετε . . . μάχεσθαι. The act. does not occur absolutely in *H*, in the sense *to join battle*, though the mid. is thus used in *Φ* 578, *T* 335; and in later Greek the act. is common enough (e.g. *Aisch. Cho.* 461, "*Ἀρης* ἄρει ξυμβαλεῖ δίκᾳ δίκᾳ, and often in *Herodotos*).

567-8. This supernatural darkness is not alluded to again, though it could hardly have failed to affect the conditions of the fight. The repetition ὅλοῃν . . . ὀλοός is disagreeable, and the couplet is altogether suspicious; it looks

like a rhapsodist's cheap device to produce a sensational effect, and is perhaps due to the same hand as *O* 668 ff. See also on *P* 368. νύξ ὀλόῃ may be taken from *λ* 19 (of the *Kimmerian darkness*).

568. περί with dat. as *ε* 310 περὶ Πηλεΐωνι θανόντι, *ρ* 471 ἀνὴρ περὶ ὁσὶ μαχεύμενος κτεάτεσσιν. The use, however, is very rare, the gen. being the regular case of the object of a contest. In *P* 4, 133 the dat. is used of an object protected, and is therefore probably a true dative, whereas here it must be locative. With μάχης πόνος cf. *φυλόπιδος ἔργον*, 208.

573. τότε γε has no very clear reference; taken with the context it seems to mean "at the moment" when Achilles was leaving for Troy. Epeigeus, like Phoinix and Patroklos, is a "retainer" who gives his services in return for protection against the avengers of blood. These "broken men" are an important factor in early nation-making. *Ar.* remarked ὅτι οὐκ ἀπολελοίπει ἡ Θέτις τὸν Πηλέως οἶκον, ὥς οἱ νεώτεροι, ἀλλὰ συνῶκει αὐτῷ.

578-80 = 412-14. 582, cf. *O* 237.

ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
 ἵθυσεν δὲ διὰ προμάχων ἴρηκι ἐοικῶς
 ὠκέι, ὃς τ' ἐφόβησε κολοιούς τε ψῆράς τε·
 ὥς ἰθὺς Λυκίων, Πατρόκλεις ἵπποκέλευθε,
 ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
 καὶ ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱὸν
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ.
 ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 ἦν ῥά τ' ἀνὴρ ἀφείη πειρώμενος ἢ ἐν ἀέθλῳ 590
 ἢ καὶ ἐν πολέμῳ δηίων ὑπο θυμοραϊστέων,
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστῶν,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν.
 τὸν μὲν ἄρα Γλαῦκος στήθεος μέσον οὔτασε δουρί,
 στρεφθεὶς ἑξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιούς,
 ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,

586. Fick remarks that the first syllable of Ἰθαιμένεος cannot be short. We must therefore read Σθενέλαον for Σθενέλαον.

587. τένοντας, perhaps rather τένοντε with G (and A as variant). The dual occurs in Δ 521, E 307, K 456, Ξ 466, P 290, X 396, and as a variant in T 478. The only passage where the tradition is unanimous for the plural is γ 449. See note on Δ 521, and for the tendons of the neck, K 456. 588 = Δ 505.

589. For the αἰγανέη cf. note on B 774, and for the spear-cast as a measure, O 358-9.

590-1. Fick rejects this couplet, because the αἰγανέη is a hunting spear not used in war. He further holds that the gen. plur. in -έων with synizesis is purely Ionic, and therefore late; but the arguments used as to the gen. sing. (74) apply also to the plur., as -έων may re-

present -ᾶν, the regular Aeolic form. ἀφείη is a doubtful form, as it is the only instance of this class of aor. subjunctives with a short vowel in the sing. (cf. ἀφῆη ἀνῆη θῆη, etc.; in the plur. it is commoner, see H. G. § 80). πειρώμενος, cf. σθένεος πειρώμενος O 359, "doing his best." For the use of ὑπὸ = under the stress of enemies, cf. H. G. § 204. The construction is perhaps somewhat harsh, as the connexion with the verb is very remote. Cf. also Σ 220.

595. Ἑλλάδι, in the old narrow sense; see B 683.

598. κατέμαρπτε, when he was just catching him up. Compare the story of Abner and Asahel, 2 Sam. ii. 23.

600. ὥς, lit. "how a brave man had fallen" in the exclamative sense; hence = ὅτι οὕτως.

602. Compare E 506 οἱ δὲ μένος χειρῶν ἰθὺς φέρον, with note.

Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ· 605
 τὸν βάλλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ὄχετ' ἀπὸ μελέων, στυγερός δ' ἄρα μιν σκότος εἶλεν.
 Αἰνεΐας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 [αἰχμὴ δ' Αἰνεΐας κραδαινομένη κατὰ γαίης
 ὄχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] 615
 Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε·
 “Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἔοντα
 ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”
 τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα·
 “Αἰνεΐα, χαλεπὸν σε καὶ ἰφθιμὸν περ ἔοντα 620
 πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα
 ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.
 εἰ καὶ ἐγὼ σε βάλοιμι τυχῶν μέσον ὀξεί χαλκῷ,
 αἰψά κε καὶ κρατερός περ ἔων καὶ χερσὶ πεποιθὼς
 εὔχος ἐμοὶ δοίης, ψυχὴν δ' Ἀίδι κλυτοπώλω.” 625

604-5. See E 77-8 with note. Here, as there, *ὃς* refers to the non-combatant father.

609. *ὑπασπίδια*, cf. on N 158, *προβιβάντος* N 807. MSS. *προβιβώντος*.

610 = N 184, 610-3 = P 526-9, 613 = N 444, 614-5 = N 504-5, 619 = N 254. 614-5 are found only in G and in the margin of two other MSS.; 613 was altogether omitted by Ar. in one edition, and obelized in the other. For *οὐρίαχος* see N 443.

617. *ὀρχηστήν*, a taunt directed at Meriones' agility, and containing perhaps a special allusion to his Cretan origin; for Crete was celebrated for the sword dance (see on Σ 590). Compare Patroklos' banter in 745, *ἢ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ῥεῖα κυβιστᾷ*. The thought of the war dance is doubtless at the bottom of the expression, as in Hector's words *δηῶ μέλπεσθαι* Ἄρηι H 241 (though these contain no disparagement). See also Ω 261 *ψευσταὶ τ' ὀρχησταὶ τε, χοροτυπήσιν ἄριστοι*.

618. *διαμπερές*, “for good and all,”

cf. K 89, 331, O 70, Π 499, X 264. *εἴ . . . περ*, if indeed, if only. This is of course not to be confused with the somewhat commoner sense of *εἴ περ*, “even if.” In the latter use the particles are always together, in the former, since *περ* emphasizes the clause rather than the single word, they are generally separated; but this is by no means an invariable rule; compare A 580 *εἴ περ γάρ κ' ἐθέλῃσι*, if indeed he wish, N 464, etc. (In A 391 *καὶ εἴ κ' ὀλίγον περ ἐπαύρη*, *περ* is to be taken with *ὀλίγον*, even if it touch but a very little.)

620. *σε* for *σοι*, attracted by the strong influence of the growing *acc. cum infin.* construction; the remarkable point being that the *acc.* is so far separated from its *infin.* and is so close to the *adj.* which naturally requires a *dat.*

623. *καὶ ἐγώ*, I too, in allusion to *εἴ σ' ἔβαλόν περ* above. As so often it is indifferent whether we take *εἰ βάλοιμι* as an independent wish, or as a regular conditional protasis.

625. See note on E 654.

ὥς φάτο, τὸν δ' ἐνένιπε Μενoitίου ἄλκιμος υἱός·
 “Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἔων ἀγορεύεις;
 ὦ πέπον, οὗτοι Τρῶες ὄνειδείοις ἐπέεσσιν
 νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.
 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ·
 τῷ οὐ τι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

630

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 οὖρεος ἐν βήσσης· ἔκαθεν δέ τε γίγνεται ἀκουή·
 ὥς τῶν ὄρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης,
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιοιτάων,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

635

626. ἐνένιπε, see on O 546. Townl. and two other MSS. ἐνένισπε.

629. **τινα**, many a man. **γαῖα καθέξει** as **κάτεχεν φυσίχοος αἶα** Γ 243.

630. The sense of this line is clear enough though the expression is not very accurate; *in might of hand lie the issues of war, the time for words is in the council*. A formally balanced antithesis would require for the second member ἐν ἐπεσιν δὲ (τέλος) βουλῆς, but this would lose in vigour something of what it gains in accuracy. In fact, τέλος ἐπέων, “the sum of words,” is in itself little more than a periphrasis for **ἔπεα**, cf. 83 μύθου τέλος, just as **θανάτοιο τέλος** = **θάνατος** often. The dislocation of the sentence, such as it is, is clearly due to the prevalence of the feeling for the *external* form of the favourite chiasmic arrangement (dat.-gen.—gen.-dat.) over that for the *internal* form of the antithetic thought.

633. τῶν is taken up after the parenthetic simile by τῶν 635. ὄρωρεν, so DG and A in margin; the rest have ὀρώρει, and so Ar. wrote (Didymos). If this is right, he must have taken the word as coming from a present *ὀρώρω, analogous to other present forms with perf. stem (e.g. **γεγωνεῖν** M 337), which has some support in the forms ὀρώρεται, ὀρώρηται (H. G. § 27). It is more probable, however, that ὀρώρει, both in the excerpt from Did. and in the MSS., is a mere itacistic error for ὀρώρη (see note on Δ 483), and this Bekker, followed by most edd., has introduced into the text. The choice between the indic. and subj. is indifferent; it seems better therefore to adopt the form which has MS. authority.

634. ἀκουή is a word which recurs only in the Od. in the phrase (ἐβη) μετὰ πατρὸς ἀκουήν, β 308, etc. It means “hearing”; the phrase ἔκαθεν γίγνεται ἀκουή is thus the counterpart of **τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν**, Δ 455 (q.v.). The “hearing” being regarded as a power going out from the ear, the hearer hears to a distance, his hearing comes to the source of sound *from* a distance. See also on 515 above.

636. ἀμεινον [ἀν] εἶχε, φησὶν ὁ Ἀριστάρχος, εἰ ἐγγράπτο “**βοῶν εὐποιοιτάων**” ἔξω τοῦ τέ συνδέσμου, Did., i.e. the noise of bronze and the leather of shields. Ar.’s reading—for which it is clear that he could find no authority—avoids the obvious difficulty of a distinction between leather and shields, for it is hard to see what other leather than that of the shields is in question; and indeed ῥινός means a shield in Δ 447, Θ 61 (see also M 263). Ar. suggested as an alternative ἐξ ἐπαναλήψεως νοητέον λέγεσθαι τὸ αὐτὸ ὡς “**πυκνοὶ καὶ θαμέες**” (μ 92) καὶ “**πόλεμόν τε μάχην τε**” (Π 251) (Aristonikos). This would be more satisfactory if there were not a third term co-ordinated with the two by τε. Clearly χαλκοῦ includes weapons of offence, and must not be restricted to the metal facing of the shields. After all the difficulty is insignificant, for the slight redundancy of expression in the text is easily pardonable. For **βοῦς** in the sense of “shields” see H 238.

637 = Ξ 26, q.v.

638. Ar. read **Σαρπηδόνη δῖω**· οὐδὲ ὁ πᾶν γινώσκων καὶ συνήθης τῷ Σαρπηδόνη ἡδύνατο γινώσκειν αὐτόν (Nikanor). Such

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν
 ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλεον, ὥς ὅτε μῦλαι
 σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλεον. οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῷ
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
 ἣ ἥδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἴκτωρ
 χαλκῷ δηώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλῃται, 650
 ἣ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἥς θεράπων Πηληιάδew Ἀχιλλῆος
 ἐξαὐτίς Τρῳάς τε καὶ Ἴκτορα χαλκοκορυστὴν
 ὥσαιτο προτὶ ἄστνυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἴκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρῳας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
 ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ 660

a use of φράδμων cannot be supported; and the text is perfectly simple, φράδμων being "observant, shrewd"; cf. Ω 354 φραδέος νόον ἔργα τέτυκται, Hes. Theog. 626 Γαίης φραδομοσύνησιν by the cleverness of Gaia. On ἄν . . . ἔγνω see H. G. § 324.

640. εἴλυτο, was wrapped up, a rather bold metaphor to express "was hidden by."

641. For the simile compare B 469 ff. (471 = 643 here). περιγλαγέας overflowing with milk.

650. For the subj. δηώσῃ, ἔλῃται followed by the opt. ὀφέλλειεν, see H. G. § 298 *ad fin.* δηώσῃ may represent an original δηώσει' (-ειε, C has δηώσει), but the change of ἔλῃται to ἔλοιτο would be more violent. Possibly, however, both the subj. and opt. belong to the direct question in the mind of Zeus, the subj. being deliberative, "is Hector to slay?" and the opt., which represents the 1st person of *oratio recta*, potential, "might I increase?" (Hentze calls the opt. *concessive*, which it can hardly be). ὀφέλλειεν

(also β 334) is an Aeolic form, assimilated from ὀφελσ-, and unique in H.; see Curtius, *Vb.* ii. 276.

653. The use of ὄφρα is to be compared with Δ 465 λελιγμένος ὄφρα τάχιστα τεύχεα συλῆσειε, Z 361 θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω, where see notes. Here the possibility of taking ὄφρα either in the final or the temporal sense seems to be excluded; and it has passed through the stage of introducing an object-clause till it is weakened to the modern "that," and really takes the place of the infinitive.

656. θυμὸν ἐνήκεν, so best MSS. (ACD, etc.); others vary between θυμὸν ἐνῶρσεν, φύζαν ἐνήκεν, φύζαν ἐνῶρσεν, the last as O 62.

657. τράπε, sc. δίφρον, or perhaps ἵππους with an ellipse similar to that by which ἔχειν = to drive.

658. τάλαντα, the will as to the course of battle by a rather violent metaphor, for which see Θ 69.

660. βεβλαμμένον ἦτορ is the reading of AC. A has also γρ. δεδαῖγμένον,

κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ' ἔντε' ἔλοντο
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
 “εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἷμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσιν

665

which is given in L; other variants are *βεβλαμμένον*, *βεβλημμένον*, *βεβλημένον*, *βεβολημένον*. The last of these is against the canon of Ar. that the form *βεβόλημαι* is used only in a metaphorical sense, of mental pain (see on I 3). Between *βεβλαμμένον*, *βεβλημμένον*, and *δεδαῖγμένον* the choice is not easy. The last is found P 535, and though it gives a good sense it lacks authority (though L is a MS. which often stands alone with very good readings), and does not account for the origin of the other variants. *βεβλημμένον ἦτορ*, *smitten to the heart*, gives a fairly good sense; but it is not easy to see why the “sight” of the fatal blow to Sarpedon should only now cause a panic; the fight over the corpse has been going on for some time, and his death was described so far back as 481. *βεβλαμμένον ἦτορ* might mean “brought to a stop in his life,” but the phrase is unique and by no means natural, and the difficulty last mentioned remains the same. *βλάπτω* is commonly used (a) in the literal sense, of impeding; (b) in the metaphorical, of divine interference causing mental blindness—O 724 *βλάπτει φρένας Ζεὺς*, X 15 *ἔβλαψάς μ' ἐκάεργε*, cf. I 507, 512, ψ 14. Hence Döderlein conj. *βεβλαμμένοι ἦτορ* (cf. Theognis 223, *νόον βεβλαμμένοι ἐσθλοῦ*), which gives good sense, but an unnatural separation of *βασιλῆα ἴδον* . . . *κείμενον*. Paley suggests that 661-2 may be interpolated through a misunderstanding, and that *βασιλῆα* may mean not Sarpedon but Hector, *πάντες* being not “all the Lykians” but “all the Trojans.” This is perhaps the most satisfactory solution of the problem; though even here the difficulty remains that Hector is not elsewhere, so far as I can see, ever called *βασιλεύς*.

662. *ἔριδα* . . . *ἐτάνυσσε*, cf. Ξ 389.

εὐτε looks as though it meant “since,” *κάππεσον* being taken in a pluperf. sense. But this would not suit the use of *εὐτε*, which always implies “at the moment when.” The sense thus given is possible, though rather forced.

666. The following passage to 683 must go with 431-61, where see note. Ariston. says here *ὅτι Ζηνόδοτος καὶ ἐνταῦθα διεσκεύακε γράφων “καὶ τότε” ἄρ' ἐξ Ἰδῆς προσέφη Ζεὺς ὃν φίλον υἱόν.* This statement is strange, as Zenod. must have rejected the lines altogether; and Did.'s note on 668 (see below) confirms this necessary deduction from his condemnation of 431 ff. The presence of Apollo on Ida is as little explained as that of Here in the preceding passage.

668. *ἐκ βελέων* must go with *ἐλθὼν*, *go outside the range of darts*, and cleanse S. from the blood. But instead of *ἐλθὼν* we should have expected a word meaning *αἵρας* (as 678), *ἐρύσας* or the like; cf. *ἐκ βελέων ὑπαγε Ζεὺς*, Δ 163. In any case we cannot take *ἐκ βελέων* with *κάθηρον*, as though it were *ἔξω* or *ἀπὸ βελέων*, the only analogy for such a use being the doubtful Ξ 130, where see note. For *Σαρπηδόνα* Ar. read *Σαρπηδόνη*, but the double acc. is regular, see K 572, Σ 345, Φ 122, Ψ 41. It is not clear why the two cleansings should be so carefully distinguished; the washing in the river is no doubt the ceremonial purification required by every dead body, but it would have seemed natural that this should suffice for washing away the blood. Zenod. raised a further objection which is worthy consideration; *μήποτε Ζηνόδοτος ὀρθῶς ἠθέτηκε τούτους. παράλογον γὰρ τὸν ἀπενθῆ τοιαῦτα διακονεῖσθαι* (Did.): Apollo was the last god who should have been commissioned to deal with a dead body, which was regarded as a pollution to his pure nature.

χρίσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσسون· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 "Υπνῶ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳ,
 ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων." 675

ὥς ἔφατ', οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὄρέων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῇσιν
 χρίσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσεν· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 "Υπνῶ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληιάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἢ περ ἀνδρός·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.

ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανατόνδε κάλεσαν;
 "Αδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχεκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
 τοὺς ἔλεν, οἳ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.

670. For ambrosia as a purifying agent see Ξ 170.

671-5. See on 454-7. διδυμάοσιν, cf. Ξ 231, "Υπνῶ, κασιγνήτῳ Θανάτοιο.

676-7 = O 236-7, 679-83 = 669-73.

685. ἀάσθη, see note on ἀάσατο A 340.

686. ἔπος, the μύθου τέλος of 83-96.

688. For the gnomic τε see H. G. § 332. ἀνδρός so A Syr Townl. and others; vulg. ἀνδρῶν. The change to the plur. was evidently made to avoid ambiguity when the following couplet was interpolated. Ariston. mentions a further variant κρείσσω for κρείσσων, apparently due to Zenod. See La R. H. T. p. 302.

689-90 are a mere interpolation from P 177-8, and are om. by AD Syr. ἐποτρύνῃσι μάχεσθαι is the reading of MSS.; it cannot be construed, but under the circumstances it is not worth while to correct it to ἐποτρύνει μάχεσθαι, which is given by all MSS. in P 178. It is not easy to see how the change came about.

692 = E 703; cf. Virgil, *Aen.* xi. 664, *Quem telo primum, quem postremum aspera virgo Deicis?*

697. ἔλεν, Zenod. ἔλες. But for the change from apostrophe to narrative, cf. 586. φύγαδε μνώοντο, turned their thoughts to flight; a pregnant expression like μή τι φόβον δ' ἀγόρευε, E 252.

ἔνθα κεν ὑψίπυλον Τροίην ἔλουν νῆες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσί· περιπρὸ γὰρ ἔγχεϊ θύεν·
 εἰ μὴ Ἀπόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργου 700
 ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “χάζεο, διογενὲς Πατρόκλει· οὐ νύ τοι αἶσα
 σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερῶχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”
 ὣς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 “Ἐκτωρ δ' ἐν Σκαιῇσι πύλης ἔχε μώνυχας ἵππους·
 δίζε γάρ, ἥε μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἥ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων 715
 ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,
 Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Ἐκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπὶ Σαγγαρίοιο·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.

698. The following passage (to 711) was athetized by Lachmann, probably rightly, as the idea of an actual assault upon the wall seems hardly consistent with the attitude of Hector in 713. There are several lines which appear elsewhere and may be borrowed; 698 = Φ 544, 699 = Λ 180 (where, however, see note), 703 = E 437, 705-6 = E 438-9, 710-1 = E 443-4. The passage in E describing Diomedes' repulse by Apollo was evidently before the poet of these lines.

699. ὑπὸ χερσί is elsewhere used only with a passive, or a verb of quasi-passive meaning (πεσεῖν, etc.)

702. ἀγκῶνος, either the salient angle of the tower itself, or the retreating angle where the tower abutted on the main wall.

704. νύσσων seems here to imply no more than a blow from the hand. Else-

where it means to *stab* with a pointed instrument.

708. πέρθαι, an anomalous form, apparently from a syncopated pres. or aor. for πέρθ-σθαι (see Curt. *Vb.* i. 190). ἀγερῶχων, see B 654.

710. πολλόν, Zen. τυτθόν as E 443. Ariston. thought the difference justified because Diomedes had the words of Athene to urge him on, whereas Patroklos has the words of Achilles to hold him back.

713. δίζε, here only; evidently conn. with δίζημαι, and like it of doubtful etymology (cf. Curtius, *Et.* p. 626).

717. This Asios, who is not heard of again, is of course not to be confused with Asios, son of Hyrtakos, in M and N.

719. Σαγγαρίοιο, cf. Γ 187. Ariston. remarks ὅτι Ὀμηρος τὴν Ἐκάβην Δύμαντος, ὃ δὲ Εὐριπίδης Κίσσεως (*Hec.* 3), and so Virgil calls her *Cisseis*.

αἴθ', ὅσον ἦσσαν εἰμί, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
 ἀλλ' ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 αἶ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων." 725
 ὧς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν,
 Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἴκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ' ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρῳσὶν δὲ καὶ Ἴκτορι κῦδος ὄπαζεν. 730
 Ἴκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν,
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε
 σκαιῇ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκρίοντα, τὸν οἱ περὶ χεῖρ ἐκάλυψεν· 735
 ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν ἄζετο φωτός,
 οὐδ' ἀλίωσε βέλος, βάλε δ' Ἴκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
 ἵππων ἡνί' ἔχοντα, μετώπιον ὀξεί λαί.
 ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχευ 740

723. *στυγερῶς*, i.e. to your own regret; so φ 374 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι, after a couplet closely resembling 722.

724. *ἔφεπε*, see note on E 329. Here L has *ἔπεχε*, and in 732 G also, with a marginal variant in A. But the alteration, though adopted by Nauck, is not correct.

735. *μάρμαρον ὀκρίοντα*, M 380. Bentley conj. *ὀκρίενθ'*, ὃν οἱ, which is adopted by most edd., and is no doubt right if the line is genuine. The second part, however, is unusual, as it appears to describe a stone of small size, whereas those cast by heroes are elsewhere of heroic dimensions.

736. MSS. generally have *ἄζετο*, AD *ἄξετο*. Only one of little authority (H) with Eust. has *χάζετο*, which is adopted by all edd., but is doubtless only a scribe's emendation, and has not even the merit of giving good sense; after three lines and a half have been describing Patroklos' vigorous attack it will not do to say that "he did not long yield before his foe." Nothing is explained by a reference to the equally obscure A 539 *μίνυθα δὲ χάζετο δουρὸς* (q.v.); and we must either accept the MS. reading or find some better emendation than this.

Schol. A explains *ἡλαβήθη*, ἀντὶ τοῦ οὐδ' ὅλως ἡλαβήθη αὐτόν. This is of course to be referred to the ordinary sense of *ἄζομαι*, to fear (the gods), to have a scruple (with infin., as Z 267, or μή Ξ 261). This gives a good sense, the gen. being taken as causal like so many genitives with verbs expressing mental affections, *he had not awe for long because of his foe*. Both *ἄζομαι* and the cognate Skt. *jag* (Curtius, *Et.* no. 118) are used solely of terror or reverence of a religious nature (cf. *ἅγιος*, *ἀγρός*); the word therefore here refers to the *divine* panic inspired by Apollo; the supernatural awe thus due to Hector has no long hold of Patroklos, and does not make him hesitate in his onslaught. Cf. also note on X 275.

737. *ἀλίωσε*, so οὐχ ἡλίωσε τοῦπος, Soph. *Trach.* 258; cf. Διὸς νόον . . . ἀλιῶσαι ε 104, 138.

739. *μετώπιον* (cf. A 95) on the analogy of *μεταμάχιον* should mean *between the eyes*; see note on E 19. It is hardly possible to say whether the word is a neuter used adverbially, or a masc. accus.

740. *σύνελεν* "*verbum suspectum*," Nauck; *συνέχεε καὶ εἰς ἐν συνήγαγεν*, Schol. BL. The compound recurs in H.

ὅστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
αὐτοῦ πρόσθε ποδῶν· ὁ δὲ ἀρνευτήρι ἐοικώς
κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὅστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεις ἵππευ·
“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστᾶ.

745

εἰ δὴ πον καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,
ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.
ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.”

750

ὥς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωι βεβήκειν
οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κερατίζων
ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·
ὥς ἐπὶ Κεβριόνῃ, Πατρόκλεις, ἄλσο μεμαώς.
“Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμάζε.
τῷ περὶ Κεβριόναο λέονθ' ὥς δηρινθήτην,

755

only in υ 95 χλαῖναν μὲν συνελών,
“gathering up.” ἔσχευ intrans. as 340.

742. See on M 385. Here also MSS. generally have ὁ δ' ἀρ' ἀρνευτήρι, but the reading of the text is attested by Vrat. A (ὁδ' ἀρ' νευτήρι) and Et. Mag. ὁ δ' ἀρνευτήρι. The phrase recurs in μ 413.

743. The synizesis in εὐεργέος is very doubtful in so ancient a passage. Various conjectures have been proposed; Christ's εὐφρεγέος with the metathesis which we find in ρέζω = Φρέγγω is ingenious. He also suggests εὐπλεκέος. Menrad εὐέργου. εὐεργος in pass. sense is found in Herod. and Theokr.; εὐεργός in act. in Od.

745. ὥς, exclamative. κυβιστᾶ may imply only “taking a header.” It is possible, however, that the metaphor is in this line not from diving, but from tumbling, as in Σ 605; from Kebriones' skill in tumbling on land Patroklos concludes that he would make a good diver at sea as well (καί).

747. τήθεα, a ἅπαξ εἰρημένον in Greek, though the form τήθον occurs in Aristotle, where it is said to mean some ascidian. We can only say that τήθεα are some sort of food obtained by diving in the sea; the recognized translation “oysters” will do as well as any other. διφᾶν is another rare word meaning “to seek”; it occurs in Hes. Opp. 374. The scholion of Aristonikos is interesting (ἡ διπλῇ) ὅτι ἅπαξ εἶρηκε τήθεα. ἔστι δὲ

εἶδος τῶν θαλασσίων ὁστρέων. πρὸς τοὺς χωρίζοντας· φασὶ γὰρ ὅτι ὁ τῆς Ἰλιάδος ποιητῆς οὐ παρeisάγει τοὺς ἥρωας χρωμένους ἰχθύσιν, ὁ δὲ τῆς Ὀδυσσεύς. φανερόν δὲ ὅτι εἰ καὶ μὴ παράγει χρωμένους, ἴσασιν, ἐκ τοῦ τὸν Πάτροκλον ὀνομάζειν τήθεα. νοητέον δὲ τὸν ποιητὴν διὰ τὸ μικροπρεπὲς παρητήσθαι (“declines” to introduce them). καὶ μὴν οὐδὲ λαχάνοις παρeisάγει χρωμένους· ἀλλ' ὅμως φησὶ “δμῶς Ὀδυσσῆος τέμενος μέγα κοπήσοντες” (ρ 299). Fick rejects 746-9 chiefly on account of the contracted form διφῶν.

748. δυσπέμφελος, sc. πόντος, as Hes. Theog. 440 γλανκὴν δυσπέμφελον, Opp. 618 ναυτιλῆς δυσπεμφέλου ἡμερος. But in Opp. 722 μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι it probably means “fastidious,” hard to please, a sense which explains Zen.'s reading δυσπέμφελος εἶεν· οἷον εἰ καὶ δυσάρεστοι εἶεν οἱ συνεσθλοντες, Ariston.

754. μεμαώς, the α is elsewhere found long only when followed by ο (μεμαότες B 818, where see note, μεμαότε N 197). The other passages all have -ᾶω- (about eighty-five times in H.). We may compare κεκμηώς, κεκμηῶτα (beside κεκμηῶτα). Probably the old form was, as Fick writes, μεμανῶς for μεμαFός, while μεμᾶώς = μεμα-(F)ός. Cf. H. G. § 26. The transposition μεμαώς, Πατρόκλεες, ἄλσο is easy but improbable.

756. δηρινθήτην, so MSS., but Eustath. says δηρινθήτην κατὰ τινας, μάλιστα δὲ

ὦ τ' ὄρεος κορυφῇσι περι κταμένης ἐλάφοιο,
 ἄμφω πεινᾶοντε, μέγα φρονέοντε μάχεσθον·
 ὥς περι Κεβριόναο δύνω μήστωρες αὐτῆς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἴεκτωρ, 760
 ἵεντ' ἀλλήλων ταμέειν χροῖα νηλεί χαλκῶ.
 Ἴεκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐχὶ μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.
 ὥς δ' Εὐρύς τε Νότος τ' ἐριδαίνετον ἀλλήλοιιν 765
 οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
 αἷ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δῆουν, οὐδ' ἕτεροι μνῶοντ' ὄλοοιο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὄξέα δοῦρα πεπήγειν
 ἰοί τε πετερόεντες ἀπὸ νευρῇφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν· ὁ δὲ στροφάλιγγι κονίης 775
 κείτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ὄφρα μὲν ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκειν,

δηριθῆναι δίχα τοῦ ν. This is perhaps a preferable form, as there was clearly a tendency to the insertion of ν (cf. on ἐμπνύ(ν)θη E 697), and we have δηρίσαντο θ 76.

762. Cf. on O 716. Here LS Lips have οὐ τι μεθίει, which may have been Ar.'s reading; he held that οὐχί, which occurs in H. only in these two lines, was not a Homeric form. It is, however, more likely that he read οὐκί. See La Roche, *H. T.* p. 328.

766. βήσσης βαθέην, Nauck conj. βήσσησι βαθύν. βαθέην is probably not a Homeric form, see on O 606, and for βαθύς as fem. H. G. § 116, 4.

767. τανύφλοιον, with thin bark (cf. *tenuis*). τανυήκεας, elsewhere (like *ταναήκης*) only of edged weapons, here = with slender points. The idea of "stretching out" may give rise equally to the meanings "long," "thin," and "smooth." The two last generally suit the compound of τανυ- indifferently, but are preferable to the first, which has, however, taken sole possession of *ταναός*. "Long-barked," the traditional interpretation of τανύφλοιος, is meaningless.

775. ὁ δέ, so all MSS. except GL which have ὁ δ' ἐν, with Ar. But the use of the case without the preposition is to be preferred as the more ancient.

776. μέγας μεγαλωστί (also Σ 26), the adv. seems to have little force except as an emphatic reduplication of μέγας, and is to be compared with οἶόθεν οἶος H 39, αἰνόθεν αἰνώς H 97. For the plur. ἵπποσυνάων see H. G. § 171, 4; "the plural in such cases is a kind of imperfect abstraction; the particular manifestations of a quality are thought of as units in a group or mass,—not yet as forming a single thing." So also Ψ 307 ἵπποσύνas ἐδιδάξαν.

777. See A 84-6. With the explanation there given, if the theory of the expansion of the original *Mῆνις* be right, there is no longer any reason to say that we have "two noons on the same day." The narrative of A and Π, with the short μάχη ἐπὶ ταῖς νανσίην from O, does not require more than two or three hours, at least for a poet; and the expression here gives room for even more; for it does not indicate a point of time, but a period, "so long as the sun was high in

τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' ἡέλιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν
 Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θεῶ ἀτάλαντος Ἀρηι,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φώτας ἔπεφνεν· 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν· 790
 στῆ δ' ὄπιθε, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω
 χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
 ἱππόκομον πῆληκα μιαίνεσθαι κονίησιν,

heaven," say till two or three o'clock in the afternoon. 778 = Λ 85.

779 = ι 58, where see a good note in M. and R. To the instances there given of times of the day named from the agricultural or pastoral operations belonging to them may be added *ἀστήρ αἴλιος* and *ἐπιφάτιος* in the note on Λ 62. We reach the actual sunset only in Σ 239; *μετενίσσεται* = *began* to wend.

780. *ὑπὲρ αἶσαν*, *beyond measure*, i.e. beyond expectation; cf. Γ 59. The phrase is to be distinguished from *ὑπὲρ Διὸς αἶσαν* P 321, *ὑπὲρ μοῖραν* T 336, *ὑπὲρ μόρον* T 30, Φ 517, *ὑπέρμορα* B 155 (where see note). These all mean "contrary to destiny," but they are never used of anything which is actually said to have happened; they are applied either to the future or to unrealized possibilities in the past. Z 487 is the only passage where *ὑπὲρ αἶσαν* seems to be used for *ὑπὲρ Διὸς αἶσαν*.

784-6. Compare E 436-8 and 702-5 above. The passage is a fine climax in preparation for the catastrophe, and contrasts strongly with the meaningless exaggeration of carnage in Λ 747—and perhaps 810 below.

789. The position of *δεινός* produces an effect almost unique in the *Iliad*. It is a fine instance of the self-restraint of the Greek artist that so simple and easy a way of producing a cheap sensation should have been banished except from the few points where it is really justified. Compare *βαλλ'· αἰεὶ δέ, κ.τ.λ.* A 52.

792. *καταπρηνεῖ*, cf. *χερσὶ καταπρηνέσσει* O 114. But the contraction *-εῖ* is not a form of the old Epic dialect (see Menrad, *Contr. et Syniz.* pp. 71-5). *στρεφεδίνηθεν* is a word of extraordinary formation, which appears to postulate a noun *στρεφεδίνη* (or *-δίνος*) in the sense of "whirling." There appears to be no really archaic word of which this might be regarded as a mistaken imitation, and it remains as a proof that the Greek language in its most vital period was capable of forming compounds beyond the lines of its regular development. As to the meaning of the word it may be either "Patroklos' eyes grew dizzy," or "Apollo's eyes rolled" in fury. Of these the latter is rather the preferable, as the effect upon Patroklos follows in 805.

ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἧ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
 στῇ δὲ ταφῶν· ὀπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοίδης Ἐύφορβος, ὃς ἡλικίην ἐκέकाστο
 ἔγχετ' θ' ἵπποσύνη τε πόδεσσί τε καρπαλίμοισιν· 810
 καὶ γὰρ δὴ τότε φῶτας εἰέκοσι βῆσεν ἀφ' ἵππων,
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,
 οὐδὲ δάμασσ'· ὁ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινεν

798. ἀνδρὸς θείοιο, a unique phrase. θεῖος is used as an *epith.*, *ornans* of Odysseus often, of Achilles in T 279, 297, and of other heroes N 694, O 333, E 230, O 25, T 145. With ἀνὴρ it seems to be more than this, and to refer to his divine parentage. It is only in virtue of his divine birth that he can wear divine armour without the nemesis which comes on Hector (800).

801. The change from οἱ = Hector to οἱ = Patroklos is rather rapid, as P. has not been mentioned for seven lines. οὕτω (*sc.* Aristarchos) πᾶν δέ οἱ, ἐν δέ τισι τῷ (τὸ?) δέ οἱ, Did.; ὅτι τὸ πᾶν ἀντὶ τοῦ ὄλον, Ariston.

802. κεκορυθμένον, *sc.* χαλκῷ, which is always added elsewhere. The heaping up of epithets is remarkable.

803. τερμίοεσσα, a word recurring only in τ 242 (and Hes. *Opp.* 537), *τερμύεντα χιτῶνα*. It probably means in both cases *with a fringe*; *i.e.* in the case of the shield with a λαισήμιον or leather pendant, for which see note on E 452. Göbel thinks it means "with tassels," *θυσανόεσσα*, but this adornment seems peculiar to the divine aegis; see B 448, E 738. Düntzer explains "provided with an edge," or ἀντυξ. The old interpretation, "reaching to the feet," *ποδηνεκής*, cannot be reasonably explained—certainly not from the idea of "going even unto the end" (L. and S. *s.v.*)

805. ἄτη, *stupor*; this purely physical sense is hardly found again (*cf.* Ω 480), but it must have existed before the moral connotation had been developed.

807. σχεδόθεν βάλε, with a cast from close at hand. Zen. read *σχεδὸν οὔτασε*, *i.e.* with a thrust; but this contradicts 812, 819.

808. This is the Euphorbos who subsequently inhabited the body of Pythagoras, the *Panthoides iterum Orco demissus* of Horace, *Carm.* i. xxviii. 10.

810. δὴ τότε, so HL with Ar.; the rest have *δήποτε*, a combination which is not found in H. except A 40, where *ποτε* belongs to *εἰ*. τότε is explained by πρῶτ' ἐλθὼν, *now* on his first appearance in the war. Ar. explained the couplet as referring to a sham fight for practice (*διδασκόμενος*); ὅτι σύνθηθες ἦν τοῖς ἀρχαίοις ἀρματομαχεῖν, ἐσφαιρωμένοις (tipped with "buttons") δόρασι χρωμένους, καὶ ἀνατρέπειν ἐκ τῶν ὀχημάτων, Ariston. Such an idea is ludicrously out of place in the midst of so grim a description; the intention evidently is to make out that Euphorbos, though he has not been heard of before, is no unworthy victor. He has killed (or at least dismounted) twenty enemies as a first lesson in the art of war, a feat which closely resembles Nestor's in A 748-9. For the gen. πολέμοιο see H. G. § 151 d.

Πάτροκλον, γυμνόν περ έόντ', έν δηιοτῆτι. 815
 Πάτροκλος δέ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
 ἄψ' εἰσάγων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 "Εκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον
 ἄψ' ἀναχαζόμενον βεβλημένον ὀξεί χαλκῷ,
 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὔτα δέ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δέ χαλκὸν ἔλασσεν.
 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
 ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
 ὦ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πῖέμεν ἄμφω· 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
 "Εκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα,
 καὶ οἱ ἐπενχόμενος ἔπεα πτερόεντα προσηύδα·
 " Πάτροκλ', ἦ που ἐφῆσθα πόλιν κεραϊζέμεν ἀμήν, 830
 Τρῳιάδας δὲ γυναικάς, ἐλεύθερον ἡμαρ ἀπούρας,
 ἄξειν ἐν νῆεσσι φίλῃν ἐς πατρίδα γαίαν,
 νήπιε· τάων δὲ πρόσθ' "Εκτορος ὠκέες ἵπποι
 ποσσὶν ὀρῳρέχεται πολεμίζειν· ἔγχει δ' αὐτὸς
 Τρῳσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835
 ἡμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
 ἂ δαίλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,

817. This line is properly used of the man who has cast, not of the wounded enemy, who cannot be said κῆρ' ἀλεείνειν. H Syr read ἄψ δ', which looks like a genuine tradition involving the rejection of 813-16, which are not missed if we leave them out. It may be added that "plucking out the spear" (814) is more suitable when the wound has been given by a thrust than by a cast. Possibly this induced Zen. to read οὔτασε in 807.

823. ἀκάμαντα, the epithet is elsewhere in H. applied only to the river Spercheios and to the sun. The boar fighting with the lion for a spring reminds one of the Mahratta proverb, "a boar will drink between two tigers"; for the boldness of the animal see P 21-2.

825. ἀμφί with gen. recurs in H. only θ 267, though the case is common with the compound ἀμφιμάχεσθαι; see note on 526, and H. G. § 184.

827. Ar. and MSS. accent πέφνοντα,

apparently regarding it as a present. But Herodianos and Tyrannio preferred the regular aor. accentuation, and the sense requires that tense. πολέας πεφνόντα, as Paley remarks, answers to ἀκάμαντι, both implying the hitherto unconquered combatant.

830. κεραϊζέμεν, MSS. κεραιζέμεν, but the fut. is imperatively required (see ἄξειν 832). In this matter the MSS. have little authority; but the corruption must be an early one. This correction was made by Bekker. See Cobet, *M. C.* 329, and note on Γ 112.

833. For the use by the speaker of his own name in proud self-consciousness see H 75.

834. ποσσὶν ὀρῳρέχεται, *stride*, cf. τρεῖς μὲν ὀρέξατ' ἰών N 20.

836. ἀναγκαῖον, like δούλιον, ἐλευθερόν (831) ἡμαρ, the day of compulsion; cf. ω 210 δμῶες ἀναγκαῖοι. ἀναγκαῖον is said to have been a Boiotian name for *prison* (*Et. Mag.*)

ὥς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
 'μή μοι πρὶν ἰέναι, Πατρόκλεις ἱπποκέλευθε,
 νῆας ἔπι γλαφυράς, πρὶν Ἑκτορος ἀνδροφόνοιο 840
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.'

ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πείθην."

τὸν δ' ὀλιγοδρανέων προσέφης, Πατρόκλεις ἱππεύ·
 "ἦδη νῦν, Ἑκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκεν
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν 845
 ῥηιδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.

τοιοῦτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
 πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
 ἀλλὰ με μοῖρ' ὅλοη καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

οὗ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο."

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν. 855

ψυχὴ δ' ἐκ ρεθέων παταμένη Ἀιδόσδε βεβήκειν,
 ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.

840. πρὶν Ἑκτορος best MSS., πρὶν γ' GLS Syr. For the metrical question see note on E 288.

841. See B 416. αἱματόεντα is proleptic as ῥωγαλέον in B. The tearing of the chiton is the last act of indignity to the body, implying as it does that the armour is already stripped off. The double irony of Hector's imagined taunt and its falseness is heightened when we find the like tone in Achilles' words to Hector himself as he lies dying, X 331-6. In both cases the dramatic effect is extraordinarily fine, through the contrast between the victor's taunt and the solemn prophecy of the dying man which answers it.

849. μοῖρ' ὅλοη and Λητοῦς υἱός evidently are joined in a sort of hendiadys, "fate by the hand of Apollo." There is therefore no reason to take offence at τρίτος in the next line.

852. βέη, see note on O 194. Here Fick reads δαν (δῆν) βίειαι, with ι lengthened by ictus. We might equally read δηρὸν βίει; there are plenty of traces of the fact that this -αι was freely elided in the oldest Epic poetry (see Menrad, *Contr. et Syn.* p. 149 ff.)

854. δαμέντ' clearly for δαμέντι. Here again we have a case of elision admitted in the oldest poetry, but later regarded as forbidden. Ar. took it to be for δαμέντα, but we can only explain this by some such violent means as an "elipse of θανείν." See H. G. § 376, 3. For the dying man's power of prophecy Schol. A quotes Artemo of Miletos ἐν τῷ περὶ ὀνείρων, "ὅταν ἀθροισθῇ ἡ ψυχὴ ἐξ ὅλου τοῦ σώματος πρὸς τὸ ἐκκριθῆναι, μαντικωτάτη γίνεται." καὶ Πλάτων ἐν ἀπολογία Σωκράτους (39 C) "καὶ γὰρ εἰμι ἐνταῦθα ἐν ᾧ μάλιστα ἄνθρωποι χρησμοδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι." See also Cic. *Div.* i. 30.

856. ρεθέων· ὅτι πάντα τὰ μέλη ρέθη "Ὅμηρος προσαγορεύει, οἳ δὲ Αἰολεῖς μόνον τὸ πρόσωπον, Ariston. The word is of doubtful origin, and we have no information about it but this. It recurs X 68, 362, and in the sing. = *face*, Soph. *Ant.* 529, Eur. *H. F.* 1204. There is no reason but tradition to shew that it means *limbs* here; *mouth* would suit equally well and explain how it came to mean *face*; cf. the double meaning of *os*.

857. ἀδροτῆτα is the reading of G, ἀδροτήτα of Cant., and in Ω 6 of H.

τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἴκτωρ·
 “Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
 τίς δ’ οἶδ’, εἴ κ’ Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο
 φθῆῃ ἐμῶ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι;”

860

ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
 εἵρυσσε, λαῖξ προσβάς, τὸν δ’ ὑπτιον ὧς ἀπὸ δουρός.
 αὐτίκα δὲ ξὺν δουρὶ μετ’ Αὐτομέδοντα βεβήκειν,
 ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο·
 ἵετο γὰρ βαλέειν· τὸν δ’ ἔκφερον ὠκέες ἵπποι
 ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

865

With these exceptions all MSS. read the unmetrical *ἀνδροτήτα* in these two passages, and in X 363, the only other place where the word occurs. Plutarch *de Aud. Poet.* quotes *ἀδροτήτα καὶ ἥβην*. *ἀδροτήτα* and *ἀνδροτήτα* will equally represent *ἀνροτήτα*, the nasal after generating the *δ* having disappeared. So in Cyprian the nasal is not written before a dental, e.g. *ἀδριάταν* = *ἀνδρίαντα*, Collitz 59, 2; and *ἀδρί* is quoted by Hesych. as the Pamphylian form of *ἀνδρί*. *ἀδριωνά* = *ἀνδριάντα* actually occurs in a Pamphylian inser. (Collitz 1266, 8). Probably too we should read *ἀδριφόντη* for *ἀνδρεϊφόντη* (H. G. § 370 *ad fin.*) Similarly the best MS. tradition is for *ἀμπλάκημα* and cognate forms, even when the first syll. is short (Aisch. *Eum.* 934, Soph. *O. T.* 472, Eur. *Alc.* 241). It looks as though *αν* in these cases were the written sign of the *nasalis sonans* which in Greek was commonly represented by *α* alone, and was only the equivalent of a short vowel. Clemm's *λιπούσα δροτήτα* (*Rhein. Mus.* 32, 463), on the analogy of *δρώψ* for *ἀνθρωπος* (Hesych.), is condemned by the trochaic caesura in the fourth foot; nor is Düntzer's *ἀδροτήτα*, "ripeness,"

acceptable, still less Bekker's *ἀρετήτα*. As to the meaning of the word *Ar.* pointed out (on Ω 6) *οὐδέποτε ἀνδροτήτα εἶρηκε τὴν ἀνδρείαν*, ἀλλ' ἠγορέην, and on this ground athetized Ω 6-9. Schol. B shews what he thought the word did mean: *ἀνδροτήτα οὐ τὴν ἀνδρείαν, ἀλλὰ τὴν ἀνθρωπότητα, τὴν ἀνδρὸς φύσιν*. *ἀνδρείαν γὰρ οὐ καταλείπει, ἀρετὴν οὖσαν ἰδίαν*. This is too metaphysical for Homer, but it is likely enough that between *ἀνδρεία* and *ἀ(ν)δροτής* there may have been the vague difference of connotation which separates "manliness" from "manhood"; the former being specialized in the direction of physical courage, the latter retaining the vaguer sense.

861. It might seem most natural to join *φθῆῃ* with *ὀλέσσαι*, *be first to lose his life*. But the constr. with the infin. instead of the part. is unknown in H., and is so rare in later Greek as to oblige us to join *φθῆῃ τυπείς*, taking *ὀλέσσαι* as consecutive, *so as to lose*.

867 = 381. After this line *τινὲς γράφουσιν* "ἤματι τῷ ὅτ' ἐγήμε Θέτιν λιπαροκρήδεμνον, Schol. V.

ΙΛΙΑΔΟΣ Ρ.

Μενελάου ἀριστεία.

οὐδ' ἔλαθ' Ἀτρέος υἱὸν ἀρηίφιλον Μενέλαον
 Πάτροκλος Τρώεσσι δαμείς ἐν δηιοτῇτι.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μῆτηρ

Ρ

The seventeenth book does not raise critical questions of great importance to the structure of the Iliad as a whole. Complaints which have been made as to a want of clearness and consistency in the narrative, though well justified, rest only on a few passages which shew other marks of interpolation. Fick summarily ejects the whole book as the work of the "expander" of the Μῆνις, because, as he thinks, all saving of the bodies of the slain is excluded from the original poem by the Prologue to Α—αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν, οἰωνοῖσι τε δαῖτα. This is not foundation enough on which to found so sweeping a conclusion; it derives but little force from the consideration that Ψ, which is entirely dependent on the saving of the body, is later work, and may have caused the insertion of this book. The most that can be said is that Ρ is not essential to the Μῆνις. But the first part of it suits its place well, and in spite of some poverty of incident can hardly be called unworthy of the primitive author. This first part may be taken to extend down to 365 (or rather 361, see note there). With two exceptions no serious complaint can be raised to the narrative, if we remember that the disarming of Patroklos by Apollo cannot be regarded as part of the original story of Π. The body lies in its armour till Hector strips it; the fight continues over the naked corpse.

The most important of the two excep-

tions is the episode which speaks of the armour taken by Hector as the armour of Achilles. In the last book the arguments against the authenticity of the change of armour were chiefly negative. Here the idea introduces disastrous confusion, as is shewn in the note on 186. But while we can no longer, as in Π, admire the interpolator's skill, we may still be thankful for his conservatism. The expunction of forty-three lines, 186-228, leaves the story clear and consistent, without any sign of a gap, and nothing is left to make us doubt that the armour which Hector takes is Patroklos' own.

The second exception is the short passage 268-273, which seems to be an unlucky attempt to introduce by supernatural means the darkness which plays a part in the well-known scene 643-7. With 268-273 must also go 366-383, a thoroughly un-Epic passage. Both these episodes are entirely out of harmony with the rest of the narrative; the battle proceeds without any hint of supernatural darkness.

Though, with these exceptions, the narrative is direct and plain, some suspicion is aroused by the introduction of Glaukos. We have always had reason to suspect that neither Glaukos nor Sarpedon belonged to the original poem; and though no grave objection can be found to 140-185, 228-236, yet the fact that they can be clean cut out at least removes any objection to the same supposition here. They will belong to the

πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο·
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃν,
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι.

5

class of interpolations which may possibly be due to the original hand.

The second half of the book starts with four short pieces (366-383, 384-399, 400-411, 412-423) which seem destined to introduce a change of scene, but it is only with 424 that a fresh episode begins. With the first section we have already dealt; it evidently belongs to the numerous class of passages intended to display the author's military wisdom under the name of Nestor. 404-425 were rejected by Zenodotos. These were probably of the nature of "tags," which might be used to effect the transition from the *Μενελάου ἀριστεία* proper, ending at 365, to the subsequent story; thus serving as alternatives to 384-399, against which nothing can be said.

The next episode, 424-542, *Ἀυτομέδοντος ἀριστεία* as Christ calls it, is very puzzling. It begins with a passage of most singular and famous beauty (426-458), which cannot be separated from that which follows, one of the most languid and uninteresting battle-scenes in the Iliad. The futile tactics of Automedon (459-465) may perhaps be regarded as shewing the unnerving effects of grief, though we should have expected to find this stated if it was in the poet's mind. But the following fight, in which heroes of the first class, like Hector and Aineias, the two Aiantes and Menelaos, are brought together only to walk away again after a couple of spear-casts, of which only one takes effect, and that upon the otherwise unknown Aretos, is a near approach to bathos. Whether 424-458 belong to the oldest poem, and have been expanded into the little *ἀριστεία*, or whether the whole episode, 424-542, is due to a real poet of elegiac rather than epic mind, may be left an open question.

The next passage, 543-574 (?) is sufficiently characterised by the name of Phoinix, which, as we have elsewhere seen (on I and II 196), is known only in the latest portions of the Iliad.

With 575 we come to a passage which may fairly be joined to 365, the last line which seemed to belong to the original story, and from here the narrative again runs smoothly for a time. But with

608 we come upon Idomeneus, who is not a character in the oldest *Μῆνις* at all. It is very possible that 608-625 may be an addition to explain how it is that Idomeneus has no share in the rescuing of the body, though the flight of the hero unwounded is little to his credit. Still, Meriones is an actor in all the rest of the book, and he equally with Idomeneus is a stranger to the original *Μῆνις*. There are also a good many linguistic difficulties in the concluding portion (*αἶροντας* 724, *ἕως* as monosyll. 727, *σταίησαν* 733, *ἐρύσσομεν* twice without *F*, *ἔς* for *ἔς* 739) and an allusion to the change of arms in 711, which it is arbitrary to excise. The safer course therefore is to hold that the fight over Patroklos really ended with 365, and that the scene then changed to the scene in the camp in Σ. It is not necessary for the story that we should be told how it was that Antilochos came to bring the news to Achilles, and the dragging off of the body is sufficiently described in Σ 148 ff., as a result of the firm stand made by the Greeks in Ρ 356-365. In this case the whole of the last part of the book, from 543, may be regarded as one of the later additions to the Iliad, probably by the hand which gave us the *ἀριστεία* of Idomeneus in Ν.

4. Compare Ε 299 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκί πεποιθώς, 300-1 being = 7-8 below. The point of the simile lies only in the affectionate care of the mother for her young; we can hardly read into it that she is warding off the attack of a beast of prey.

5. This line (with 6) is rejected by Fick, on account of the form *εἰδυῖα* for *ἰδυῖα*, which can always be written, even when MSS. give the longer form (see on I 128), except here and Hesiod, *Theog.* 877. The *ει-* is evidently due to the analogy of the masc. *εἰδώς*, assisted perhaps by that of *εἰκνῖα* for *FeFικνῖα*. *οἶδα* never had the reduplication, which was absent in proethnic times. See G. Meyer *Gr.* §§ 549, 552, n. 1. Hartel proposes *ἰδυῖα* for *Feδυῖα*. *κινυρή, οἰκτρόφωνος* διὰ τὸ πολὺ τῆς στοργῆς, Eust., rightly no doubt.

οὐδ' ἄρα Πανθόου νῖος ἐνμμελὴς ἀμέλησεν
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
ἔσθη, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον·

“ Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
χάζεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι·
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
“ Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.
οὔτ' οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
οὔτε συὸς κάπρου ὀλοόφρονος, οὗ τε μέγιστος

θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
ὅσσον Πανθόου νῖες ἐνμμελῖαι φρονέουσιν.
οὐδὲ μὲν οὐδὲ βίῃ Ὑπερήνορος ἵπποδάμοιο
ῆς ῥῆς ἀπόνηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινεν 25
καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κίοντα
εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.
ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα

9. Πανθόου, MSS. Πάνθου as usual. Cf. O 522, with note. ἐνμμελὴς is elsewhere used only of Priam, and in γ 400 of Peisistratos, son of Nestor.

16. τῷ με ἔα, *hiatus illicitus*, but it is very easy to read τῷ μ' ἔαε with Fick. Cf. X 339. The tone of Euphorbos' speech evidently implies that Patroklos' armour is still on his body.

19. Ζεῦ πάτερ, not a mere expletive to give force to his words, but a rhetorical artifice to express contempt; he ignores the presence of Euphorbos, and affects to address his remarks to a third party.

20. παρδάλιος C Ar.; best MSS. πορδάλιος, see note on N 103. On the Homeric use of οὖν see H. G. § 349. Here it is evidently nearly allied to the ironical ἄρα.

21. μέγιστος is predicative. For the Homeric estimate of the wild boar's strength and courage see II 823.

22. σθένει βλεμεαίνει O 337; it is pretty clear that the added περὶ means *exceedingly* (H. G. § 186), though Hoffmann thinks it implies “his strength forms the centre, the kernel, of his fury.” This is hardly likely.

24. οὐδὲ μὲν οὐδέ B 703, M 212. The slaying of Hyperenor by Menelaos is mentioned in Ξ 516, but in a merely cursory manner, with nothing to explain the allusion here. Of course we may take ἔφατο (26) to mean “thought,” but even then we should have expected to find in Ξ some indication of the means by which Hyperenor shewed his contempt; unless Menelaos means to assume it for rhetorical purposes here.

25. ἀπόνητο, cf. A 763 Ἀχιλλεὺς οἶος τῆς ἀρετῆς ἀπονῆσεται. ὦνατο, *made light* of me; a form found here only. It is probably to be regarded as an imperf. of ὄναμαι, a by-form of ὄνομαι; cf. ὄνεται· ἀτιμάζεται, μέμφεται, Hesych. (Fick); unless indeed we ought to read ὦνοτο. Fick regards the form with α as confirmed by the assonance of the original ἀπόνεατ' ὅτα μ' ὦνατο. The two verbs are evidently distinct, but their etymology is quite uncertain.

27. πόδεσσί γε οἷσι, not on his own feet, but on those of others (carrying his body). Paley compares Eur. *Bacchae* 968, φερόμενος ἥξεις.

στήρης· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω 30
 ἐς πληθὺν ἰέναι, μὴ δ' ἀντίος ἴστασ' ἐμεῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."

ὥς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσηύδα·
 "νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἡ μάλα τίσεις 35
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις,
 χήρωςας δὲ γυναῖκα μυχῶ θαλάμοιο νέοιο,
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 ἡ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τεύχε' ἐνείκας
 Πανθόῳ ἐν χείρεσσι βάλω καὶ Φρόντιδι δίῃ. 40
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδήριτος, ἡδ' ἀλκῆς ἡδὲ φόβοιο."

ὥς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσην·

32. The thought evidently is, "be wise before you have come to harm; even a fool is wise *after* the event." Cf. Hesiod, *Opp.* 218 παθὼν δέ τε νήπιος ἔγνω, Plat. *Symp.* 222 B κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γινῶναι. The word παθέειν has evidently at once suggested the proverb here and involved the slight change of παθὼν to ῥεχθὲν. The clause πρὶν . . . παθέειν belongs strictly to ἰέναι, μὴδ' . . . ἐμεῖο being parenthetical.

35. γνωτόν, *kinsman*; originally perhaps "namesake," bearing the same tribal or family name; cf. Lat. *co-gnomēn*, etc. (whether or no *δνομα*, *nomen*, be etymologically connected with it; Curtius, *Et.*⁵ no. 446). τίσεις, lit. you shall pay me back my brother, *i.e.* his blood-price.

36. θαλάμοιο νέοιο, see note on B 701. The last of the explanations there given by the Schol., viz. that the newly-married couple built a new marriage-chamber, is no doubt a reminiscence of the old system of the "Joint Undivided Family." Under this each son as he marries brings his wife into the household of the head of the family; a new chamber must therefore be built for him. The family grows by the addition of *θάλαμοι*, not by the founding of new houses. See note on Z 242 *ad fin.*

37. ἄρρητον seems to be the best authenticated reading (so Mor., proparoxytone; La R. says that AD have ἄρητον, but Christ gives ἄρρητον as the reading of A also. Fortunately in a matter of accentuation MS. authority

does not really matter); though ἄρρητον is given by most MSS. of the second class. Either will represent ἄφρητον, *unspeakable*; but the form in which the *F* is simply omitted looks like the oldest tradition. It was, however, taken to mean βλαπτικόν (from ἀρής = *hurt*, which has ᾶ), or κατάρaton, or πολυάρρητον (εἰς τοῦτο αὐτοὺς κατέστησας ὥστε εὐχὴν ἡγεῖσθαι τὸ θρηνεῖν τὸν ἐαυτῶν παῖδα, καὶ ἔχειν ἐξουσίαν σχολάζειν γόοις καὶ θρήνοις (?) Schol. A), or αἰεὶ ῥητὸν, αἰεὶ διὰ μνήμης ἐσόμενον. There is no necessity for these or similarly far-fetched explanations. The line recurs in Ω 741, and we have ἄρρητον also in ξ 466 (ἔπος ἄρρητον = word unspeakable).

42. The constr. of ἀλκῆς and φόβοιο is not quite clear. It is possible to join them with πόνος, *the struggle for victory or flight* (battle for life or death, as we say), but it is perhaps more natural to take them with the neg. adjectives, *the struggle shall not be without trial or contest for life or death* (so Nikanor). ἡδ' . . . ἡδέ is the reading of Ar., with CL Mor. Townl. and others; AD have ἡτ' . . . ἡτε, GHS οὔτ' . . . οὔτε. The last can hardly be right, and the combination ἡτε . . . ἡτε is of doubtful authority in H.; see H. G. § 340 n. On the other hand ἡδέ . . . ἡδέ for ἡμέν . . . ἡδέ does not again recur. It is thus hard to say which of the alternatives is best. As far as the sense goes the conjunctive particles are as good as the disjunctive. (See L. Lange, *El* p. 535.)

43-6 = Γ 347-50.

οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἶχμή
 ἀσπίδ' ἐνι κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῷ 45
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
 ἄψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖη χειρὶ πιθήσας·
 ἀντικρὺς δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 50
 αἵματί οἱ δεύοντο κόμαι χαρίτεσσιν ὁμοῖαι
 πλοχμοί θ', οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο.
 οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ, ὃ θ' ἄλλις ἀναβέβροχεν ὕδωρ,

47. θέμεθλα, cf. Ξ 493. στομάχοιο (dimin. of στόμα), throat, as Γ 292. 48 = Λ 235.

51. χαρίτεσσιν ὁμοῖαι, brachylogy, cf. β 121 ὁμοῖα νοήματα Πηνελοπείῃ, and Φ 191. Zenod. is said to have read χαρίτεσσι μέλαιναι, the sense of which is not clear (ἀδιανόητον ποιῶν, as Ariston. says). Notice the peculiar effect produced by the asyndeton.

52. See Helbig, *H. E.* 242; the hair is pinched into locks by little spirals of gold or silver such as have been found lying beside the skull in graves in Etruria, in Greece (Olympia, Boiotia, Mykenai), and Hissarlik. The habit is therefore both very ancient and widely spread. Cf. also B 872, and Virgil's *crines nodantur in aurum*, *Aen.* iv. 138.

53. Cf. § 163, where Odysseus compares Nausikaa to a φοῖνικος νέον ἔρνος, and Swinburne's "Thy tender body like a tree Whereon cool winds have always blown, Till the clean branches be well grown."

54. ἀναβέβροχεν, MSS., except the "frag. Mosc.," which has ἀναβέβρυκεν. Ζηνόδοτος διὰ τοῦ ο ἀναβέβροχεν, ὡς ἐκεῖ "ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης" (μ 240), Did. Zen. therefore explained a spot which swallows water abundantly. But his reading is far better taken as the perf. of ἀναβρέχω, a spot which water moistens abundantly. The vulgate is not so easy to explain. The forms ὑπόβρυχα, ὑποβρύχιος seem to postulate a root βρύχ-, a by-form of βρεχ-, -ρυ- representing the "sonant r." βέβρυχε might then be the perf. of a verb *βρύχω (compare βρύχαομαι by ἔβραχε, a completely different verb of course), but the appearance of the short stem in the act. sing. is practically as destitute of analogy (see H. G. § 25, 2) as the appearance of υ

for ο as the "ablaut form" of a verb with ε in the present stem; the theory that the υ can be explained as "Aeolic" is entirely without support (see G. Meyer, *Gr.* § 65). The only legitimate conclusion is that Zen.'s reading is right, and has been corrupted by the analogy of ὑπόβρυχα. It is indeed tempting to refer the word to the verb βρύω, to gush forth water (in 56 = teem). This use is found indeed only in late Gr., e.g. St. James, iii. 11, μή τι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν; (cf. mod. Gr. βρύσις = spring). But that the use is old is clear from the appearance of the verb in precisely the same use in the Albanian βρουῖν, e.g. κύγ βενδ βρουῖν οὔγε, this spot wells forth water (von Hahn, *Alb. Stud.* iii. 11. The suspicion that this may be a Greek loan word seems to be disproved by the dialectical form βουρίγ). The sense thus gained, a spot which wells forth water in abundance, is all that can be desired. But the same difficulties stand in the way as with the vulgate. For the rhythm forbids us to read ἀναβέβρυχ' ὕδωρ (the most obvious explanation of the MS. reading); we cannot accept the ἀναβέβρυκεν of fr. Mosc., as the short vowel in a perf. in -κα is inadmissible (no weight can be laid upon the one or two cases from inscriptions in G. Meyer, § 559); and ἀναβέβρυεν, which might be suggested, is open to the objection that such a stem is only found with heavy endings. Bentley read δ Φάλις, which is probably right. Fick omits the line, and thus gets rid of the awkward collocation of ὕδωρ with καλὸν τηλεθάον, which of course belong to ἔρνος; but there is no reason why it should have been interpolated.

- καλὸν τηλεθάον· τὸ δέ τε πνοιαί δονέουσιν 55
 παντοίων ἀνέμων, καί τε βρύει ἄνθει λευκῷ·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πανθόου υἱὸν ἐνμμελίην Ἐύφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 ὥς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἢ τις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσιν
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει
 δηῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆες 65
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὐ τινι θυμὸς ἐνὶ στήθεσσι ἐτόλμα
 ἀντίον ἐλθέμεναι Μενέλαου κυδαλίμοιο.
 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ Ἔκτορ' ἐπῶρσε θεῶ Ἀτάλαντον Ἄρηι,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Ἔκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75
 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμῆμεναι ἡδ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλῇ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος ἀρήιος Ἀτρεὺς υἱὸς
 Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοῖδην Ἐύφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”

55. For the supposed benefit of wind cf. ἀνεμοτρεφὲς ἔγχος A 256, and Catull. lxii. 39 *ut flos in septis secretus nascitur hortis—quem mulcent aurae, firmat sol, educat imber.*

58. βόθρου, cf. Virg. Georg. ii. 50 *scrobibus mandet mutata subactis.*

63-4 = A 175-6.

66. ἰύζουσιν, so o 162, and ἰνγμός Σ 572. It is applied to the dogs only by “zeugma,” i.e. virtually, the dogs are forgotten.

70. φέροι for the ἔφερε of later Greek, see on E' 311. (φέρειν is read here by one MS.) The short syll. before (F)ρεῖα is rather suspicious; perhaps we should read ἔνθα Φρεῖα, as the κε is not absolutely necessary with the opt., when as here it

is to be regarded as potential. Ahrens ἔνθα ρεῖα κε, with synizesis. According to the later legend Panthoos was priest of Apollo (*Panthus Othryades, arcis Phoe-bique sacerdos, Aen. ii. 319*).

73. The Kikones have another leader in B 846. Cf. a 105 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ.

75. ἀκίχῃτα διώκων, cf. the proverbial τὰ πετόμενα διώκειν. Nikanor says that “Poseidonios, Aristarchos' reader” (ἀναγνωστής), thus joined ἀκίχῃτα with διώκων, and that Ar. accepted his interpretation. It appears, therefore, that it had been usual to read θέεις ἀκίχῃτα (as adv.), διώκων ἵππους.

76-8 = K 402-4. 82 = N 239. 83, see Θ 124, and for ἀμφὶ μελαίνας A 103.

ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν,
 "Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας.
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρει δ' αἶμα κατ' οὐταμένην ὠτειλήν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 ὀξέα κεκληγῶς, φλογὶ εἵκελος Ἥφαιστοιο
 ἀσβέστω· οὐδ' υἱὸν λάθεν Ἀτρέος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 "ὦ μοι ἐγών· εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται.
 εἰ δέ κεν Ἐκτορι μῶνος ἔων καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστήωσ' ἓνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαῖολος Ἐκτωρ.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 ὅππότε ἄνῃρ ἐθέλῃ πρὸς δαίμονα φῶτὶ μάχεσθαι,
 ὃν κε θεὸς τιμᾶ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται 100
 Ἐκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην·
 ἄμφω κ' αὖτις ἰόντε ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαιέμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλλῇ· κακῶν δέ κε φέρτατον εἴη." 105

89. ἀσβέστω οὐδ' must be read as three syllables by synizesis. This, however, is intolerably harsh, especially with a colon between. Bentley conj. ἀσπέτω, Barnes more probably οὐδ' υἱά λάθ'.

90. See A 403. The following speech is formed on a regular scheme repeated in full in Φ 552-70 and X 98-130, and in a rather briefer form A 404-10. There come first two hopeless alternatives, introduced by εἰ μὲν κε . . . εἰ δέ κε, and both rejected in the formal line 97, the final resolve being taken in words implying desperation.

92. τιμῆς, recompense to be obtained; see note on A 159.

93. μὴ νεμεσήσεται, subj. as Σ 8; H. G. § 278 b.

95. περιστήωσι, so Ar. with C; MSS. generally have -στεῖωσι, as usual; an impossible form from στα-.

98. πρὸς δαίμονα, deo invito as 104; opposed to σὺν δαίμονι A 792.

99. κυλίσθη, see note on A 347; it may be added that the verb in this metaphorical sense is used only with πῆμα (β 163, θ 81).

100. μ' = μοι, as Z 165, etc.

101. ἐκ θεόφιν, Ameis compares the ablative gen. ὁρμηθεὶς θεοῦ, θ 499.

102. It is best to put a colon at the end of the line instead of the usual comma, regarding the clause as a paratactic wish, not as a completely subordinated protasis.

103. ἰόντε, so Zen.; MSS. and Ar. ἰόντες. The hiatus being permissible in the caesura, the dual obviously deserves the preference.

104. εἴ πως ἐρυσαιέμεθα, a subordinate wish of the class discussed in the note on I' 453, but of a simpler nature, as the wish expressed is that of the speaker himself, and is not expressed by another with change of person.

105. φέρτατον, a sort of meiosis for

εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἑκτωρ.
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἠνυγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίδονται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
 βῆ δὲ θέειν, εἴθαρ δὲ παριστάμενος ἔπος ηὔδα·
 “Αἴαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
 σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῇι προφέρωμεν
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ.”
 ὥς ἔφατ', Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινεν.
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 Ἑκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, 125
 ἔλχ', ἵν' ἀπ' ὅμοιιν κεφαλὴν τάμοι ὀξεί χαλκῷ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίη·
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον.
 Ἑκτωρ δ' αἶψ' ἐς ὄμιλον ἰὼν ἀνεχάζεθ' ἐταίρων,
 ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὃ γε τεύχεα καλὰ 130
 Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
 Αἴας δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει, ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
 ᾧ ῥά τε νήπι' ἄγοντι συναντήσονται ἐν ὕλῃ

“least ill” ; ὥς ἐν κακοῖς τοῦτ' ἂν εἴη
 φέρτατον, Schol. A. Cf. κύδιστ' ἀχέων,
 Aisch. *Supp.* 13. MSS. of the second
 class read φέρτερον, apparently an emen-
 dation to express “better than our pres-
 ent disasters.” (Did the poet mean
 to suggest an etymology from φέρω, as
 if “most bearable” of evils?)

106-7 = A 411-2. 108, cf. A 461. 109
 cf. A 547, Σ 318.

112. *παχνοῦται*, lit. *is chilled*, frozen ;
 so Hes. *Opp.* 358 ἐπάχνωσεν φίλον ἦτορ,
 Aisch. *Cho.* 83 πένθεσιν παχνομένη. It
 is the opposite of *λαίνεσθαι* (Ψ 598).

114 = A 595.

116. *μάχης ἐπ' ἀριστερά*, see N 765.

117 = N 767.

122 = P 693, Σ 21. It is to be pre-
 sumed that Menelaos takes it for granted
 that Hector will have seized the armour
 immediately upon his retiring.

125. Here it is clear that Patroklos
 has not been previously despoiled of his
 armour, as related in the suspected lines
 at the end of II.

132. *καλύψας*, for the constr. cf. E
 315 πρόσθε δὲ οἱ πέπλοιο φαεινοῦ πτύγμα
 κάλυψεν.

134-6 *παρὰ Ζηνοδότῳ καὶ ἐν τῇ Χίᾳ*
οὐκ ἦσαν, Did. The objection made to

ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει, 135
 πᾶν δέ τ' ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωι βεβήκει.
 Ἀτρεΐδης δ' ἐτέρωθεν ἀρηνίφιλος Μενέλαος
 ἐστήκει μέγα πένθος ἐνὶ στήθεσσιν ἀέζων.

Γλαῦκος δ' Ἴππολόχοιο πάις, Λυκίων ἀγὸς ἀνδρῶν, 140
 Ἔκτορ' ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ·
 “Ἔκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέυεο·
 ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξηνλιν ἔοντα.
 φράζεο νῦν, ὅππως κε πόλιν καὶ ἄστν σαώσης
 οἶος σὺν λαοῖσι, τοὶ Ἰλῖφ ἐγγεγάασιν· 145
 οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
 εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ.
 πῶς κε σὺ χείρονα φῶτα σαώσεας μεθ' ὅμιλον,
 σχέτλ', ἐπεὶ Σαρπηδὸν' ἅμα ξεῖνον καὶ ἐταῖρον 150

them was that it is the lioness, not the lion, who leads the cubs. Omitting the lines with the masc. pronouns Zen. probably held that λέων might be taken as of common gender; H. never uses the fem. λέαινα. So also Φ 483, where see note.

135. ἐπακτῆρες, huntsmen, ἀπὸ τοῦ ἐπάγειν τοὺς κύνας, Schol. A; cf. τ 435, 445 (ὡς ἐπάγοντες ἐπήσαν, of men and dogs).

136. ἐπισκύνιον τὸ ἐπάνω τῶν ὀφθαλμῶν μέρος, ἦτοι τὸ τοῦ δέρματος συνοφρύωμα τοῦ μετώπου . . . ἰσθόρηται τοῦτο ἐπὶ τῆς ἀληθείας· φασὶ γάρ, ὅταν ἐμπέση λέων ἔχων σκύμνους, μαχόμενον αὐτὸν πρὸς τοὺς κυνηγοὺς κατανεύειν καὶ καλύπτειν τὰ φάη, ὅπως μὴ θεωρῶν τὰ ἐπιφερόμενα βέλη δειλιάσας καταλίπη τὸ τέκνον. So also Pliny, *H. N.* viii. 16, 19, *quum pro catulis feta dimicat, oculorum aciem traditur defigere in terram, ne venabula expavescat.*

142. The synizesis of ἐδέυεο is rare, and the few other instances which occur in the Iliad are of doubtful authenticity. ὀρσευ (Δ 264, T 139) should perhaps be ὀρσο. For εἴχεν Ω 290 see note there. All other instances occur before vowels, where we can write -ε' for -εο. Here Fick reads μάχης ἀρ' ἐδέυεο πολλόν, but there is no obvious reason why this should have been changed. But the Od. contains some nine cases where -εῦ cannot well be avoided; so it is best

to acquiesce in the synizesis as really ancient, though ἐδέυεο would undoubtedly be more in accordance with analogy. This was possibly avoided for euphonic reasons. For the phrase itself see note on N 310.

144. ἄστν seems here used in its primitive sense “dwelling, home” (*vas* = to dwell); while πόλις is the citadel, πόλις ἄκρη. σαώσεις, Ar. and A; ἄλλοι δὲ σαώσης διὰ τοῦ η, Did. (and so CH). The fut. indic. is no doubt possible, but is at all events very rare; the subj. is to be preferred as the usual constr. See H. G. § 326, 3, and compare the ambiguous α 269, σὲ δὲ φράζεσθαι ἀνωγα ὅππως κε μνηστῆρας ἀπώσεται.

147-8. See I 316-7. Here all MSS. have μετ' ἀνδράσι, but ἐπ' was the reading of Ar. as in I.

149. μεθ' ὅμιλον, amid the throng of battle, as μετὰ πλῆθιν B 143. Zen. read μεθ' ὁμίλον, evidently from amid the throng. This gives a better sense, and is perhaps right. The use of μετά with the ablative gen. is not known in later Greek, as ἐξ, παρά, etc., entirely supplied its place, the ordinary μετά with gen. (which is practically not Homeric at all, H. G. § 196) being of course quite different. But the ablative gen. being familiar it is extremely natural to join μετά with it in the sense from among.

- κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι,
ὅς τοι πόλλ' ὄφελος γένετο, πτόλει τέ καὶ αὐτῷ,
ζῶδς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
τῷ νῦν, εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἴκαδ' ἵμεν, Τροίῃ δὲ πεφθήσεται αἰπὺς ὄλεθρος. 155
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται, οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δηίων ἐν αὐτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστιν.”
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἐκτωρ·
“Γλαῦκε, τί ἦ δὲ σὺν τοίοις ἐὼν ὑπέροπλον ἔειπες; 170
ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
τῶν, ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,
ὃς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.
οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175

151. For Ἀργείοισιν three MSS. (S Harl Lips) give *οἰωνοῖσιν*, as γ 271, cf. E 488. Evidently Glaucos knows nothing of the rescue of the body by Apollo.

153. *ὅτι Ζηνόδοτος γράφει “κύον ἔτλης”*· ἄλογον δέ, Aristonikos.

155. *ἵμεν* is best taken as 1st plur., *we will go home*. It is possible to make it an infin., *if any of the Lykians will hearken to me to go home, then* (δέ in apod.) *shall sheer destruction, etc.* *πεφθήσεται* from root φα of φαίνω only here; cf. 244 *ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος*. Elsewhere it is fut. pass. of *φένω to slay (e.g. O 140); *πέφανται*, E 531, is an equally ambiguous form.

158. *ἀνδράσι*, dat. as after simple verbs of fighting. *ἔθεντο* (*ἐχουσιν*, Cant. Townl.) as Ω 402 *θήσονται περὶ ἄστυ μάχην*.

163. *λύσειαν*, cf. on A 13. *αὐτόν*, the body, as opposed to the arms.

164-5. Cf. II 271-2.

171. *ὦ πέπον*, so Zenod. (*οὐ κακῶς* Did.), with DHLS Mor.; *ὦ πόποι* Ar., with ACG and others. The reading of Zenod. is decidedly preferable, as *ὦ πόποι* is out of place except at the beginning of a speech; see on N 95.

172. Of this verse Aristonikos says *μεμείωκε τὴν ἔμφασιν, καὶ τὰ τοιαῦτα εἰώθεν ἀθετεῖν ὁ Ἀρίσταρχος*, but there is no obelos appended in A. It appears, therefore, that Ariston. was without definite information, and concluded that Ar. must have obelized it in accordance with his usual practice.

173 = Ξ 95, *q.v.* The line is perfectly in place here, as *νῦν δέ* has a proper reference to the preceding imperf. *ἐφάμην*. Here also Zen. read *σε* or *σε'*.

ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
 ἥ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 ἦ τινὰ καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
 σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος."
 ὥς εἰπὼν Τρῶεσσιν ἐκέκλετο μακρὸν αὔσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἄνδρες ἔστε, φίλοι, μνησασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύο
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς."
 ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴκτωρ
 δηίου ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190

176-8. Cf. II 688-90. Here most MSS. have αἰγιόχοιο, but C Bar. Mor. Harl. Townl. give ἥπερ ἄνδρός as in II. All have ἐποτρύνει μαχέσασθαι. For ὅτε most MSS. have ὅτε, Aristoph. τότε. ὅτε δέ follows ἄλλοτε μὲν A 568, but elsewhere we have only ὅτε μὲν followed by ἄλλοτε δέ (A 64, Σ 599, T 49). Here it virtually means "even as sometimes."

179. ἔργον, as ἔργον μάχης Z 522, my handiwork in battle.

181. ἀλκῆς with μεμαῶτα, see note on N 197. It is of course possible to join it with σχήσω, *I will make to cease from his valour for fighting*, etc.; but this is less probable in view of the order of the words. There remains also the possibility of regarding ἀλκῆς as belonging both to μεμαῶτα and σχήσω. The infin. after ἔχειν is unique, in the sense of *making to cease from defending*. Paley compares Eur. Or. 263 σχήσω σε πηδᾶν δυστυχῇ πηδήματα (μή or μὴ οὐ being the common constr. in Attic).

186. We here, for the first time in this book, come upon the idea that Patroklos has been wearing the armour of Achilles; and it is in a passage which is for many reasons suspicious. In the first place, it is somewhat startling to find Hector, after his great promises, and his appeal to Glaukos to stand by his side and watch, suddenly leaving the field of battle: προσεδόκησεν ἂν τις αὐτὸν δυσωπηθέντα τοὺς λόγους καὶ κινήθέντα ἐπὶ τῷ πράγματι οἷς αὐτὸς ἐπηγγείλατο ἐμμενεῖν. ὁ δὲ ἐπιλέλησται μὲν ὦν αὐτὸς εἶπεν,

ἡμέληκε δὲ τῶν ὄνειδῶν, περὶ δὲ τὸ κοσμεῖσθαι γίγνεται, Schol. A. Nor is it explained why the idea of changing his armour should have thus occurred to him, just after he has sent off Patroklos' spoils to the city. After the passing allusion in 214 we hear nothing more of what we should suppose to be the startling effect of the change; the Greeks do not seem to notice it at all. The μέγα κράτος which Zeus gives him does not avail him much; for he does not succeed in gaining the body, his chief aim, but only hangs upon the Greeks in their successful retreat. The word μετασπών in 190 is doubtful, and probably copied from the Od. There can therefore be little doubt that this is an interpolation by the author of the ὅπλοποιία. The original narrative is probably resumed in 229, which joins on to 185 without leaving a perceptible gap (Hentze).

187. See X 323, where also the line is probably interpolated. τὰ . . . βίην, the usual double acc. after verbs of robbing; O 343, Z 70, etc.

190. μετασπών, catching them up. This sense may be derived from the primitive sense of ἔπειν, *to handle*; in aor. *to lay hands upon* in the sense of attaining an end. But in § 33, the only passage where this aor. part. recurs, this sense is hardly so suitable—συνβῶτης ὦκα ποσὶ κραιπνοῖσι μετασπών (sc. κύνας); the sense required is not *overtaking* the dogs, but rather, on the analogy of the other uses of μεθέπειν, *getting them under*

οὐδ' ἀπ' ἀστυ φέρον κλυτὰ τεύχεα Πηλεΐωνος.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμβιβεν·
 ἦ τοι ὁ μὲν τὰ ἄδωκε φέρειν προτὶ Ἴλιον ἱρὴν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνει
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὅπασσεν
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.

195

τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ δὴν μυθήσατο θυμόν·
 “ἂ δαίλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
 ὅς δὴ τοι σχεδὸν εἴσι, σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐνῆέα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων
 εἴλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω
 τῶν ποινῆν, ὃ τοι οὐ τι μάχης ἐκνοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”

200

205

control, by kicking them. If this explanation is right it would seem that the word here is copied and misunderstood, being taken for an archaic form of μετασπόμενος (e.g. N 567). But the act. and mid. of this verb seem never to be interchangeable. Nauck marks the line “spurius?” without giving reasons, but probably as made up from τ 301 and ξ 33. It could certainly be well spared.

192. πολυδακρύου AD, πολυδακρύτου caet., with violent synizesis, as the penult. is long. But Bentley conj. πολυδάκρυος, cf. 544 ὑσμίνῃ ἀργαλή πολυδάκρυος, and this can hardly fail to be right; though we find Ἀρηος πολυδακρύου ἔργ' αἰδήλα in Tyrt. 11, 7. τὸν πολυδάκρυον Ἀΐδαν Eur. H. F. 427 is restored metri gr. by Wakefield for πολυδάκρυτον.

194. Observe ὁ μὲν . . . ὁ δέ used to express the opposition of clauses, not of persons (δῶκε μὲν τὰ ἄ, ἔδυνε δέ, κ.τ.λ.)

195. οἱ with πατρί, to his father; as Δ 219, etc.

196. παιδὶ ὅπασσεν, hiatus illicitus, the -i of the dat. being freely elided. Fick conj. παύιδ' (= πά(F)ιδι) ὅπασσεν, which is probably right; the strange form would explain the change, especially when the elision of the dat. had come to be regarded as an anomaly.

197. γηράς, no doubt a present part. of

γηράω, “as he was growing old”; from the “Aeolic” conjugation in -μι of which ἐγήρα (also H 148, ι 510, ξ 67) is the regularly formed imperf. So also γηράν-τεσσι, Hes. Opp. 189. Schol. V quotes from Korinna βροντὰς (see Cobet, M. C. 436, where these forms are regarded as aorists, which is quite improbable. γηράναι in Aisch. Cho. 908, Soph. O. C. 870, is also best taken as present).

201. See on K 383.

202. ὅς, L Lips ὥς, non male: “thou little thinkest how close.” εἴσι, so L Lips and A suprascr. with Ar., caet. ἐστί. Cf. μ 368 ἀλλ' ὅτε δὴ σχεδὸν ἦα.

204. ἐνῆέα, also Φ 96, Ψ 252, and P 670 ἐνῆεις, all of Patroklos; and θ 200. The der. is quite uncertain; but see Curtius, Et. no. 586 (ἐν-ηF-ής, Lat. an-eo).

205. This line is clearly inconsistent with the passage athetized at the end of II, where it is Apollo who takes the arms ἀπὸ κρατός (793) and ἀπ' ὤμων (802). That passage therefore is later even than this probable interpolation.

207. For the use of δ as a pure conjunction cf. Θ 362 οὐδέ τι τῶν μέμνηται, δ οἱ κ.τ.λ., I 493 τὰ φρονέων ὃ μοι κ.τ.λ., Ψ 545 τὰ φρονέων ὅτι οἱ. Here the preceding plural clearly shews that the original use of the particle, as the acc. of the relative pronoun, is forgotten. It

ἥ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων,
 "Εκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ, δὺ δέ μιν "Αρης 210
 δεινὸς ἐνυάλιος, πλῆσθεν δ' ἄρα οἱ μέλε' ἐντὸς
 ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους
 βῆ ῥα μέγα ἰάχων, ἰνδάλλετο δέ σφισι πᾶσιν
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.
 ὠτρυνεν δὲ ἕκαστον ἐποιοχόμενος ἐπέεσσιν, 215
 Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 "Αστεροπαῖόν τε Δεισήνορά θ' Ἴππόθοόν τε,
 Φόρκυν τε Χρομίον τε καὶ "Εννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 "κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220
 οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζω
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἡγεира ἕκαστον,

will be noticed that the above are all late passages; the other instances seem to be confined to the Od. (Cf. H. G. § 270.) The negative belongs in the first place to *ἐκνοστήσαντι*, which we have to render by the principal verb, *thou shalt not return for Andromache to receive at thy hands*. For the use of the dat. with *δέχεσθαι* see on A 596.

209 = A 528 g.v.

210. *ἤρμοσε*, sc. Zeus; see note on Γ 333 and T 385. Though in all these cases the intrans. use of the verb is possible, yet the trans. being equally possible is recommended by ε 247, *πάντα ἤρμοσεν ἀλλήλοισιν*. This sense, too, as illustrating the active interest of Zeus, suits the context better. In later Greek the verb is commonly used both trans. and intrans.; for the latter cf. Pind. P. iv. 141.

211. *ἐνυάλιος* is here only in H. a mere epithet of Ares. The meaning of the word, as of the evidently cognate *Ἐννώ*, is quite unknown, and is probably not Greek (Thracian?).

214. *μεγαθύμου Πηλεΐωνος* is the reading of MSS. generally, and *αἱ κοιναί* (Schol. A); A has *μεγαθύμῳ Πηλεϊωνι* with Ar. (Mor. *μεγαθύμου Πηλεϊωνι*), while Zen. read *Πηληϊάδῳ Ἀχιλλῆος*. Ar. therefore took *ινδάλλετο σφισι* to mean *he resembled in their eyes*. But this does not suit the use of the word in the other passages where it occurs; Ψ 460 *ἄλλος δ' ἡνίοχος ἰνδάλλεται*, γ 246 *ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράσθαι*, τ 224 *ἀλλὰ καὶ ὥς ἐρέω, ὥς μοι ἰνδάλλεται ἦτορ*. In

the first two of these *ινδ.* means "to appear *as*" (in Ψ "the driver appears different"); in the last *ἦτορ* seems to be an acc. of relation, "as appears to me in my heart." In this case therefore we must translate *he appeared to them all as shining in the armour of Achilles*. It is true that we should have expected a more marked effect from the donning of the famous arms; but that is a difficulty inherent in the interpolation of the change of armour, and not peculiar to this passage. In later Greek the word is used in both senses: "to resemble," Plato, *Rep.* 381 E *θεοὶ τινες περιέρχονται νύκτωρ πολλοῖς ξένοις καὶ παντοδαποῖς ἰνδαλλόμενοι*, Theokr. xxii. 39 *ἀργύρῳ ἰνδάλλοντο*: "to seem," Plato, *Theaet.* 189 E, *τοῦτο γάρ μοι ἰνδάλλεται*, Ar. *Vesp.* 188 *ὥστ' ἐμοὶ γ' ἰνδάλλεται ὁμοιότατος κλητήρος εἶναι πωλίῳ*. It is probable therefore that the double reading and interpretation of the passage go back to a respectable antiquity.

216-8. These names are mostly taken from the Catalogue, B 848-64. The mention of Glaukos among those who are urged on is strange. On the form *Φόρκυν* see 318.

220. *περικτιόνων*, a word which occurs only in passages belonging to the *ὅπλο-ποιία* (Σ 212, T 104, 109), and in β 65.

221. *γάρ* introduces a long sentence (to 226) giving in anticipation the reason for the advice in 227; H. G. § 348, 2. *πληθύν*, mere numbers, as retinue, or to enhance the magnificence of Troy.

- ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225
 λαούς, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω.
 τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ σαωθήτω· ἢ γὰρ πολέμου ὀαριστὺς.
 ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπης
 Τρῶας ἐς ἵπποδάμους ἐρύσῃ, εἵξῃ δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ."
 ὥς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
 νήπιοι, ἢ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
 "ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶι
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὗ τι τόσον νέκνυς περιδείδια Πατρόκλοιο, 240
 ὃς κε τάχα Τρώων κορέει κύνας ἢ δ' οἰωνούς,

226. *θυμὸν ἀέξω*, raise your courage. A similar picture of the economical difficulties of the war is to be found in Σ 290 ff. *δώροισι*, subsidies for the allies. This idea seems hardly consistent with the primitive poem, to which the vast number of the allies as compared with the native Trojans is strange. The only allies known to the *Mênis* and the other portions of the *Iliad* which may be by the same hand are the immediately neighbouring tribes, Dardans, etc., with the Lykians of Pandaros and possibly those of Sarpedon.

228. *ὀαριστὺς*, an oxymoron; see on Α 502, Ν 291.

230. *εἵξῃ οἱ*, constr. *ad sensum*, ὅς κε being virtually equivalent to *ἦν τις*, and the Epic style being always impatient of a long-continued relative construction, GH Mor. and others have *εἵξει*, which is perhaps possible, the clause being taken as a parenthetic expansion, not an essential part of the protasis. Cf. I 324.

231. *τῷ*, so Ar. and G Townl.; the rest have *τῶν* (A with *ι* above the *ν*). The dat. is of course the only Homeric constr. Difficulty has been raised as to how a suit of armour could be halved, but this seems very needless; it might

naturally be divided into shield and spear on the one hand, and helmet, greaves, and cuirass, the body-armour, on the other. But the offer to divide is quite out of place if Hector is already clad in the spoils.

235. *ἐρύειν* future (but see 287); *ἐλπομαι* in the sense of *hope* always takes a fut. infin., though in the sense of *surpose* it may go with aor. or present.

236. *νήπιοι*, interjectional nom., see Α 231. *ἀπηύρα*, sc. Aias. The dat. *πολέσσιν* with verbs of robbing is rare; cf. α 9 *τοῖσιν ἀφείλετο νόστιμον ἦμαρ*.

239. *αὐτῷ περ*, by ourselves at any rate, if we do not get help. This seems to give a better sense than the alternatives, "we, whatever may happen to others," or "we, even without the corpse."

240. *νέκνυς πέρι*, ὅτι ἄδηλον πότερον *περὶ νέκνυς Πατρόκλου ἢ περὶ Πατρόκλου τοῦ νέκνυς γεγονότος*, Ariston. (*i.e.* whether *Πατρόκλου* depends upon, or is in apposition with, *νέκνυς*). In Ω 108 we have *Ἑκτορος ἀμφὶ νέκνυ*, which is in favour of the first alternative; but see note there.

241. *κορέει* ACD, etc., *κορέη* L, *κορέσει* EHS, *κορέση* Mor. Bar. The last is of course preferred by those who would

ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσιν,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,
 "Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245
 ὥς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 δῆμια πίνουσιν καὶ σημαίνουνσιν ἕκαστος 250
 λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
 ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι." 255
 ὥς ἔφατ', ὃξὺ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,
 πρῶτος δ' ἀντίος ἦλθε θεῶν ἀνὰ δηιοτήτα·
 τὸν δὲ μετ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος

expel κε with fut. indic. from the text of Homer. The active aor. occurs only in Π 747, the other aor. forms being always mid. Cf. Θ 379, where several MSS. have *κορέσει* for *κορέει*. The naïve confession of fear is not unworthy of the Homeric hero, and indeed heightens the glory of the subsequent success.

244. Probably a spurious line originating in the addition of the word "Ἐκτωρ as a gloss; for the last half of the line see Α 174. Without the line the sense is clear and simple; with it the construction is very doubtful. We might transl. *Hector wraps a cloud of war about everything*, but such an expression is not Homeric at all. The alternative is to take Ἐκτωρ as in apposition with νέφος. This too is a bold expression; it may to some extent be supported by Pind. *N.* x. 16, γαῖα δ' ὑπέδεκτο . . . μάντιν Οἰκλείδαν, πολέμου νέφος (*N.* ix. 90 φόνου παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας is of course different), or even by Virgil's *duo fulmina belli Scipiadae*; but the harshness of the expression lies not so much in calling Hector a νέφος as in saying that he wraps everything about.

250. δῆμια πίνουσιν, cf. Δ 259 γερούσιον οἶνον, Β 404, Δ 343. The king has free gifts from his people, and in return offers hospitality to the chiefs; cf. I 73 πᾶσά τοι ἔσθ' ὑποδεξίη. See also on

δημοβόρος Α 231, and note on Β 547. The change of person from the 2d to the 3d is strange, and so is the addition of a relative clause to the formal line 248. Hence Düntzer would reject 249-51, but there is hardly justification for this.

251. ἐκ Διός, cf. Hes. *Th.* 96 ἐκ δὲ Διὸς βασιλῆες.

252. For ἕκαστον Bentley conj. *ἅπαντας*, on account of the neglected *F*. The same words occur in K 388, where such an irregularity does not surprise us; the couplet may be interpolated thence, or possibly a reminiscence of that passage may have caused a corruption here. (Fick conj. *διοπτεύοντι* for *διασκοπιᾶσθαι*, without remark!)

254. αὐτός, without a special summons. νεμεσιζέσθω with *acc. c. infin.* as Β 296; and so νεμεσσήθη, α 119, σ 227. 255 = Σ 179, cf. Ν 233.

256. ὃξὺ, only here of hearing; but the power of hearing being regarded as something which goes out of a man is naturally called "keen" when it penetrates to a long distance; Δ 455. But the converse use, of sound, not of hearing, is of course the common one.

258-9 = Η 165-6. They are doubtless interpolated here, as Idomeneus and Meriones are strangers to the original story. Ἐνναλίῳ ἀνδρεϊφόντῃ, see on Π 857 and Β 651, where it should have been added that there is strong MS.

Μηριόνης, ἀτάλαντος ἐνναλίῳ ἀνδρεϊφόντῃ.
 τῶν δ' ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ' εἴποι, 260
 ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν;
 Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ.
 ὥς δ' ὅτ' ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι 265
 ἡϊόνος βοόωσιν ἐρευγομένης ἀλὸς ἔξω,
 τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ' ἄρα σφιν
 λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζῶδς ἐὼν θεράπων ἦν Αἰακίδαο·

evidence for the form *ἀνδρεϊφόντῃ* (given in B 651 by G; H 166, DGHL Lips; Θ 264, DGH; and here GH Townl. Mor. Vrat. d. The phrase does not occur elsewhere).

260-1. This couplet was athetized by Zenod. with good reason. The phrase, like that at the beginning of the Catalogue (B 488), is one which would appear to imply that an extraordinarily large number came to the rescue; but this there is no reason whatever to suppose. οὐνόματ' εἴποι neglects the *F*, though Bentley's οὐνομα is perhaps sufficiently supported by Γ 235, ζ 194, in both of which οὐνομα refers to the names of a number of people. μετόπισθε seems to mean "in the second rank," behind the leaders; but we should not expect to hear the names of such. Did. mentions a variant τίς κ' (χ'?) ἦσιν ἐνὶ φρεσίν, which would involve another violation of the digamma.

263. The Schol. and Eust. say that Solon burnt his poems in despair of their ever bearing comparison with this fine simile. The story is also told of Plato.

264. βέβρυχε MSS. except L which has βεβρύχει, Aristoph. βεβρύχη, which is accepted by Bekker, and is perhaps preferable. Cf. ε 412 ἀμφὶ δὲ κῦμα βέβρυχεν ῥόθιον. The verb is perhaps conn. with ἔβραχε (cf. on 54).

265. ἡϊόνες most MSS.; but Mor. has ἡϊόνος with Eust. (ιστέον ὅτι οὐ μόνον πληθυντικῶς γράφεται ἡϊόνες βοόωσιν, ἀλλὰ καὶ ἐν γενικῇ ἐνικῇ ἄκραι ἡϊόνος), which is recommended by the very similar Δ 425 ἀμφὶ δέ τ' ἄκρας κυρτὸν ἰὸν κορυφοῦται.

The word is used as a subst. also in Ξ 36, ι 285; and so ἄκρον with gen. γ 278, Γ 229 (?), Ψ 339. The epithet, when a mere epithet, is not to be separated from its substantive by the end of the line. In M 51, P 309 the adj. is not merely an epithet, but is used predicatively where we employ a substantive, the *edge* of the trench, the *point* of the spear. ἐρεύγεται, cf. ε 402-3 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείροιο δεινὸν ἐρευγόμενον, 438 κύματος ἐξαναδὺς τὰ τ' ἐρεύγεται ἡπειρόνδε. The verb perhaps expresses only the idea of *roaring*, Lat. *rug-io*. ἔξω, beyond its own limits, on to the land. Bentley's conj. εἴσω (into the river) is hardly needed.

268. φραχθέντες, cf. N 130 φράξαντες δόρυ δουρί, O 566 φράξαντο δὲ νῆας ἔρκει χαλκείῳ. Zen. ἀρθέντες, which is equally Homeric; cf. M 105 and II 211 στίχες ἄρθεν. But this passage (to 273) can hardly be genuine. The interference of Zeus, however kindly meant, seems to have been singularly ill-judged; for the Achaeans, for whose benefit the darkness is intended, are the first to beg for its removal; see 645-7. The fact is that the darkness from which Aias prays to be delivered is a purely natural phenomenon, due to the dust-clouds arising from the struggle on the dusty plain. We have elsewhere found traces of a desire to produce a striking effect by such supernatural darkness, in places where the effort sadly damages the picture; see notes on O 668, II 567. The gain to the story from the excision of the six lines is very obvious.

μίσησεν δ' ἄρα μιν δηίων κυσὶ κύρμα γενέσθαι
Τρωῆσιν· τῷ καὶ οἱ ἀμυνέμεν ὦρσεν ἑταίρους.

ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275

Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280

ἴθυσεν δὲ διὰ προμάχων συτὲ εἵκελος ἀλκὴν
καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
ῥηιδίως ἐκέδασσεν ἐλιζάμενος διὰ βήσσας·

ὥς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285

οὐ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.

ἦ τοι τὸν Λήθιοιο Πελασγοῦ φαίδιμος υἱὸς
Ἴππόθοος ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντε, 290

272. *μίσησεν*, with all other derivatives from the same stem, is elsewhere unknown to H. The addition of *Τρωῆσιν* to the gen. *δηίων* is hardly a Homeric construction; the most similar instances are E 741 *Γοργεῖη κεφαλὴ δεινοῖο πελώρου*, B 54 *Νεστορὴ παρὰ νηὶ Πυλῳγενέος βασιλῆος*, where the order of the words is more natural. The adj. may have been added as a gloss, the rest of the line being filled up in a manner which hardly suits the lines immediately preceding, where Zeus' help is given in another way. But the whole couplet is probably a feeble attempt to round off the preceding interpolation.

277. From here to 577 A unfortunately fails us, a lacuna of six leaves being supplied by a late hand (fifteenth cent.) without scholia (quoted as A²). *ἐρύοντο*, began to draw away. *καὶ τοῦ* is strange, and can hardly be right, though no variant is recorded; we should rather expect *καὶ τότε*, *now again*, as before, when Menelaos left the body, the desertion is only momentary. The text is explained by joining *καὶ* with *Ἀχαιοί*, *the Achaeans in their turn*; but the order of words is harsh.

278. *ὦκ' ἐλέλιξεν*, Cobet *ὦκα* *ἔλελιξεν*, no doubt rightly, as elsewhere; though

it might be possible to translate *shook them*, viz. the Trojan ranks. See on A 530.

279-80 = λ 550-1.

280. Cf. B 768. The *F* of *ἔργα* is neglected in 279, and cannot easily be restored, as is the case also in B 751, A 703 (both late passages), Δ 470, ξ 228, 344, ρ 313. Various conjectures have been proposed, Bentley *περὶ δ' ἄλλα*, Heyne *Αἴας ὃς εἶδος τ' ἡδὲ περὶ ἔργα τέτυκτο*, Fick *περὶ δ' ἐπλετο ἔργα*, but none of these, to say the least, carries conviction; nor will athetesis help, unless it extend to the whole scene (e.g. 268-318), and for this there is no justification. The most reasonable conclusion is that even in the oldest passages we find a foreshadowing of the approaching fate of the digamma.

283. *διὰ βήσσας* is best taken with *ἐκέδασσε*, *ἐλιζάμενος* *turning to bay*.

285. *ῥεῖα* goes with *ἐκέδασσε*, parallel to *ῥηιδίως ἐκέδασσε* above. (Fick *Ῥῶ μεταφεισάμενος*.)

290. *τένοντε* A² HS Cant. Vrat. d, *τένοντας caet.* But the dual is regular; see on Δ 521, II 587. Compare the manner in which Achilles drags the body of Hector, X 396-7. *τελαμῶνι*, with the baldrick of his sword or shield

"Εκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὀμίλου,
 πληῆξ' αὐτοσχεδίνην κυνέης διὰ χαλκοπαρήου·
 ἦρικε δ' ἵπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
 πληγεῖς· ἔγχεϊ τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις. τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνῆς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσης ἐριβόλακος, οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἶων
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 "Εκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίων μεγαθύμου Ἰφίτου υἱόν,
 Φωκίων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῇ
 οἰκία ναιετάασκε πολέσσ' ἀνδρεσσιν ἀνάσσων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη
 αἰχμὴ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχεν. 310
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱόν,

detached for the purpose. The word *may* mean a *strap* generally, but the regular word for that is *ἱμάς* (e.g. Φ 30), and *τελαμών* is elsewhere used only in the special sense.

291-2 = O 449-50. Here also there is a variant *ἱμένῳ* (DHL Lips, etc.)

294. *αὐτοσχεδίνην*, M 192. *ἦρικε*, see on N 441.

297. *παρ' αὐλόν* is susceptible of two quite different explanations. (1) The spear-head sometimes ended in a hollow tube into which the shaft was fixed; that this was called *αὐλός* appears from the epithet *δολὺχαυλος* in ι 156. The meaning will then be *the brain ran out along the socket of the spear-head*. (2) *αὐλώπις* probably implies that the opening in the front of the helmet was called *αὐλός* (*breathing-hole*, root *av* = *va*, to breathe, Curt. *Et.* no. 587; or acc. to Fröhde = Lat. *alvus*; see *J. H. S.* iv. 298-300). This also gives a good sense, and there is little to decide between the two; *παρὰ* is slightly in favour of the former, which is also preferred by

the Scholia. Another alternative which they give, according to which *αὐλός* means *the jet of blood*, has nothing to recommend it here, though the word occurs in that sense in χ 18, *αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν αἵματος ἀνδρομέοιο*. Another explanation, *per conum galeae* (Heyne, the socket in which the crest was fixed) implies an untenable explanation of *αὐλώπις*.

299. *ἦκε κεῖσθαι* go together, *let fall and lie*. Cf. Δ 493, Φ 120.

301. *Λαρίσης* (so D with Strabo; *cact.* *Λαρίσσης*), a very common city name; there are said to have been eleven, three of them in A. Minor. The ancients regarded it as a Pelasgian name; and it will be noticed that this very Lethos is "son of Pelasgos." See note on B 840. 302-3 = Δ 478-9.

306. For this Schedios see B 517-8, with note on O 515.

310. *ἀνέσχεν* by the side of the commoner *διέσχεν* (E 100, etc.) seems to mean *stuck out*.

312. *Φόρκυνα* is the natural form of the

- Ἴπποθόῳ περιβάντα μέσσην κατὰ γαστέρα τύψεν,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴππόθοόν τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.
 ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν
 κάρτεϊ καὶ σθένει σφετέρῳ· ἄλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὤτρυνε δέμας Περίφαντι ἐοικῶς
 κήρυκ' Ἡπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 τῷ μιν εἰσιάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “ Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινὴν; ὥς δὴ ἴδον ἀνέρας ἄλλους,
 κάρτεϊ τε σθένει τε πεποιθότας ἠνορέῃ τε
 πλῆθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. 330

acc., though we find Φόρκυν in 218, 318; cf. Φόρκυνος θυγάτηρ, α 72. The double form of acc. is according to the analogy of ἔριν—ἐριδα, etc. Pausanias (x. 26, 6) in describing the nature of the γύαλα of the Homeric cuirass incidentally says, “Ομηρος Φόρκυνα τὸν Φρύγα οὐκ ἔχοντα ἀσπίδα ἐποίησεν, ὅτι αὐτῷ γυαλοθώραξ ἦν, which is merely an instance of careless citation.

314-5 = N 507-8, 316-7 = Δ 505-6, 319-20 = Z 73-4.

321. ὑπὲρ Διὸς αἶσαν, see notes on B 155, Π 780.

324. κήρυκ' Ἡπυτίδῃ, so Barnes; MSS. κήρυκι, which probably means the same thing; the MSS. often leave an elision to be supplied by the reader, as in Latin; see, for instance, Did. on A 323 οὕτως “χειρὸς ἐλόντε ἀγέμεν” Ἀρίστ-αρχος, ἵνα τὸ δυικὸν εὐδῆλον ᾖ, with Ludwig's note. There is very little evidence for κήρυκι, and the elision of the dat. -ι, though not necessary at the end of the first foot, was common enough in the Epic dialect. The instances brought by Herod. as analogous cases of shortening prove nothing (see La R., H. U. 126-7). Ἡπυτίδῃ is evidently a name formed from the profession of the ἡπύτα κήρυξ (H 384), like Ἀρμονίδης and

Τεκτονίδης of carpenters, θ 114, E 59 (where see other instances).

325. φίλα φρεσὶ μῆδεα εἰδώς, i.e. an attached retainer of the family. For this extension of εἰδέναι from the intellect to the feelings cf. φίλα εἰδότες ἀλλήλοισιν γ 277, and note on Δ 361, ἦπια δῆνεα οἶδε.

327. καὶ ὑπὲρ θεόν, if god were against you, = ὑπὲρ Διὸς αἶσαν above.

330. ὑπερδέα, so the unanimous tradition; but with very different explanations. (1) Eust., τὸν ἀπτόητον καὶ ὑπερ-κείμενον δέους, having a host superior to fear. This entirely spoils the force of Apollo's appeal to the Trojan chiefs. (2) Apoll. Lex. ὑπερδεόντως ἐνδεῇ, ὅλον ἐλάσσονα κατὰ δύναμιν. This gives a better sense, but ὑπερδεής = excessively deficient is not at all in the Epic style; ἐνδεῇ is all that the context requires. (3) The same objection may be made to Döderlein's *excessively timid*, even if that sense could have been got out of the word. As for the hyphaeresis by which ὑπερδέα = ὑπερδεέα, it may be defended by νηλέα T 229, θεουδέα, and the compounds of κλέος, H. G. § 105, 4. But apart from this the three interpretations given are all virtually impossible. The passage is at once cleared up by the

ἡμῖν δὲ Ζεὺς μὲν πολὺν βούλεται ἢ Δαναοῖσιν
νίκη·ν· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε."

ὥς ἔφατ', Αἰνείας δ' ἑκατηβόλον Ἀπόλλωνα
ἔγνω ἑσάντα ἰδών, μέγα δ' Ἔκτορα εἶπε βοήσας·

"Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,

335

αἰδῶς μὲν νῦν ἦδε γ', ἀρηιφίλων ὑπ' Ἀχαιῶν

Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.

ἀλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,

Ζῆν', ὑπατον μῆστωρα, μάχης ἐπιτάρροθον εἶναι·

τῷ ῥ' ἰθὺς Δαναῶν ἵομεν, μηδ' οἳ γε ἔκηλοι

340

Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα."

ὥς φάτο, καὶ ῥα πολὺν προμάχων ἐξάλμενος ἔστη·

οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

ἐνθ' αὖτ' Αἰνείας Λειώκριτον οὐτάσε δουρί,

υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον.

345

τὸν δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Λυκομήδης,

στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,

καὶ βάλεν Ἰππασίδην Ἀπισάονα ποιμένα λαῶν

ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,

ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθειν,

350

καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.

τὸν δὲ πεσόντ' ἐλέησεν ἀρήιος Ἀστεροπαῖος,

ἵθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·

really "palmary" conjecture of Dr. E. Brocks, ὑπὲρ Δία. We thus get at once the required parallel to ὑπὲρ θεόν (327) and the antithesis to ἡμῖν δὲ Ζεὺς (331). We no longer have to supply *εἰρνομένους* after ἵδον, but the sentence runs smoothly to the end. δῆμον is perhaps to be taken in a local sense (see B 547), *holding their realm*, as E 473 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἦδ' ἐπικούρων, a precisely similar passage; though on the analogy of Ω 730 *q.v.* (πόλιν) αὐτὴν ῥύσκει, ἔχεις δ' ἀλόχους καὶ νῆπια τέκνα, δῆμος might have its common personal sense. The only question is how so plain and simple a reading could have suffered a corruption which introduces nothing but confusion and difficulty. The explanation probably is that the phrase ὑπὲρ Δία seemed impious, especially in the mouth of a god, when used of an event which he had actually *seen*. Such an ἀπρεπές would weigh more heavily with a critic than with a poet; indeed it is likely

enough that a poet would put into the mouth of a god a phrase which he would not use himself; such irreverence at second hand is characteristic enough.

338. γάρ gives the reason for ἵομεν (340) by anticipation, while ἀλλά puts the whole sentence in opposition to what precedes; H. G. § 348, 2. ἔτι, *still*, with ἐπιτάρροθον εἶναι, "Zeus has not yet deserted us." For ἐπιτάρροθον cf. Δ 390.

340. ἔκηλοι is the word which is emphatically negated: "if they are to bring P. to the ships, let them at all events not do it at their ease." See note on O 476.

347-9 = Δ 577-9, except that Apisaon is there Phausiades. Here G Mor. Bar. read Ἀμυθάονα.

351. καὶ δέ, *aye!* and (he was no mere common soldier, but). καί has a less emphatic connexion with a particular word to be emphasized than is usual in this phrase.

ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἐσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἶας γὰρ μάλα πάντας ἐπώχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγειν
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβήμεν, σχεδόθεν δὲ μάχεσθαι.
 ὥς Αἶας ἐπέτελλε πελώριος, αἵματι δὲ χθῶν 360
 δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστῖνοι ἐπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτί γε μάχοντο,
 παυρότεροι δὲ πολὺν φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
 ὥς οἱ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην·

354. ἔτι εἶχε, *hiatus illicitus*. Fick very plausibly conj. ἔτ' ἔφεικε, as "aor. to *φέω*κα, still found in Σ 520." To this he would also refer the infin. *εἰκέναι* (an Attic form, however). The sense will be lit. *it no longer seemed likely to him*, i.e. he saw no chance, as in Σ 520. But the form is surely an imperf., not an aor., as the long stem is preserved, though the short is perfectly familiar (in *εἰκτην*, etc.); and *εἰκέναι* follows the analogy of *εἰδέναι*. The form *εἶκας* quoted from Alkman (see fr. 80 Bergk) is very doubtful, as the line is also found with *οἶκας* (see Bergk's note). For *ἔρχατο* see note on Π 481; it is easy to read *σάκεσσι δὲ Φέρχατο* if the *F* really belongs to the word.

356. *μάλα πάντας* seem to go together; cf. N 741 and several times in Od. *πολλὰ κελεύων* is taken up by *οὔτε . . . οὔτε*, an "explicative" asyndeton.

361. *πορφύρεον* is only here an epithet of blood.

364-5 were athetized by Zenod., and deserve it. But so does the preceding couplet, which is equally weak and prosy. The elaborate military explanations are by no means in the true Epic style; the Homeric heroes preferred to fight without troubling about tactics.

366. It is not clear whether the darkness here is the supernatural darkness of 269—which it may be if, as assumed in the Introduction, we are here at the beginning of an interpolation—or only a cloud of dust raised by the violent struggle over Patroklos; the absence of such a cloud elsewhere will then be only

an additional indication of the languor of the fight in other parts of the field. *μάχη ἐνὶ ὄσσοι* is the reading of Aristoph., and for all we know to the contrary of Ar. also; in the absence of Schol. A we cannot, however, be sure. It has the merit of being perfectly plain, and the (legitimate) hiatus in the bucolic diaeresis would account for a change. Zen. read *μάχης ἐπὶ τόσσον*, which does not make sense. MSS. generally have *μάχης ἐπὶ θ' (or ἐπὶ θ') ὄσσοι*, DL *μάχη (i.e. μάχη) ἐπὶ θ' ὄσσοι*. La R. says that all MSS. have *ὄσσοι*, but one at least (Mori) has *ὄσσον*. Schol. V read *μάχης ἐπὶ θ' ὄσσον*, Schol. B *μάχην ἐπὶ θ' ὄσσοι*. In all these *θ'* is evidently a mere stop-gap due to the hiatus; in the simple words of Schol. B, *περισσὸς ὁ τέ*. Hentze, La R., and Franke write *μάχης ἐπὶ θ' ὄσσον*, and explain *ἐφ' ὅσον τε μάχης* over so much of the battle-field, with a "displacement" of *τε*. As such a displacement is *a priori* incredible, it would have been well if they had endeavoured to support it; I have not been able to find an even remotely similar instance. We are at all events safe in adopting Aristophanes' reading, while admitting the possibility of *μάχης ἐπὶ ὄσσοι*, which Bekker prefers; *μάχη ἐνὶ* is however a more natural phrase than *μάχης ἐπὶ*, though the latter is probably defensible in the sense "upon the battle-field"; compare the phrases *μάχης ἐπ' ἀριστερά*, *μάχης ἀπάνευθε*. (It is needless to say that we cannot write *μάχης ἐπὶ ὄσσον*, as there is no diaeresis between the preposition and its case.)

ἥερί γὰρ κατέχοντο μάχῃ ἐν ὅσσοι ἄριστοι
 ἔστασαν ἀμφὶ Μενoitιιάδῃ κατατεθνηῶτι.
 οἱ δ' ἄλλοι Τρῶες καὶ ἐυκνήμιδες Ἀχαιοὶ 370
 εὖκῆλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
 ἡελίου ὀξεῖα, νέφος δ' οὐ φαίνεται πάσης
 γαίης οὐδ' ὀρέων· μεταπανόμενοι δὲ μάχοντο,
 ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
 πολλὸν ἀφεσταότες. τοὶ δ' ἐν μέσῳ ἄλλγ' ἔπασχον 375
 ἥερί καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ,
 ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐ πῶ φῶτε πεπύσθην,
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο 380
 ζῶν ἐνὶ πρώτῳ ὁμάδῃ Τρῶεσσι μάχεσθαι.
 τὼ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἐταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ
 ὀτρύνων πολεμόνδε μελαινάων ἀπὸ νηῶν.
 τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρειν 385
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμές αἰεὶ
 γούνατά τε κνήμαί τε πόδες δ' ὑπένερθεν ἐκάστου
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοισιν
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην 390
 λαοῖσιν δώῃ τανύειν, μεθύουσιν ἀλοιφῇ·

371. Cf. § 44 μάλ' αἰθρη πέπταται ἀνέφελος, whence Naber would read αἰθρη for αἰθέρι, cf. 646; but N 837 αἰθέρα καὶ Διὸς αὐγὰς rather supports the text.

373. For the local genitives γαίης and ὀρέων see H. G. § 149, 1. μεταπανόμενοι, with intervals for rest; a truly unheroic conception. ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο is the Epic idea. μεταπανωλή πολέμοιο in T 201 is another matter.

381. ἐπισσομένῳ ἐπιβλέποντες, ἵνα τῶν μὲν πιπτόντων ὑπερμαχοῖεν, τοὺς δὲ φυγάδας προτρέπουντο. ἄλλως, προορώμενοι καὶ προσδοκῶντες μήτε ἀποθνήσκουν τοὺς ἐταίρους μήτε φεύγειν ἐπὶ τῆς αὐτῆς ἔμμενον τάξεως, Schol. B. The compound does not occur again in H., and the use of the simple ὀσσομαι is different (A 105). Cf., however, προτίσσομαι η 31, X 356, which is somewhat more general in sense. As usual the tactical advice put into the mouth of Nestor is prosy and suspicious. See on Δ 303.

385. καμάτῳ καὶ ἰδρῷ, hendiadys, as 745; cf. καμάτῳ καὶ ὕπνῳ K 98.

387. παλάσσετο, apparently a case of the *Schema Pindaricum*; it is hardly possible to suppose, as is commonly said, that the number depends on the distant γούνατα, and Γ' 327 ἵπποι . . . καὶ ποικίλα τεύχε' ἔκειτο is obviously not parallel. Even in the *Schema Pindaricum* the verb rarely follows its subjects. (We find, however, μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, O. x. 5.) See Kühner, *Gr.* §§ 367, 1; 370, 4. (The use is only found with inanimate subjects, and is evidently analogous to the construction of the neuter plural with the singular verb.) The line can hardly be mended unless we write κνήμας, πόδας, ἕκαστος, χεῖρας, and ὀφθαλμῷ. μαρναμένοισιν C Cant. Mor. and others; most have μαρναμένοιιν, which is explained as referring to the two parties; a very doubtful justification.

390. λαοῖσιν, his servants or retainers. The idea seems to be that if the hide

δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσιν
κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφή
πολλῶν ἐλκόντων, τάννυται δέ τε πᾶσα διαπρό·
ὥς οἳ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
ἔλκεον ἀμφοτέροι· μάλα δέ σφισιν ἔλπετο θυμός,
Τρῶσιν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοὶς
νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρειν
ἄγριος· οὐδέ κ' Ἀρης λαοσσόος οὐδέ κ' Ἀθήνη
τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι.

395

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
ἥματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
ἦδεε Πάτροκλον τεθνηῶτα δῖος Ἀχιλλεύς·
πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
τείχει ὑπο Τρώων. τό μιν οὐ ποτε ἔλπετο θυμῷ
τεθνάμεν, ἀλλὰ ζῶόν, ἐνιχριμφθέντα πύλῃσιν,
ἄψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·

400

405

was soaked in fat and then stretched, the natural moisture left the pores, and allowed the grease to enter in. A similar rude process of curing is still practised in India, doubtless from primitive times; the hides are pegged out or stretched, and grease is rubbed into them. Indeed oil is still used in place of tanning to produce certain classes of leather in modern Europe.

392. *κυκλός*, *Ar.* κύκλος, *Zen.* κύκλω, see on Δ 212. The adverb seems to go equally with *διαστάντες* and *τανύουσιν*, they stand at intervals all round, so that it is stretched equally in every direction. *ἱκμάς ἔβη*, the natural moisture of the skin goes out of it, so that the grease enters into the pores. This suits the general use of *ἱκμάς* for *natural* juices (see *Lex.*) Others take it of the oil itself, which *forthwith goes its way*, spreads over the surface. In either case we should expect a participle to complete the sense of the verb. Moreover, if *ἱκμάς* is rightly referred to root *sik* (*Curtius*, *Et.* no. 24 b), we have an *hiatus illicitus*. These two considerations suggest that we should read ἄφαρ δ' ἐξ, or ἄφαρ δέ τ' ἐπ' (ἀπ') ἱκμάς ἔβη.

399. Compare Δ 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών. *μιν* is to be taken distributively, *each* of them. Ares and Athene are selected no doubt as the war gods of the two opposing

parties; each side would gain the favour of their own patron.

404. *Ζηρόδοτος* ἀπὸ τοῦ “*τείχει ὑπὸ Τρώων*” ἕως τοῦ “*χάλκεον οὐρανόν*” (425) οὐ γράφει. *Ἀρίσταρχος* μόνον ἀθετεῖ “*ὥς δέ τις αὐτῶν*” (420, see note there), *Schol. V.* The passage contains nothing but a painfully conscientious endeavour to explain just so much of the situation as is already quite clear. *τό*, *wherefore*, *i.e.* because they were so far away from the ships Achilles had not yet grown anxious (on account of their long absence). With *τὸ μὲν*, the reading of H., we might explain “*this* he never supposed, *viz.* that P. was dead.” But this anticipatory use of *τό* elsewhere occurs only when the pronoun stands for a relative clause (*H. G.* § 257, 4). Achilles would hardly have *expected* P. to reach the gates after his urgent charge in Π 87-96.

407. *αὐτῷ* here seems to be reflexive. This use is very rare, see *H. G.* § 252 *ad fin.*; but it is very difficult to separate *αὐτῷ* from the undoubtedly reflexive *ἔθεν*, with which it is parallel; and *αὐτόν* (*μιν*) is clearly reflexive in δ 247 (and 244? See M. and R.) The other instances of the reflexive use quoted by Ebeling (*Lex.* i. 204 a) are susceptible of different explanation. It is possible here to understand “he did not expect that P. would take Troy without him-

πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο νόσφιν ἀκούων,
ἢ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα·

δὴ τότε γ' οὐ οἱ εἶπε κακὸν τόσον, ὅσσον ἐτύχθη, 410
μήτηρ, ὅτι ῥά οἱ πολὺν φίλτατος ὦλεθ' ἐταῖρος.

οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
νωλεμέσ ἐγχερίμπτοντο καὶ ἀλλήλους ἐνάριζον.

ὦδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμῖν ἐυκλεές ἀπονέεσθαι 415

νῆας ἔπι γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα

πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺν κέρδιον εἴη,

εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν

ἄστν πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

ὥς δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν· 420

“ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι

πάντας ὁμῶς, μή πώ τις ἐρωείτω πολέμοιο.”

ὥς ἄρα τις εἶπεςκε, μένος δ' ὄρσασκεν ἐκάστου.

self, nor that he (Achilles) would take it with him (Patroklos)”; but the harshness of such a construction is obvious. Perhaps the explanation is found in the lateness of the passage; the author may have been familiar with the reflexive *σὺν αὐτῷ*.

408. *νόσφιν*, *in secret*; cf. II 36-7, and for other warnings from Thetis see I 410, Σ 9 ff. But the idea of a continued prophetic communication from her is peculiar to this place. In fact the prophecy as to the death of P. in Σ 9 would rather tend to increase than to allay his anxiety here, and indeed almost directly contradicts 410-1, the latter of which Düntzer therefore rejects.

413. *ἐγχερίμπτοντο*, here only in the sense *pressed hard on one another*. Cf. H 272 *ἀσπίδ' ἐνιχυρμυθελίς*.

414. For these expressions of the common feeling of the army see note on B 271.

415. This speech forms a single closely connected whole, 418-9 completing the thought of *ἀπονέεσθαι*. The sequence is logically disturbed—though not rendered obscure—by the insertion of the fresh thought *ἀλλ' αὐτοῦ . . . εἴη*. The relation of the clause *τό κεν . . . εἴη* to those which immediately precede and follow it is virtually that of an apodosis with two protases—a not unfamiliar occurrence. That is, we may regard *χάνοι*, a pure wish, as representing a wish-

ing protasis *εἰ χάνοι* used conditionally: “might the earth open, that would be far better” = “if the earth were to open,” etc. Then the second protasis *εἰ μεθήσομεν* is added as the foundation upon which the whole sentence, with its subordinate parts, is based. Cf. note on H 28.

420. *ὥς* is here only used for *ὦδε* in the sense “as follows”; and it was perhaps this which induced Ar. to athe-tize the line (see on 404). But G Mor. have *ὦδε δέ τις αὖ*, which probably indicates a variant *ὦδέ τις αὖ*, *αὖ* being a conjunction as in 478, A 104 (*q.v.*), etc. It is not much to the credit of the poetry that, by omitting the line, 421-2 may be read as part of the speech of the Greeks, but such is evidently the case. (Ludwich says it is “hardly credible” that Ar. can have omitted this single line, and holds that the athetesis extended to 423 or 425. This is possible, but surely not necessary, and entirely without authority.)

423. *ἐκάστου*, the regular ending of this formal half-line, is less in place where the speaker is *τις* than where it is, as usual, a particular hero. This is probably the reason for the variant *ἐταίρου*, which is not found in any MS., but has got into most editions (including Bekker's) from the Roman Homer of 1542.

ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδὸς
 χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυγέτοιο· 425
 ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἔοντες
 κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο
 ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνιοιο.
 ἦ μὰν Αὐτομέδων Διώρεος ἄλκιμος υἱὸς
 πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἄρειῃ·
 τῷ δ' οὔτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθέλετ' ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιούς,
 ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἣ τ' ἐπὶ τύμβῳ
 ἀνέρος ἐστήκη τεθνηὸτος ἢ γυναικός, 435
 ὥς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντε,
 οὔδ' ἐνισκίμψαντε καρῆατα· δάκρυα δέ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοιν
 ἡνιόχοιο πόθῳ, θαλερὴ δ' ἐμιαίνετο χαίτη
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένῳ δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,

424. For the repeated ὥς, marking a break in the story, cf. Z 311-2, X 515-Ψ 1. *σιδήρειος*, apparently = *inflexible*, i.e. indomitable, unwearying; cf. Ψ 177 *πρὸς μένος σιδήρεον*, and T 372 *ἔοικε μένος αἰθωνι σιδήρῳ*. The juxtaposition of *χάλκεον οὐρανόν* is awkward, as it seems to imply an antithesis of the two metals, which of course does not exist.

427. Patroklos had left the chariot at Π 733, but it is to be supposed that the horses had been kept close behind him while he was fighting; Hector pursued them on P.'s death, Π 864-7, P 75-7.

431. *ἀρειῇ*, also T 109, Φ 339, both times in similar phrases. Mr. Platt (*Class. Rev.* i. p. 280) takes it to mean *entreaty* here and in Φ, regarding the use in T as a mistake on the part of the author of that late passage. The sense of *reviling*, however, is quite admissible in all passages; and the first syll. of *ἀρή*, *prayer*, is invariably long in H. (= *ἀρFá*? Wackernagel). *ἄρης* = *louγός*, which offers a sufficiently good basis for the sense *reviling*, is from an entirely different root *ar* = to hurt (Skt. *aris* = *enemy*); see note on Σ 100.

435. *ἐστήκη* G. Hermann, MSS. *ἐστήκει*, a form which may perhaps have been regarded as a secondary present,

the pluperf. being of course inadmissible. See note on Δ 483. For the *στήλη* on a tomb cf. Λ 371.

436. *ἔχοντε*, CS Cant. Townl. *al.*; vulg. *ἔχοντες*. So *μυρομένοιν* (438) HS Cant. *al.*; vulg. *-οισιν*.

437. *ἐνισκίμψαντε*, a strong and picturesque phrase to describe their attitude with heads bowed down to touch the ground.

439. The masc. *πόθος* occurs only here in Il., though it is found in Od.; *ποθή* is commoner in both poems, and Heyne reads *ποθῇ* here with G Cant. only.

440 = T 406, and cf. Ψ 283-4 (of the same horses) *πενθείετον, οὔδ' ἐν δέ σφιν χαίται ἐρηρέδαται*. The *ζεύγλη* is explained to be the "yoke-cushion," a pad on the yoke to save the horses' necks from chafing, or the "yoke-strap" which went round the horses' necks (= *λέπαδνον*?). Others regard it as identical with *ζυγόν*, or (Helbig, *H. E.* p. 156, n. 1) the whole apparatus for harnessing the horse, the yoke and the straps (*λέπαδνα*) belonging to it. The materials do not enable us to do more than guess; but the immediate proximity of *ζυγόν* favours the first hypothesis, as it would hardly be thus put beside a word either identical with or including it.

κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

“ ἂ δειλῶ, τί σφῶι δόμεν Πηλῆϊ ἄνακτι

θνητῷ, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε ;

ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχῃτον ;

445

οὐ μὲν γάρ τί πού ἐστιν οἰζυρώτερον ἀνδρὸς

πάντων, ὅσσα τε γαῖαν ἔπι πνεῖει τε καὶ ἔρπει.

ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν

Ἐκτωρ Πριαμίδης ἐποχῆσεται· οὐ γὰρ εἰάσω.

ἦ οὐχ ἄλλis, ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς ;

450

σφῶιν δ' ἐν γούνεσσι βάλλω μένος ἡδ' ἐνὶ θυμῷ,

ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο

νῆας ἔπι γλαφυράς· ἔτι γὰρ σφισι κῦδος ὀρέξω

κτείνειν, εἰς ὃ κε νῆας ἐνστέλμους ἀφίκωνται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

455

ὥς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡν·

τῷ δ' ἀπὸ χαιτάων κονίην οὐδάσδε βαλόντε

ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.

τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχινύμενός περ ἑταίρου,

ἵπποισι αἰσῶσων, ὥς τ' αἰγυπιὸς μετὰ χῆνας·

460

ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,

ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὁμίλον ὀπάζων.

442. We can hardly say exactly what *κινήσας κάρη* implies, whether indignation or pity; cf. 200. In each case both feelings are mingled in the following speech. But in ρ 465 *ἀκέων κίνησε κάρη κακὰ βυσσοδομῶν* it appears to be a sign of anger.

444. *ἀγήρω τ'*, rather *ἀγηράω*, as the open form is the older and can always be restored in the *Iliad*. (Cf., however, ε 218, η 94.)

446. *οἰζυρώτερον*, an exception to the usual rule for the formation of comparatives; it is obvious that *οἰζυρότερος* could not be used in a hexameter; similarly *κακοξεινώτερος* (ν 376), but *λαρώτατος* (β 350) doubtless stands for *λα(F)ερώτατος*, in which case the ω will be regular. For the couplet compare σ 192-30 *οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο πάντων κ.τ.λ.* All MSS. but A, and the numerous quotations of 447, give *ἐπιπνεῖει* for *ἐπι πνεῖει*.

450. *ἦ οὐχ ἄλλis* is elsewhere followed by *ὅτι*, but *ὥς* = “how” is virtually equivalent, as usually explained, to *ὅτι οὕτως*.

451. *βάλλω*, so Fick with one MS. (frag. Mosc.); the rest give *βαλῶ*, but the Homeric form of the future is *βαλέω* (Θ 403, 417, *βαλέοντι* λ 608), and the aor. subj. is here as suitable, as expressing “what the speaker *resolves* or *insists* upon doing,” H. G. § 275 a.

453. *σφῖσι*, the Trojans, though they have not been named since 420.

454-5 = Δ 193-4. The fact that they are borrowed from the original *μήνις* explains the inconsistency with Σ, where the Trojans do not reach the ships, or even the wall, but are stopped by the moat some distance off.

456. *οὕτως Ἀρίσταρχος*· *Ζηνόδοτος* δὲ “*μένος πολυθαρσὲς ἐνήκεν*,” καὶ προστίθουσιν “*αὐτὸς δ' Οὐλυμπόνδε μετ' ἀθανάτοισι βεβήκει*,” Schol. V (μετ' ἀθανάτους ἐβεβήκει conj. La R.)

460. *ἵπποισι*, sociative dat., *charging with his horses*. *αἰγυπιός*, N 531.

462. See note on E 334. Observe the freedom with which the alternative forms *ῥέα* and *ῥεῖα* are used. The former occurs ten times (Il. only), the latter fifty, in H. The original forms are *Fpā* and

ἀλλ' οὐχ ἥρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὁψὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων υἱὸς Λαέρκεος Αἰμονίδαο·
 στῇ δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα·
 “Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσιν ἔθηκε καὶ ἐξέλετο φρένας ἐσθλὰς; 470
 οἶον πρὸς Τρῳᾶς μάχαιαι πρώτῳ ἐν ὁμίλῳ
 μῦνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἐκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὖτ' Αὐτομέδων προσέφη Διώρεος υἱός·
 “Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμῆσίν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζωὸς ἑὼν· νῦν αὖ θάνατος καὶ μοῖρα κάλυψεν.
 ἀλλὰ σὺ μὲν μᾶστιγα καὶ ἡνία σιγαλόμεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.” 480
 ὧς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
 καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,
 Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἐκτωρ,
 αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἑόντα·
 “Αἰνεΐα Τρῶων βουληφόρε χαλκοχιτώνων, 485
 ἵππῳ τῷδ' ἐνόησα ποδῶκεος Αἰακίδαο
 ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν·
 τῷ κεν ἐελποίμην αἶρησέμεν, εἰ σύ γε θυμῷ

Φρέα (Fick *Φραῖα*), as appears from the statement of the *Et. Mag.* that the Aeolians said *βρᾶ*.

463. *ὅτε σεύαιτο*, so only A²; *caet.* *ὅτ' ἐσσεύαιτο* (-ατο, -ετο), a mere blunder, as no such compound as *ἐσσεύω* occurs. Cf. Ψ 198 *ἔλη τε σεύαιτο*.

464. *ἱερῷ*, presumably as drawn by steeds of divine origin. It does not recur as an *epitheton ornans*, nor is this a phrase in which we should expect to find the primitive meaning “strong.” See note on *ἱερὸν ἰχθύον* II 407.

471. *οἶον* here may be taken in the primitive exclamative sense, which = *ὅτι τοῖον*.

476. *ἐχέμεν* to “manage” the controlling and spirit of the horses—a slight zeugma.

478. *αὖ* = *autem*. *κάλυψεν*, so the best

MSS. (CD and others); the rest have *κιχάνει*, the usual word in this phrase (672, χ 436).

479-80. See E 226-7. Here *ἀποβήσομαι* is evidently required (*ἀπόρουσε*, 483), and only two MSS. (A²S) give *ἐπιβήσομαι*. The lines are probably borrowed from E with a slight change, which may have reacted upon the reading there and produced *ἀποβήσομαι* in the MSS.

481. *βοηθόον*, so Ar., but *βοῆ θόον οἱ ἀπὸ τῆς σχολῆς* (?) Schol. V, and so A²S Vrat. A. See on N 477.

487. *προφανέντε*, cf. Θ 378. *ἡνιόχοισι*, the plur. evidently includes the *παράβτης*, though he is now on foot. See note on Θ 89.

488. *τῷ* Eust. and S; most MSS. have *τῷ* or *τῷ*, but the text is more in the Epic style.

- σῶ ἑθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶι
τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηι." 490
ὥς ἔφατ', οὐδ' ἀπίθυσεν εὐς πάϊς Ἀγχίσαιο.
τῷ δ' ἰθὺς βήτην βοέης εἰλυμένω ὦμους
αὔησι στερεῇσι, πολὺς δ' ἐπελήλατο χαλκός.
τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἄρητος θεοειδὴς
ἦσαν ἀμφότεροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495
αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
αὐτὶς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
ἰλκῆς καὶ σθέneos πλῆτο φρένας ἀμφὶ μελαίνας.
αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἐταῖρον· 500
"Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππω,
ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένω· οὐ γὰρ ἐγὼ γε
Ἑκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
νῶι κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν 505
Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοιισιν ἀλοίῃ."
ὥς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
"Αἴαντ' Ἀργείων ἡγήτορε καὶ Μενέλαε,

489. MS. authority is pretty equally divided between *ἐθέλεις* and *ἐθέλεις*, but is rather in favour of the former, which is also preferable on other grounds; for it seems more suitable that Hector should assume Aineias' willingness, rather than merely depict himself as *wishing* (or *imagining*) it. In other words, Aineias' willingness is not really made a condition of Hector's hoping to take the steeds—that condition is already implied in the word *κακοῖσιν* (whether we read *τῷ* or *τῶ*); the assumption that Aineias is willing to help is added as a matter of course. In Ψ 894, where a similar question occurs, the circumstances are different; see note there.

490. There is no doubt, from the very common analogous uses of the word, that *τλαῖεν μαχέσασθαι* must be taken together, so that the acc. *νῶι* is left without construction; the sentence begins as though *τλαῖεν μῆναι* or the like were to follow (cf. A 534), and the verb is then changed for one which cannot govern an accusative. There is no analogy for construing *νῶι τλαῖεν* *face us*.

492. *βοέης*, "shields," cf. E 452, M 296, H 238, and ξ 479 *σάκεσιν εἰλυμένοι ὦμους*.

The armour of Achilles which Hector is supposed to have donned is here ignored.

497. *νέεσθαι* is used as a future, Σ 101, Ψ 150, etc.

499. *ἀμφὶ μελαίνας*, see note on A 103.

502. *ἐμπνεῖοντε μεταφρένω*, cf. N 385, Ψ 381, with notes; and for the use of *μάλα* with the whole phrase cf. 359.

504. *ἵππω* must here, as so often, include the car, in spite of the specifically equine epithet *καλλίτριχε*.

506. MSS. generally give *ἀλώῃ* or *ἀλώῃ*; HL Lips have *ἀλοῖῃ* (L with *ω* written over *οι*). The first two readings are both meant for the subj. *ἀλώῃ*. But the opt. seems more suitable; the clause is added paratactically, and the opt. is potential: *or he might himself be overcome at the first*. The opt. is the common mood in which to put the alternative for which the speaker hardly dares to hope (see Σ 308). The clause must not be regarded as subordinate, like the infin., to *πρίν*, as this particle does not go with *ἂν* or *κε* in H. (except in the phrase *πρίν γ' ὅτ' ἂν*, which is a different matter. We cannot therefore compare β 374-5 *πρίν γ' ὅτ' ἂν* . . . *γέννηται, ἧ ποθέσαι*).

ἦ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἳ περ ἄριστοι,
ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
νῶιν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ·

τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυνόεντα
Ἔκτωρ Αἰνείας θ', οἳ Τρώων εἰσὶν ἄριστοι.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515

ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' εἴσην·
ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ 520
κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο

ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορὼν ἐρίπησιν,
ὥς ἄρ' ὃ γε προθορὼν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ. 525

ἀλλ' ὃ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος·
πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη

509. οἳ περ, the omission of the antecedent when it must be supplied in a different case from the relative is rare. Cf. however A 230, B 249, H 401, T 235, 265, δ 196.

514. θεῶν ἐν γούνασι κείται, a very obscure phrase recurring in T 435, α 267 (where see M. and R.), and by no means explained by a reference to the still obscurer proverb ἐν πέντε κριτῶν γόνασι, mentioned by Suidas. It is hardly possible to separate the phrase from the custom illustrated in Z 92, of dedicating gifts to the gods by placing them upon the laps of the old-fashioned seated statues. The idea perhaps was that as a gift thus devoted was for ever given up by man and passed into the power of the gods, the phrase would express by a general metaphor all that was yielded by man to divine government; as though Automedon said, "over the disposing of such matters I claim no longer any power."

515. Cf. E 430. It is hard to believe that for μελήσει we should write μελήσῃ with the critics who deny the Homeric use of κε with fut. indic., as the future μελήσω is very common, but no aor.

occurs in H. at all. (C has μελήσῃ here, but that is a mere itacistic error.) See on X 66.

516-7 = Γ 355-6, 517-8 = E 538-9.

520. αἰζήϊος, a form occurring only here, and μ 83. For the usual αἰζήϊος see note on Γ 26, where, however, the suggested etymologies are untenable.

521. Compare the account of the sacrificial slaughter in γ 442-454 (πέλεκυς δ' ἀπέκοψε τένοντας αὐχενίους, 449). Here the blow on the neck is first given, and afterwards the throat is cut. In other descriptions only the last part is mentioned (αὔερυσαν A 459, B 422), probably as alone being ritually important; the preliminary blow is given merely for obvious reasons of convenience in the case of the ox, and has no significance.

524. μάλ' ὀξύ seems to be an epithet of ἔγχος, not an adverbial use with κραδαινόμενον. Though this adverbial use is common enough, it is only found in a metaphorical sense, of vision (νοῆσαι, etc.) or sound; whereas the adjective is continually used as a standing epithet of ἔγχος δόρυ ξίφος, etc. κραδαινόμενον is predicative and goes with the verb.

526-9 = Π 610-3, 530 = H 273.

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530
 εἰ μὴ σφῶ' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἐταίρου κικλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἔκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής,
 Ἄρητον δὲ κατ' αὖθι λίπον δεδαῖγμένον ἦτορ 535
 κείμενον. Αὐτομέδων δὲ θοῶ ἀτάλαντος Ἄρηι
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠΐδα·
 “ἦ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερεῖονά περ καταπεφνών.”
 ὧς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540
 θῆκε, ἃν δ' αὐτὸς ἔβαινε πόδας καὶ χεῖρας ὑπερθεν
 αἱματόεις, ὧς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
 ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη
 ἀργαλέη πολὺδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
 [οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.]
 ἥντε πορφυρέην ἱριν θνητοῖσι τανύσση

534. τ' ἠδέ, so MSS. ; most edd. have τε ἰδέ, which is the regular phrase and is elsewhere generally given by MSS. without variation.

535. ἦτορ must be taken to mean *the life* (cf. O 252) rather than the *heart* in the physical sense, for a wound here could not at the same time be ἐν νηδυίοισι. Cf. note on Π 660. There is no doubt, however, that Heyne's conj. δεδαῖγμένον gives a far more natural sense.

539. μεθέηκα, lit. *I have dismissed, relaxed, my heart from grief*; a use which has no exact parallel. We have, however, μεθέμεν χόλον A 283, O 138, α 77. Others take it intrans., *I have ceased from anger in my heart*, cf. φ 377 μέθιεν χαλεποῖο χόλοιο, with κῆρ as an “acc. of respect”; and this is the commonest use of κῆρ. καταπεφνών, see note on Π 827.

545. Ζηνόδοτος ἀθετεῖ· τινὲς οὐδὲ γράφουσιν, Schol. V. But it is quite irregular to mention an athetesis by Zen. while passing over Ar. in silence. Ludwig suggests that the original form of the scholion was Ἀρίσταρχος ἀθετεῖ, Ζηνόδοτος δὲ καὶ . . . οὐδὲ γράφουσιν (for a similar error see on N 358). It is evident that the couplet—for the athetesis must have extended to the next line—is an interpolation to explain how Athene

comes to contravene the commands of Zeus in Θ. There is no change whatever in the designs of Zeus; in 593 he continues to help the Trojans, and he is steadily carrying out his purpose of suffering the Achaeans to be again driven to the ships. Besides, he is not in heaven but on Ida. 546 looks like a reminiscence of η 263 ἦ καὶ νόος ἐτράπετ' αὐτῆς, where αὐτῆς has its full sense, “her own mind,” which is not the case here.

547. This simile is most obscure. To begin with it seems strange that the rainbow should be regarded as of such dire portent, though we have in Δ 27 τρεῖς ἐκάτερθ', ἱρῖσιν ἐοικότες ἄς τε Κρονίων ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων. (Can this refer to the very rare phenomenon of a *triple* rainbow? Such might fairly be a τέρας.) πορφυρέην, which always implies *dark* colour, seems a strange epithet for the rainbow, which is not only bright but is seen in direct contrast with a dark cloud. And finally, it is hard to see how the “spreading of the rainbow” illustrates the picture of Athene wrapping herself in a dark cloud. We may suppose that the descent of the radiant goddess with a cloud about her is compared to the path of the rainbow in the rain-cloud; but this is hardly

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
 ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
 ὥς ἢ πορφυρέη νεφέλη πυκάσασα ἐ αὐτὴν
 δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
 ἰφθιμον Μενέλαον, ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν,
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν. 555
 “ σοὶ μὲν δῆ, Μενέλαε, κατηφείη καὶ ὄνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγαυοῦ πιστὸν ἑταῖρον
 τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”
 τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος. 560
 “ Φοῖνιξ, ἄττα γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρώην.
 τῷ κεν ἐγὼ γ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
 χαλκῷ δηϊῶν· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”
 ὥς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,

to be gathered from the words used, and indeed the repetition of *πορφυρέη* virtually contradicts it, as it is first applied to the rainbow, then to the cloud, which are, on the above supposition, not compared but contrasted.

551. *ἐαυτήν* most MSS., Zen. *ἐωυτήν*, but the separate reading *ἐ αὐτήν* has the best traditional authority. The non-elision of the *ε* (*Fe*) is, however, doubtful. In Ξ 162 the original form was, as is there remarked, *ἐντύνασαν ἐF' αὐτήν* (the discovery of the fact belongs not to Fick but to Bergk, on *Alkai.* fr. 78). The other passages (see La R. *H. U.* 135 ff.) where the pronoun is not elided are ρ 387 *πρύξοντα ἐ αὐτόν*, θ 396 *Εὐρύαλος δὲ ἐ αὐτόν (μιν αὐτόν AI)*. It looks as though these two or three cases implied a confusion between the two forms *ἐFé* and *Fé*, the hiatus usual before the commoner short form being extended by analogy to the emphatic reflexive form after the disappearance of the *F* and elision had made both identical. For *πυκάσασα* cf. Ξ 289.

555. The mention of Phoenix is clear evidence of the lateness of all this passage. *ἀτειρέα* hardly seems to be the epithet for a very old man.

P

558. *ἐλκήσουσιν* is the reading of CDH and others, but most have *ἐλκυσ(σ)-ουσιν*, and one (Harl) *ἐλκήσωσιν*. The latter is adopted by La R. on the ground that *εἰ κε* is not found with fut. indic.; i.e. that all the passages where it is found can easily be altered to aor. subj. except O 215 *αἶ κεν . . . πεφιδήσεται*. But so long as that passage is left, it seems useless to go against the tradition elsewhere. Between the forms in *-η-* and *-ν-* the choice is not easy. The latter is found as a variant in χ 62, 336, λ 580, and is implied by the derivative *ἐλκυσ-τάζω*. The form *ἐλκew* occurs only in P 395 without a variant, but from it comes *ἐλκηθμός*, with variant *ἐλκυθμός*. As the forms from *ἐλκew* (and *ἐλκω*) alone are known in later Greek, it is better to accept the less familiar *ἐλκήσω* in H.

561. See note on I 607; for 562 cf. Δ 542.

564. *ἐσεμάσσατο*, as we say *touched my heart*. The compound recurs only in the same phrase Υ 425, in both cases with the commoner *ἐπεμάσσατο* as a variant. (Cf. *ἐπεμαίετ' ἄρ' ἵππους*.)

567. Compare the similar pleasure of the goddess at mortal worship in γ 52-3;

II

ὅττι ῥά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
 καὶ οἱ μνίης θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570
 ἥ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχανάα δακέειν, λαρόν δέ οἱ αἶμ' ἀνθρώπου·
 τοίου μιν θάρσευς πλήσε φρένας ἀμφὶ μελαίνας.
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος, 575
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἐκτωρ
 δῆμον, ἐπεὶ οἱ ἑταῖρος ἦν φίλος εἰλαπιναστῆς·
 τὸν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος
 αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσειν·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρείδης Μενέλαος 580
 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.
 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὠτρυνεν Ἀπόλλων
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων.] 585
 “Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν ;

and Eur. *Hipp.* 8 τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.

570. For similes from the fly cf. B 469, Δ 131, Π 641. It may be noticed that this line rhymes with the preceding.

571. ἥ τε καὶ ἐργομένη most MSS.; but ἥ τε καὶ ἐεργομένη of the Moscow fragment suggests ἥ καὶ ἐεργομένη as the original reading, and this Bekker adopts; the present forms of the verb at least always have the *F*; see II 481.

572. ἰσχανάα, *persists*, lit. “holds on for biting,” like ἔχεο above (559). This verb is the familiar by-form of ἔχειν, ἴσχειν, and is not to be confused, as is done in all but the best MSS. in Ψ 300, with ἰχανάαν to desire. The latter would give a much less suitable sense here. λαρόν (λαΦερόν?), *delicious*, as T 316, conn. with λαύ-ω.

573. θάρσευς, this contracted form is very rare and suspicious in H.; it is simple to read θράσεος with Christ, this word being found in Ξ 416. Cf. on Γ 10, where it should be added that θάμβευς and θέρευς occur in very late passages (ω 394, η 118). So ἐρέβευς in Θ 368 is probably late; the best attested case is the same word in λ 37. Cf. note on II 743. Even in new Ionic the contracted

form does not occur till the middle of the fourth century. (See Menrad, *Contr. et Syn.* p. 68.) ἀμφὶ μελαίνας, A 103.

575. ἔσκε δ' ἐνί, for the usual ἦν δέ τις ἐν, which is here given by one MS. only (Harl). This Eëtion can hardly be the father of Andromache, as her brothers are dead, Z 421.

577. εἰλαπιναστῆς (for the εἰλαπινῆ see α 226), *boon-companion*. Zeus was worshipped in Cyprus under the title εἰλαπιναστῆς. δῆμον, of the *community*, rather than *commonalty*. Cf. A 328. With this line the first hand of A begins again.

582. ὅτι Ζηνόδοτος γράφει “Ἐκτορα δὲ φρένα διὸς (θοῦρος? La R.) Ἄρης ὅτρυνε μετελθών.” πόθεν δὲ οὕτως ὁ Ἄρης ἐξαίφνης πάρεστιν; Ariston. The question is justified, as Ares has not been on the battlefield since the end of E, and is dissuaded from returning in O 142; whereas Apollo has been actively engaged there at intervals during the recent battles in Ξ, O, and Π, down to P 323 ff.

585. This line is omitted by AC Townl., and was evidently, from the preceding scholion, unknown both to Zenod. and Aristonikos. It is repeated from 326.

οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οἶος αἰείρας
νεκρὸν ὑπέκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
ἔσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.” 590

ὥς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ.
καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν
μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξεν, 595
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
βλῆτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεῖ,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις
αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
Λήιτον αὖθ' Ἐκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
υἱὸν Ἀλεκτρύονος μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
Ἐκτορα δ' Ἰδομενεὺς μετὰ Λήιτον ὀρμηθέντα 605
βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοὶ δὲ βόησαν

588. Aristonikos remarks that the description of Menelaos as a *μαλθακὸς αἰχμητῆς* is placed in the mouth of an enemy, and is not to be regarded as the poet's own; for he elsewhere calls him *ἀρηίφιλος*. This is no doubt in allusion to Plato, *Symp.* 174 B "Ὁμηρος ποιήσας τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλαον μαλθακὸν αἰχμητήν. It is, however, true that there is often something disparaging in the way in which Menelaos is spoken of, though in action he always proves better than his reputation.

589. *νεκρὸν αἰείρας* . . . *κτάνε*, an instance of *hysteron proteron* (cf. A 251, Φ 537, etc.), which does not justify us in taking *νεκρὸν* of the body of Patroklos as some have done; it evidently refers to 581.

591. *νεφέλη ἐκάλυψε*, for the metaphor cf. Θ 124, Δ 250.

593. *αἰγίδα θυσανόεσσαν*, see B 447, Δ 167, E 738, O 229.

595. For *τὴν* of MSS. Zen. read *γῆν* which undoubtedly gives a better sense, *τὴν* being very weak. The oldest Homeric form is *γαῖα*, not *γῆ* (see on O 18); but the shorter form is not unlikely in a

passage which like the present is probably late; and it would therefore be defensible to adopt *γῆν* in the text.

599. *ἐπιλίγδην*, *ἐπιψαύδην*, ὅσον δι ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος, Schol. A. Cf. χ 278 *λίγδην*. The derivation of the adverb is not clear. *ἄχρις*, cf. on Δ 522. The force of the word is not very obvious here, as the sense "utterly" is hardly consistent with *grazing*. That a superficial wound on the shoulder should reach the bone is, however, natural enough, *ἐστὶ γὰρ ἡ ὠμοπλάτη ἀσαρκοτάτη*, Schol.

600. *ῥ'* is omitted by two MSS., and as Bekker pointed out evidently stands in place of *F' = him*, as Δ 524.

603. See note on Δ 546.

607. *ἐν καυλῷ*, N 162. *τοὶ δ' ἐβόησαν* so Ar., with AC etc.; *τοὶ δ' ἐφόβηθεν* DGLS Cant. Mor. Harl Vrat. A. Ar. objected to the latter that the Trojans did not run away but continued the pursuit; according to his canon the verb could not mean "were frightened" in H. *ἐβόησαν* may mean "shouted for terror" at seeing him hit, or "for joy" on seeing him safe.

Τρῶες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
 δίφρῳ ἐφ' ἐσταύτος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἡνίοχόν τε, 610
 Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐκτιμένης ἔπετ' αὐτῷ—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἤλυθε, καί κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας
 ὥσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
 καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 “ μᾶστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι·
 γιγνώσκεις δὲ καὶ αὐτός, ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὥς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλιτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὃ τε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.

610. The name **Μηριόναο** is hard to understand. It would seem that Meriones—who himself is the *ὀπάων ἡνίοχός τε* of Idomeneus—has a chariot of his own as well; that he is at present fighting on foot, and that Idomeneus has taken advantage of the fact to borrow his chariot. This is a great deal to have to read into the words, but it is more natural than to suppose that the spear, after just missing Idomeneus, hits Koiranos standing in *another* chariot; the more so as 613-5 distinctly imply that it is Idomeneus to whose rescue K. has driven up. All difficulty would be at once removed if we read with Bentley (followed by Düntzer) γ' Ἰδομενῆος, or with Nauck Δευκαλίδας, for Μηριόναο, but it is hard to see any reason for the corruption. Grashof conj. Μηριόναο (gen. after δίφρῳ) for Δευκαλίδας in 608, which would also give us the required explanation.

612. **πεζός**, *sc.* Idomeneus. This evidently refers to N 240; the whole involved parenthesis 612-6 looks very like an interpolation to explain how it is that a chariot is at hand at all when Id. and Meriones had both left the camp on

foot. (So Christ. Naber regards 605-25 as interpolated, but there is no particular objection to be raised to any of the other lines.)

615. **φάος**, *as salvation*; Z 6, etc.

618. **πρυμνόν** must mean the end of the shaft next the blade. But such a meaning can hardly be got out of the word, which would naturally mean the butt-end. Düntzer's conj. *πρυμνούς* is therefore very attractive.

620. Meriones is on the ground close by. **ἐκ πεδίοιο** is to be taken with ἔλαβεν.

627. For **ὅ τε** the common reading is *ὅτε*. This can be explained no doubt; the previous clause being equivalent to *ἔγνω Αἴας, ὅτε* might introduce a temporal object-clause, “Aias and Menelaos did not fail to mark the moment when.” But it is more natural to say “they did not mark *the fact that*,” and to take *ὅ τε* as = *ὅτι*. This use being admitted when the final vowel is elided (*e.g.* 623, and see A 244) must be admissible when a consonant follows. See H. G. § 269 (3), O 468, II 433, etc. **ἑτεραλκέα νίκην**, see H 26.

τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 “ὦ πόποι, ἦδη μὲν κε, καὶ ὃς μάλα νήπιός ἐστιν,
 γνοίη, ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε’ ἄπτεται, ὅς τις ἀφήη,
 ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ’ ἔμπης πάντ’ ἰθύνει·
 ἡμῖν δ’ αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἀλλ’ ἄγετ’, αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ πον δεῦρ’ ὀρόωντες ἀκηχέδατ’, οὐδ’ ἔτι φασὶν
 “Ἐκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 εἴη δ’, ὅς τις ἐταῖρος ἀπαγγεῖλειε τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὐ μιν δίομαι οὐδὲ πεπύσθαι
 λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ’ ἐταῖρος.
 ἀλλ’ οὐ πῇ δύναμαι ιδέειν τοιοῦτον Ἀχαιῶν·
 ἡέρι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ρῦσαι ὑπ’ ἡέρος νῆας Ἀχαιῶν, 645

631. MSS. vary between ἀφείη, ἀφίει, ἀφίη, ἀφίει, ἐφείη, ἐφίει, ἐφίη (A, with ε over ι, and in margin διχῶς καὶ ἀφείη). The opt. ἀφείη is defended by Delbrück (*S. F.* i. 226) by the analogy of Ψ 494, ζ 286 καὶ δ’ ἄλλω νημεσᾶτον, ὃ τις τοιαῦτά γε ῥέζοι. There, however, the opt. expresses a merely assumed possibility, “you are ready to be angry, supposing any man to do such things”; and similarly ὃν τινά γ’ ὕπνος ἔλοι after ἔσσεται, τ 510. This does not suit the present passage, where Aias is referring not to imaginations but to present realities. The MSS. virtually give us our choice between ἀφ(ἐφ)-είη, -ίη, -ήη. The second is the original reading of A, but the pres. subj. of ἵημι does not occur in H (προΐη, *Hym. Ven.* 153). Of the other two -είη is in accordance with the common practice of the MSS. (H. G. p. 316), but we have (ἀν)ήη well attested in B 34, so that we can hardly be wrong in writing it here, with La R. For ἄπτεται = *hit the mark* cf. A 85.

634. αὐτοί περ, though without the help of Zeus.

635. τὸν νεκρὸν, Bentley conj. νεκρὸν τε, which avoids the hardly Homeric use of the article as well as the neglect of the F.

637. ἀκηχέδαται, an anomalous form to be compared with ἐληλέδαται η 86 (if

the reading is right). The δ seems to come from the ζ of the present stem-suffix -ίζω. See Curtius, *Et.*⁵ p. 652, *Vb.* i. 351, ii. 217, where reference is made to the gloss ἀκηχεδόνες· λύπαι (Hesych.) and the Herodotean κεχωρίδαται. See also the strange form ἀκαχέιατο in a late interpolation, M 179, which suggests that ἀκηχέατ’ may be the right reading here (so Buttmann). δεῦρ’· οὕτως Ἀρίσταρχος, ἄλλοι δὲ “οἳ πον νῦν” (so DH Townl.) Did. This pregnant sense “looking in this direction” does not recur, the adverb being else only used with verbs of motion.

639 = I 235, where see note. Here it is most natural to take “Ἐκτορος μένος as the subject of πεσέεσθαι as well as of σχήσεσθαι, “that he will not be withheld, but will fall upon the ships.” So N 742.

644. As has been remarked in the note on 269 it is needless to suppose that the ἀήρ here mentioned is a supernatural phenomenon, or indeed anything more than the thick cloud of dust stirred up by the combatants. Cf. also 368. ἀήρ means only thick, dark air, not necessarily fog in our sense. κατέχονται, ἐν ἄλλω κεκάλυπται, A. But the *Schema Pindaricum* is never used with animated subjects.

645. ἀλλά contrasts the thing prayed for with the actual circumstances to

ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι.
ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νύ τοι εὔαδεν οὕτως."

ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα.
αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπῶσεν ὀμίχλην,
ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη.

650

καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον.
"σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἴδῃαι
ζῶν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος υἱόν,
ὄτρυνον δ' Ἀχιλλῆι δαΐφρονι θᾶσσον ἰόντα
εἰπεῖν, ὅττι ῥά οἱ πολὺ φίλτατος ὄλεθ' ἑταῖρος."

655

ὥς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
βῆ δ' ἰέναι, ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,

which it is tacitly opposed; as though he said, "You see what the state of things is; but yet save us." The formula is common enough at the beginning of prayers in later Greek; *e.g.* Soph. *El.* 415 λέγ' ἀλλὰ τοῦτο, 411 ὦ θεοὶ πατῶρι, συγγένεσθέ γ' ἀλλὰ νῦν.

647. The contracted form φάει for φάει is very rare except with a vowel following, when we can read -ε' for -εῖ with elision, *e.g.* 558 τείχε' ὑπὸ Τρώων. The few exceptions can easily be corrected (see Menrad, p. 72), *e.g.* Z 126 σῶ θάρσει to σῶ θράσει, Ψ 719 σφῆλαι οὔδει τε to σφῆλας οὐδάσδε, X 299 τείχει to τείχεσς, Ψ 515 οὐ τι τάχει γε to οὐ τάχει γε. The only other instances in Il. are at the end of the line, which seems to have been a place where contraction was specially tolerated; they are E 734, Θ 385, T 92, Ω 527 (all οὔδει). Here then we should probably read ἐν φάει καὶ ὄλεσσον. The asyndeton is not only excusable, inasmuch as ἐν φάει takes up and repeats the thought of the preceding line, but actually adds to the force and effectiveness of the phrase. εὔαδεν, also Ξ 340. It is generally regarded as = *εἴφαδε*, the vocalization of *F* between vowels being an Aeolic peculiarity. It may, however, be explained as = *εὔφαδε*—*εἴφαδε*—*εἴφαδε* (with assimilation of σ); *F* before a consonant becomes *v* in all Greek dialects (*e.g.* *ἐχενα* = *ἐχεφσα*, but *χεύω* = *χέω* in Aeolic only. Schulze, *Qu. Hom.* p. 2, after Wackernagel). οὕτως, *sc.* to destroy us.

649. ὀμίχλη may be used of a dust-

cloud, as N 336 κινήσας μεγάλην ἱστᾶσιν ὀμίχλην.

650. ἐπὶ, *therewith*, *thereat*; a rare use except with verbs of motion, or in tmesis; Σ 529 κτείνον δ' ἐπὶ μηλοβοτήρας seems to be the only other clear instance in Il.; cf. also δ 132, 616.

653. Antilochos is chosen as a friend of Achilles and a good runner, δ 202.

658. κε κάμησι, L κεκάμησι which is perhaps right, as the κε is hardly in place in the *general* description of a simile. See H. G. § 296 and note on A 168. The principal verb belonging to ὅς is forgotten in the development of the simile; it is virtually ἔβη in 664, though this is added independently by a slight anacoluthon. Three MSS. omit 659-60, and thus make ἰθύει the principal verb; but this gives a wrong point, as the comparison is with the lion's *retreat*, and his attacks must be kept among the subordinate touches. A somewhat similar construction will be found in Ω 42. (Or perhaps the explanation is to be found in an analogical extension from the adverb to the pronoun of the familiar simile-construction ὥς ὅτε with a single verb. The two phrases have nothing originally in common, for as L. Lange has shewn ὅτε in that phrase may be traced back to its indefinite meaning "on a time," which cannot be done with ἐπεὶ. But the expression might have arisen at a time when this had been already forgotten, and all that was consciously felt was that two relative adverbs had only one verb. ὅς τ' ἐπεὶ κεκάμησι

οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰσσοῦσι θρασειᾶν ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
 ἦῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε, μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηίοισι λίποιεν.
 πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 “Αἴαντ' Ἀργείων ἡγήτορε Μηριόνη τε,
 νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
 ζωδὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”
 ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν
 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
 ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
 θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
 ἔσσυτο καὶ τέ μιν ὧκα λαβὼν ἐξείλετο θυμόν.
 ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινὸν
 πάντοσε δινείσθην πολέων κατὰ ἔθνος ἐταίρων, 680
 εἴ πον Νέστορος νῖδ' ἔτι ζῶντα ἴδοιτο.

will then have been regarded as equivalent to ὅς τε κεκάμῃσι.)

659-64 = Λ 550-5, *q.v.* A good many critics reject 657-67 on the ground that the simile is shewn to be borrowed from Λ by the fact that it anticipates the actual departure of Menelaos, which only takes place in 673 after he has given his charge to the other heroes. Fick extends the athetesis to 673. But the arguments are not convincing. The objection to the repetition of the lines might be met by the excision of 659-63 and of δ' in 664.

667. **πρὸ φόβοιο**, a unique phrase, explained by Diintzer to mean “forward in (on the path of) flight,” like **πρὸ ὁδοῦ** Δ 382 (H. G. § 225, where the gen. is explained as partitive). But this cannot be considered satisfactory, as we should expect a verb of motion, not **λίποιεν**, and the transition is violent to “having betaken themselves to flight.” It is commonly compared with Lat. *prae timore*; our own “for fear” shews how

closely the senses of *before* and *by reason of* are connected. It seems therefore necessary to recognize here a single instance of a very ancient use, which was entirely superseded in Greek by the use of other prepositions, primarily by the kindred **πρός**. The point of contact between the two is marked by **πρὸ ἀνακτος** Ω 734, “before the face of a king,” having there a distinct connotation of causation, so that **πρός** might grammatically have been used. The remarkable thing here is on this supposition the use of **φόβοιο** in place of a personal substantive.

671. **ἐπίστατο** is used of disposition, not of intellect, like **εἰδέναι**, see on 325.

672 = 478. But here all MSS. but H have **κιχάνει**.

680. For **δινείσθην** LH have **δινῆσθην**, the correct form of the old (“Aeolic”) conjugation, but here probably only an itacistic error.

681. οὕτως Ἀρίσταρχος ἴδοιτο, τὰ ὅσσε δηλονότι, Did. ἢ νοητέον ἀποστροφὴν

τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 "Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἥ μὴ ὠφέλλε γενέσθαι.
 ἦδη μὲν σε καὶ αὐτὸν οἶομαι εἰσορόωντα
 γιγνώσκειν, ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ' ὄριστος Ἀχαιῶν
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἰψ' Ἀχιλῆι, θεῶν ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."
 ὥς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὅσσε 695
 δακρυνόφι πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

λόγου πρὸς τὸν Μενέλαον ἀπὸ τοῦ περὶ αὐτοῦ λόγου Ariston. (Friedländer reads ἀποστρ. λόγου ἀπὸ τοῦ πρὸς τὸν Μ. εἰς τὸν περὶ αὐτοῦ λόγον, i.e. he returns to the narrative ἴδοιτο, "he might see," instead of the apostrophe ἴδοιο, but see Lange, EI, 410). "ἴδουντο," τὰ ὅσσε· οἱ δὲ ἐνικῶς "ἴδοιτο," ἢ τὰ ὅσσεα ἴδοιτο . . . οἱ δὲ ἀπὸ τῆς σχολῆς "ἴδοιο" γράφουσιν, Schol. V. Of these three readings ACD Townl. have ἴδοιτο with Ar., GHS ἴδοιο. The evidence for ἴδοιτο is therefore so strong that we can only deal with this. It is quite possible to make Menelaos the subject of the subordinate clause, and we then get the ordinary use of εἰ introducing a wish which is taken by the narrator from the ψυχικὴ διάθεσις of his subject. The difficulty of course lies in the very abrupt change from apostrophe to direct narration, "thine eyes ranged all about (with the wish) 'would he could see.'" There are very sudden transitions of the sort in Π 692-4, 584-6, P 702-5, but in all these the third person comes in with a fresh sentence, not in a subordinate clause. It is therefore better with Ar. to make ὅσσε the subject. This, Lange says (EI 408 ff.), involves a personification of the eyes themselves, as feeling the wish εἰ που ἰδοίμεθα, "would we could see." This perhaps is stranger in appearance than in reality, for the poet was undoubtedly using an idiom of which the original sense was no longer felt; and indeed we should not feel anything unnatural in the phrase "thine eyes

wandered in the hope of seeing." Lange himself, however, would prefer to read ἴδοιο, and is inclined to think that Ar. himself may have done so in spite of the Scholia. (See note on Γ 453, where "thine eyes" should be read for "his eyes," and "they" for "he.")

686. ἦ . . . γενέσθαι, the message is put in place of its subject, by a natural condensation of thought. On μή cf. note on I 698; so Σ 19, θ 312, μὴ γείνασθαι ὄφελον.

692. εἰπεῖν, tell all this. We might make the clause αἶ κε . . . σαώσῃ the object, "say to A., we suppose he will save," etc. Cf. H 375 τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κε' ἐθέλωσιν κ.τ.λ., with note. But this seems rather weak.

694. κατέστυγε as usual in H. expresses horror, not loathing.

695. ἀφασίῃ, only here and in δ 704 where the couplet recurs. Most MSS. read ἀμφασίῃ, but CDS Townl. have the text, which is given by five of La R.'s MSS. in δ 704. This is the only linguistically justifiable form, as there is no other instance of negative ἀν- before a consonant. The first syllable is lengthened by the ictus as in ἀθάνατος, and the insertion of the μ is evidently a metrical device, perhaps on the supposed analogy of ἀμβροτος beside ἀβροτος (where the μ is of course part of the root).

696 = Ψ 397. δακρυνόφι, the instrumental, a use which in this connexion was afterwards taken up by the gen. In a schol. on δ 705 Ar. is said to have

ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησεν,
βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρῳ
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο 700

Πηλεΐδῃ Ἀχιλῇ κακὸν ἔπος ἀγγελέοντα·

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς
τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη· 705

ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνήκεν,
αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρῳι βεβήκειν,
στή δὲ παρ' Αἰάντεσσι θεῶν, εἴθαρ δὲ προσηύδα·

“ κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
νῦν ἰέναι, μάλα περ κεχολωμένον Ἑκτορι δίῳ· 710

οὐ γάρ πῶς ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
ἡμεῖς δ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“ πάντα κατ' αἶσαν εἶπες, ἀγακλεὲς ὦ Μενέλαε·
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
νεκρὸν αἰείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὀπισθεν
νῶι μαχισόμεθα Τρωσὶν τε καὶ Ἑκτορι δίῳ,
ἴσον θυμὸν ἔχοντε ὁμώνυμοι, οἳ τὸ πάρος περ 720
μῖνονμεν ὀξὺν Ἀρηα παρ' ἀλλήλοισι μένοντε.”

written ἔσκετο in the sense “became.” This however makes nonsense, as *θαλερός* means “big” or “full”; and there can be no doubt that Ar. in fact read *ἔσχετο* as against the variant *ἔσκετο*. See Ludwig, and M. and R. on δ 705. The form *ἔσκετο* is unknown elsewhere.

699. *ἔστρεφε*, was *wheeling round*, so as to follow all his movements.

703. *ἔνθεν*, apparently ἐξ οὗ, from the time when. Cf. θ 500 *ἔνθεν ἐλὼν*, ὡς οἱ μὲν ἀπέπλειον, and N 741 with note. It would seem to be more natural to make it = ἀφ' ὧν (*sc. ἐταίρων*), but there is insufficient analogy for such a personal antecedent to a local rel. adverb, see on Ω 382. The relative use of the word is elsewhere only Odyssean except Ω 597.

709. οὐδέ = ἀλλ' οὐ, as often. Christ suggests as the original reading οὐδέ F δῖω, and this is perhaps right, as the con-

tracted οἶω is very rare in H. The same alteration can be made in K 105, Λ 763, Ω 727, but in E 252, I 315, O 298, T 71, T 362, Φ 533, Ψ 310, κ 193, the correction is not so easy (see Menrad, pp. 166-8).

712-3. See 634-5.

714. For φύγωμεν CDHS have *φύγοιμεν*, “*utrumque recte*” La R. But that is not the case; in the other instances of change of mood the verbs are separated by ἢ—ἥ, and not joined as here. Besides the opt. should present the wished-for but less likely alternative; here it would do exactly the opposite.

721. μένοντε Aristoph., μένοντες MSS. In the preceding line all MSS. give ἔχοντες, but if Aristoph. read the dual in one place it seems to follow that he did so in the other also; the change is due, as so often, to the hiatus. Macrobius (18, 11, 86) quotes ἔχοντε. It is a

ὥς ἔφαθ', οἱ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
 ὕψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὀπισθεν
 Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.
 ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἳ τ' ἐπὶ κάρῳ 725
 βλημένῳ αἰξῶσι πρὸ κούρων θηρητῆρων·
 ἕως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες,
 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὶ πεποιθώς,
 ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
 ὥς Τρῶες εἰὼς μὲν ὁμιλαδὸν αἰὲν ἔποντο 730
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
 πρόσσω αἰξας περὶ νεκροῦ δηρίσασθαι.
 ὥς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
 νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 ἄγριος ἥύτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.

question whether we ought also to write ὁμωνύμῳ, ὦ, but this is not necessary. For the present μῖμνονμεν with πάρος compare A 553, Σ 386, Ψ 782, etc.

723. **μάλα μεγάλως**, apparently "with very mighty effort." Bentley's conj. μέγαν μεγάλως, on the analogy of κείτο μέγας μεγαλωστί, Π 776, is ingenious, but hardly one likely to have been corrupted.

724. **αἶροντας**, a form not elsewhere found in H. for αἰέροντας, though we have ἀρθεῖς N 63 (q.v.), ε 393. G has ἴδον, Flor. εἶδον, whence Fick conj. εἶδον νέκυν αὐέροντας, Menrad αἰέροντας, comparing αἰείδω ρ 519 from ἀφείδω. He also suggests ἀφέραντας, comparing ἀέρης· ἄρης βαστάσης Hesych. In fact A Harl Vrat. d have αἶραντας here. Brugmann (K. Z. xxvii. 196) has defended φαίρειν as a legitimate form (from *Fr-jō*) beside ἀφείρειν, but this does not explain N 63, where we cannot read *Fartheis*.

727. **ἕως** is scanned as a monosyllable only here in Il., but five times in Od. Hence Nauck conj. τῆος (rather ῆος) μὲν ῥα, though the asyndeton does not seem very natural. For ἕως "ἀντὶ τοῦ τέως," as Nikanor says, the other instances are 730, M 141, N 143, O 277, β 148, γ 126—all with μὲν. The two uses are related as ὅτε and ὅτέ, and there is no reason for doubting the tradition.

720-1 = O 277-8. From here to the end of the book A is again written by the later hand, a sheet having been lost.

733. **σταίησαν** for σταίην is the only instance in H. of this long form in the opt. plur.; Curtius, *Vb.* ii. 85, H. G. § 83. **τράπετο χρώς**, cf. N 279.

734. The last syll. of **πρόσω** is kept long by the pause which makes hiatus permissible at the end of the first foot. **δηρίσασθαι**, so best MSS. (CD Mor. Townl. al.); vulg. *δηριάσθαι*. The two forms occur side by side in θ 76-8 *δηρίσαντο . . . δηρίωντο*, and cf. on Π 756. Else the form in -a- only is used, except in the deriv. *ἀδήριτος*, P 42.

735. For the doubt between **οἳ γ' ἐμμεμαῶτε** (Ar.) and **οἳ γε μεμαῶτε** see on N 785.

736. **τέτατο**, see on N 359; the ropes which govern the course of battle are pulled tight for them, so as to make the fight rage fiercely.

738. Cf. Φ 14 τὸ δὲ φλέγει ἀκάματον πῦρ ὄρμενον ἐξαίφνης. Here also **φλεγέθει** may be transitive, though πόλιν may be governed by *ἐπεσσύμενον*.

739. **ἐπιβρέμει**, *roars upon*, or possibly *makes to roar*; the middle *βρέμεται* is commoner than the act., which may sometimes have had a transitive sense.

ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
 ἄζηχῆς ὀρυμαγδὸς ἐπήιεν ἐρχομένοισιν·
 οἱ δ' ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσιν ἀταρπὸν
 ἧ δοκὸν ἧ δόρυ μέγα νήιον· ἐν δέ τε θυμὸς
 τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν· 745
 ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν
 Αἴαντ' ἰσχανέτην, ὥς τε πρῶν ἰσχάνει ὕδωρ
 ὑλῆεις, πεδίοιο διαπρύσιον τετυχηκώς,
 ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησιν 750
 πλάζων· οὐδέ τί μιν σθένει ῥήγνυσι ῥέοντες·
 ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἴκτωρ.
 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἧὲ κολοιῶν, 755
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα

Bentley ἐπέβρεμε *Fis*, but the imperf. has no place in a simile. Heyne and others prefer to reject the line.

742. ἀμφιβαλόντες, lit. *putting their strength on both sides* of the beam, "into the work," as we say; as though their strength were something with which they actually clasped the thing they had to pull. Cf. Ψ 97 ἀμφιβαλόντε ἀλλήλους = embracing. Others transl. "clothing themselves with strength," but in this sense only ἀμφιβάλλομαι, as we should expect, is found in H., and the use of the act. is not sufficiently established by Eur. *Andr.* 110 δουλοσύναν στυγερὰν ἀμφιβαλοῦσα κάρα.

748. For τετυχηκώς Düntzer with Herakleides reads τετυχηώς, which is perhaps a better form, as the κ of the perf. hardly ever appears in the participle. The only other words in which it is retained are βεβρωκώς, δεδαηκότες, ἀδηκότες (H. G. § 26, 4); while we have κεκμηώς by κέκμηκα, τεθνηώς by τέθνηκα, and a number of forms like κεκοτηώς, etc. (H. G. § 22, 8). For the meaning of the word cf. κ 88 ὃν περὶ πέτρῃ ἡλίβατος τετύχηκε, *is to be found*, is there without man's interference. διαπρύσιον is elsewhere used only as an adv. of sound, *piercingly*. Here it seems to mean *in a continuous line*, without breaks, πεδίοιο being the ordinary local gen. The picture is evidently that of a natural barrier

protecting a village or cultivated field behind it in time of flood.

751. A trace of old tradition is to be found in D which reads ῥήγνυσι, not ῥηγνῦσι. The latter form was read by Ar., and is found in almost every place, as though contracted for ῥηγνύουσι. It is really for ῥήγνυντι, an uncontracted form; and so we should read ἴστασι, τίθεισι, etc. Cf. H. G. § 87, 2.

755. τῶν δέ seems to stand for οἱ δέ by a sort of attraction to the case of ψαρῶν, as though to emphasize the comparison. We may, however, understand τῶν νέφος on the analogy of νέφος εἶπετο πεζῶν Δ 274. Cf. II 66. Even so there is an anacoluthon. Notice the older form ψαρῶν beside the Ionic ψῆρες in II 583. (J. Schmidt explains the two forms as due to the original declension ψῆρ, ψᾶρός, the nom. and oblique cases having been reduced to a common form in two different ways.)

756. κεκλήγοντες, constr. *ad sensum* as though ψᾶρες . . . κολοιοὶ had preceded. For the form see on II 430. οὐλον, a very obscure epithet as applied to a shout. There are three distinct words of this form: (1) οὔλος = ὄλος for ὄλφος (Skt. *sarvas*), ρ 343, ω 118; (2) οὔλος = woolly (*Folno- conn. with *vel-lus*, etc.); (3) οὔλος = ὀλοός (*ὄλνο-?), *deadly*, B 6, Φ 536, etc. This division is established by Buttmann, *Lexil. s.v.*,

κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν
 οὔλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον 760
 φευγόντων Δαναῶν, πολέμου δ' οὐ γίγνεται ἔρωή.

in an article which is well worth studying. He is probably right in referring the present passage to (3) in the sense *shrieking a cry of destruction*, as we speak of a death-shriek (Buttmann's translator says "a vile, horrid cry," but this does not give the full force of the word). Others refer it to (2), "a confused, *thick* cry"; but "a woolly cry," as it would literally be, is by no means in the Epic style.

757. **σμικρῇσι**, a form occurring only here; Townl. *μικρῇσι*, which itself is found only E 801, γ 296, the usual Homeric word for *small* being *τυτθός*.

760. **περί τ' ἀμφί τε**, *around the circuit, and on both sides*, of the trench. The distinction, however, cannot be pushed too far, as it may be regarded merely as an instance of the compound prepositions which are not uncommon in H., *e.g.* ἀμφί περί X 10. See H. G. § 227. The couplet seems out of place here, as the fight never crosses the trench, and indeed does not approach it before Σ 150. It is perhaps only a tag to round off the end of a rhapsody in recitation.

761. **ἔρωή**, see on II 302

ΙΛΙΑΔΟΣ Σ.

ὁπλοποιία.

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
 Ἀντίλοχος δ' Ἀχιλλῇ πόδας ταχὺς ἄγγελος ἦλθεν.
 τὸν δ' εὗρε προπάρειθε νεῶν ὀρθοκραιράων,
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·

Σ

In this book we reach at last the source of the great disturbing element which we have traced through Π and Ρ, the interpolated motive of the exchange of arms. The description of the making of the new armour by Hephaistos is at once the explanation and poetical justification of such dislocations as we have found; and, as we might expect, it has produced the maximum of confusion at the immediate point of insertion. It is extremely difficult to attribute confidently more than a small portion of this book to the original Μῆνις, or to avoid the feeling that part of the primitive story has been suppressed, in order to make room for the later element.

Putting aside the question of two pretty clear interpolations which do not affect the main question—the catalogue of the Nereids in 39-49 and the colloquy of Zeus and Here in 356-68, with which must go 168 and 181-6—we will first separate the part which clearly belongs to the ὁπλοποιία only. The kernel of this lies in the narrative from 369 to the end of the book, and forms substantially one piece; the only questionable passages being part of Thetis' speech, 429-461, and the Kretan scene, 590-605.

To the same hand we must ascribe the following portions of the earlier part of the book: (1) The visit of Thetis to Achilles, 35-147. Fick endeavours to claim the earlier part of this (35-129)

for the Μῆνις, but this is at the expense of omitting the whole purpose of the journey; Thetis comes, it would seem, merely to ask a question of five lines (73-7), and to utter a far from consoling prophecy (95-6) and a weak truism (128-9) of two lines each. If any of the scene belonged to the Μῆνις, it must originally have led up to assistance rendered in some other way. (2) To the ὁπλοποιία belongs probably the whole scene at the trench, with the visit of Iris which introduces it, 165-231, certainly 181-201.

This leaves for the Μῆνις the following pieces, which contain all that is necessary for the story: (1) the bringing of the news to Achilles, 1-34. (2) The dragging in of Patroklos' body, 149-64, 231-42. (3) The Τρώων ἀγορά and the lamentation over Patroklos, 243-353. It will, however, be noticed that 148 αὐτὰρ Ἀχαιοί does not fit exactly on to 34, nor 231 to 164. In the former case it is possible to join the words on to ἔστανε (33) or even ὀδύρετο (32); but in the latter case nothing of the sort is possible; and here at least there would be a slight hiatus in the story. The οὐδέ κε of 151 seems to shew that the body was ultimately saved by a special deed of daring on the part of some hero, it may be even by a sudden sally on the part of Achilles himself. In this case we might suppose 165-80 also, the message of Iris, to belong to the original form, while the excision of 216-7, 228-9, would enable us to say the same of the

ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγὼ, τί τ' ἄρ' αὖτε κάρη κομόωντες Ἀχαιοὶ
 νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,

5

grand passage 202-31. The gain to the *Mênis* from the retention of this episode is so great that one can only hope that the supposition is correct.

In the *Τρώων ἀγορά* (243-313) there is a good deal which is strange, and internal evidence is strongly in favour of the supposition that the speeches of Hector and Polydamas have been seriously interpolated. But the scene as a whole cannot be rejected unless we are prepared to condemn with it a part of Hector's speech in X 100 ff., where explicit reference is made to this place.

One further point must be noticed. Aristonikos on 483 says *Ζηνόδοτος ἡθέτηκεν ἀπὸ τούτου τοῦ στίχου τὰ λοιπά* (the whole description of the shield, to 607), *ἀρκεσθεὶς τῇ κεφαλαιώδει προεκθέσει*. “Ὀμηρος δὲ οὐκ ἂν προετραγώδησεν τὰ κατὰ τὰς φύσας, εἰ μὴ καὶ τὴν τῆς ποικιλίας κατασκευὴν ἐμελλε διατίθεσθαι. Zenodotos' judgment, if the real ground of it is given, would not have needed more than a passing mention, but that it has strangely been adopted by a good many modern scholars. The excuses which they offer for so doing resolve themselves into two: (1) that the description of the shield is so long compared with the rest of the armour as to offend against the laws of symmetry; (2) that the art is in advance of what was possible in Homeric days. In answer to (1) it may be said that such a piece of work as this makes the laws of art; they must conform to it, not it to them. It is sufficient justification for itself. As for (2), it is entirely opposed to archaeological evidence. Though of course in detail beyond the power of early Greek, as of any human art, to execute, the shield yet requires to explain it only such works of art and technic as we know to have been accessible to the Greeks, at least in foreign imports, in prae-Homeric times. Even Fick, who without explanation refers the piece to the “Ionic redaction,” says that the whole can be turned into the old Aeolic dialect (with one or two trifling changes); so there is not a single ground for its excision.

1 = A 596; here it is perhaps in-

serted as a tag to introduce a fresh rhapsody.

3. *ὀρθοκραϊράων*, so T 344, and Σ 573 Θ 231 in the literal sense. λέγει δὲ διὰ τὸ τὰς πρῶρας καὶ πρύμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν, Schol. A, rightly. The oldest Greek ships, before the introduction of the beaked prow, ran up into vertical ἀφλαστα or κόρυμβα (see on I 241, O 717), which naturally suggested the comparison to a cow's horns. Cf. Helbig, *H. E.* 157. The word, like *ἐύκραϊρος* (*Hym. Merc.* 209, Aisch. *Supp.* 300) and *τανύκραϊρος*, both epithets of oxen, and *δίκραϊρος* Πάν, must be referred to *κέρας*, while *ἡμίκραϊρα*, Ar. *Thesm.* 227, evidently belongs to *κάρα*.

4. The hiatus at the end of the fifth foot can hardly be right. It is easy enough to read with Bentley τὸ . . . δ . . . τετελεσμένον, or with Heyne τετελεσμέν' ἄρ', but the cause of the corruption is left unexplained; the tendency is always the exact opposite, viz. to remove the hiatus even where it is legitimate. We might read *τετελεσμένα F* (= *Foi*) *ἦεν*, but the order of the words is not Homeric. Perhaps there may have been a form *ἐῆσαν*, on the analogy of *ἐῆσθα* X 435; but as this is itself hardly defensible, the supposition is not very likely. In 128 ταῦτα . . . ἐτήτυμον suggests also the possibility of τὰ . . . ἃ δὴ τετελεσμένον ἦεν, things which were already a matter finished (cf. Ξ 196); but here again the foundation is itself weak. The other cases of hiatus in this place are B 90, A 678 (= ξ 100), N 22, Ξ 285, 358, ε 257, ι 553, κ 68 (the twenty-one mentioned in the note on B 90 include those in the trochaic caesura of the fifth foot). Some of these may possibly be explained by a lost consonant, e.g. ὅλη Ξ 285, ε 257, ὕπνος κ 68. In A 678 we should perhaps read *πῶε' δ(F)ῶν* with ictus-lengthening of ι. In the common *πότνια* Ἥρη (and π. Ἥρη Δ 2) the α was originally long. Hartel has asserted the same of the α of the neut. pl. This is pretty certainly wrong so far as consonantal stems are concerned. But it may be true of o-stems, as -α will represent -οα, contracted and subsequently shortened on the analogy of consonantal

ὥς ποτέ μοι μήτηρ διεπέφραδε καί μοι ἔειπεν
Μυρμιδόνων τὸν ἄριστον ἔτι ζώνοντος ἐμεῖο 10
χερσὶν ὑπὸ Τρώων λείψειν φάος ἡελίοιο.

ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δῆιον πῦρ
ἄψ' ἐπὶ νῆας ἵμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι."

εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·

“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πέύσεται ἀγγελίης, ἦ μὴ ὥφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται 20
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ.”

ὥς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν
χεύατο κακ κεφαλῆς, χαρίεν δ' ἥσχυνε πρόσωπον·
νεκταρέω δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25
αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνσθεὶς
κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.
δμῳαὶ δ', ἅς Ἀχιλεὺς λήσισατο Πάτροκλός τε,
θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε

stems. In that case we should have a satisfactory explanation for this line and N 22. Cf. H. G. § 374.

5 = A 403, q. v.

6. τί τ' ἄρ', τί τὰρ A, see on A 8. Fick read τί γάρ, with Barocc.

8. For μή with subj. in a principal clause cf. A 26. θυμῷ, locative as often; but Lips has θυμοῦ, cf. ξ 197 λέγων ἐμὰ κήδεα θυμοῦ.

10-11 were omitted by Rhianos (and Aristoph.), ἴσως ἐπεὶ οὐκ ἦν Μυρμιδῶν ὁ Πάτροκλος, Δοκρὸς γὰρ ἦν ἐξ Ὀπούντος, Did. But for an oracle the prediction was sufficiently near the fact. Cf. also T 328, P 410. With the latter passage there is a clear contradiction, see note there.

13. σχέτλιος, headstrong; cf. note on K 164, and Θ 361, X 41, μ 279. ἦ τ', and yet, although; H. G. § 338. See II 87.

14. ἄψ' ἐπὶ νῆας ἵμεν, so Ar. and Aristoph., but only one inferior MS., H (and perhaps Vrat. d). The rest have νῆας ἐπ' (ἐπ' A) ἄψ' ἰέναι, which is men-

tioned by Did. as found ἐν ἐνίαις φαύλως. (For ἐπ' ἄψ cf. Φ 535.)

19. See P 686. 21 = P 122, 22 = P 591, 22-4 = ω 315-7. It has been objected that κόνις αἰθαλόεσσα and τέφρη both imply ashes, while, as Achilles is outside his hut, he can only have had dust to throw upon his head. But as the hut is elsewhere regarded as a copy of the house, it will probably have had an altar to Ζεὺς Ἐρκεῖος in front; this would afford a supply of wood ashes.

25. νεκταρέω, probably εὐώδει, as fragrant spices were used to preserve garments. It has been thought that there may be an allusion to II 223, and that the cloak may be a present from Thetis, νεκτάρεος implying divine origin; but this does not suit Γ 385, the only other passage where the epithet is found in H.

26. μέγας μεγαλωστί, cf. II 776.

29. ἀκηχέμεναι, a curious form beside ἀκαχήμενος. The accent is vouched for as Aeolic by Herod. on T 335. For the long vowel cf. ὀδ-ώδυσ-ται, ἐλ-ήλα-ται, ἀρ-ηρο-μένος, ἐδ-ήδ-οται. Cf. also ἀκηχέδαται, P 637.

ἔδραμον ἄμφ' Ἀχιλλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυνίᾳ ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλλῆος· ὁ δ' ἔστεινε κυδάλιμον κῆρ·
 δεΐδιδε γάρ, μὴ λαιμὸν ἀποτμήξειε σιδήρῳ.
 σμερδαλέον δ' ὦμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι
 κῶκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
 πᾶσαι, ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 [ἐνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλήη τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγανή,
 Δωτώ τε Πρωτώ τε Φέρονσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαῖρα καὶ Ὠρεΐθυια ἐνπλόκαμός τ' Ἀμάθυια,

33-5. The changes of subject—ὁ δὲ Achilles, δεΐδιδε Antilochos, ἀπαμῆσειε Achilles, ὦμωξεν Achilles—are unusually violent; but cf. H 186-9.

34. ἀποτμήξειε is the reading of all MSS. (except Townl.) and Zen.; Ar. ἀπαμῆσειε. In the face of such a consensus of evidence it is certainly not imperative to accept on the authority of Ar. the word which is less suitable to the passage. It occurs in φ 301 ἀπ' οὐατα νηλεὶ χαλκῷ ῥῖνός τ' ἀμήσαντες, but though the metaphor of "mowing off" may be used of ears and nose, it is hardly adapted to the throat; and if it is true that ἀμᾶν means simply "to gather," so that "mow" is only a derived sense, we cannot take it as equivalent to "cut" simply. (The relations of the two senses are, however, obscure. In Γ 359, H 253 διάμησε χιτῶνα, and φ 301 the idea of *cutting* is alone admissible; in Ω 165 καταμήσατο, ε 482 ἐπαμήσατο, ι 247 ἀμησάμενος (ᾱ) it is excluded by the context. In the remaining passages, Σ 551 ἤμων, Ω 451 ἀμήσαντες (ᾱ), ι 135 ἀμῶφεν (read ἀμῶφεν), Δ 67 ἀμητήρες (ᾱ), Τ 223 ἀμητός (ᾱ), the verb refers to harvesting, and both senses are admissible. After the necessary change of reading in ι 135—supported by Schol.

Η γρ. ἀμῶφεν—it will be found that the ἀ- is long only under the ictus. The difference of quantity is therefore no ground for assuming two distinct verbs. It seems that the idea of *harvesting* has branched off into two distinct metaphors. Cf. M. and R. on ε 482.) For the sense of ἀπο-, to cut *apart*, not *off*, see note on Π 390. σιδήρῳ, a knife, such as may have been at hand for sacrificing, cf. Ψ 30. It can hardly be a sword, as the only *weapons* of iron mentioned in the Iliad are the mace of Areithoos, Η 141, and the arrowpoint of Pandaros, Δ 123. The athetesis of the line is not justified, at least on this ground, though the passage would not lose by its omission (see Helbig, *H. E.* p. 330).

36. See notes on 141 and A 358.

39-49. ὁ τῶν Νηρείδων χορὸς προσηθέτηται καὶ παρὰ Ζηνοδότῳ ὡς Ἡσιόδειον ἔχων χαρακτῆρα· Ὅμηρος γὰρ κατὰ τὸ κοινὸν Μούσας λέγει καὶ Εὐλειθυίας ἀλλ' οὐκ ὀνόματα. . . . ὁ δὲ Καλλίστρατος οὐδὲ ἐν τῇ Ἀργολικῇ φησιν αὐτοὺς φέρεσθαι, Did. There can be no doubt that this judgment is right; the names seem to be selected from the longer list in Hesiod, *Theog.* 243 ff. The repetition of the greater part of 38 in 59 as a "catch-word" is a familiar sign of interpolation.

ἄλλαι θ', αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.]
 τῶν δὲ καὶ ἀργύφειον πλήτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξήρχε γόοιο·
 “ κλύτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι
 εἶδετ' ἀκούουσai, ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ.
 ὦ μοι ἐγὼ δειλὴ, ὦ μοι δυσαριστοτόκεια,
 ἣ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλῶης,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
 Τρῳσὶ μαχισόμενον, τὸν δ' οὐχ ὑποδέξομαι αὖτις 60
 οἴκαδε νοστήσαντα δόμον Πηλῆιον εἴσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρᾱ φάος ἡελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἣδ' ἐπακούσω,
 ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.”
 ὥς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
 δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.
 τῶ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
 ὄξυ δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

54. **δυσαριστοτόκεια**, ἐπὶ κακῶ τὸν ἄριστον τετοκυῖα, ὡς ἂν τις εἴποι ἐπὶ δυστυχίᾳ εὐτεκνος, Schol. A. Cf. A 414.

55. The construction of this sentence is rather involved, though the sense is clear enough. The grammatical protasis ἣ τ' ἐπεὶ . . . is continued and expanded first by the paratactic clause ὁ δ' ἀνέδραμεν, and again by τὸν μὲν . . . ἐπιπροέηκα, so that τὸν δ' οὐχ ὑποδέξομαι is at once the apodosis to ἣ τ' ἐπεὶ . . . and antithesis to τὸν μὲν. τὸν μὲν . . . τὸν δέ form an “adversative anaphora” (Hentze), the objects being identical, and only the predicates opposed.

56. **ἀνέδραμεν**, a familiar metaphor of a growing shoot in English also; so Odysseus says of Nausikaa Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα, ζ 162. So also ξ 175 τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἴσον.

57. **γουνῶ ἀλῶης**, see on I 534.

58. **νηυσὶν**, sociative, *with the fleet*. **ἐπιπροέηκα**, the ἐπι- seems to imply “against the foe.” We can hardly read νηυσὶν ἐπι πρ., *sent forth upon the ships*; for in this sense only σὺν and ἐνὶ are used; ἐπὶ νηυσὶν always means *at or towards* the ships drawn up at the Greek camp; see e.g. P 708.

60. The Scholia remark here and elsewhere that H. does not know the later legend which made Thetis leave the house of Peleus soon after the marriage.

63. **ἴδωμι**, so AD, ἴδωμαι GH. The rest have ἴδοιμι, see on A 549.

68. **ἐπισχερώ**, A 668. **θαμειαί** is predicative, as is shewn by its position.

71. **ἐοῖο**, so ACD, etc.; vulg. ἐῆος, with Cant. Harl. Vat.

72. **ῥ'** is omitted by Vrat. d, and probably represents a lost F' = Fε; cf. κ 418 καὶ μ' ὀλοφυρόμενοι κ.τ.λ.

“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὴ κεῦθε. τὰ μὲν δὴ τοι τετέλεσται
 ἐκ Διός, ὥς ἄρα δὴ πρὶν γ’ εὖχεο χεῖρας ἀνασχών,
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδευομένους παθέειν τ’ ἀεκήλια ἔργα.” 75

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
 ἀλλὰ τί μοι τῶν ἡδός, ἐπεὶ φίλος ὤλεθ’ ἐταῖρος 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ
 δηώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 καλά· τὰ μὲν Πηλῇ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
 αἴθ’ ὄφελες σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλήισιν
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεται αὖτις
 οἴκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγεν 90
 ζῶειν οὐδ’ ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδεω ἀποτίσῃ.”

τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·

75. Cf. on II 236. 76, see on A 409, Ξ 32.

77. ἀεκήλια, ἄπ. λεγόμενον, and explained by Ar. οἷον ταραχώδη, ἐφ’ οἷς οὐχ οἷον τε ἡσυχάζειν, “things not of peace and quietness,” ἢ ἀκούσια, ἃ οὐκ ἂν τις ἐκὼν πάθοι. Neither of these is plausible, and the word is rather to be regarded as a by-form of ἀεικής (√ Fικ), unseemly. It is then a wrong form; Fick proposes either αὐεῖκελα or ἀFικέλλια (ἀικεῖλια).

80. See on A 317.

83. πελώρια, see on K 439. The following lines imply the change of armour, and can therefore not belong to the old part of the poems. We can omit from τὸν ἀπώλεσα (82) to οἴκαδε νοστήσαντ’ (90) without damage to the sense, as Fick points out; but the whole visit of Thetis, as shown in the Introduction, must imply the change.

88. The connexion of thought here depends on the light in which we regard the word εἴη. If it is really an opt. we must supply an ellipse after νῦν δέ, “As it is, they wedded thee to a mortal only

that,” etc. τὸν will then be a relative. If, however, εἴη is for εἴη, a subjunctive (for which see note on H 340), we obtain a rather simpler thought, τὸν being taken anaphorically, “As it is, that grief may be thine for thy lost son, him shalt thou not receive back again,” etc.

91. ἀνδρεσσι μετέμμεναι adds to the physical idea of ζῶειν the ethical “play my part among men”; cf. A 762, N 461 (Hentze).

92. πρῶτος, in the first place, above all other considerations. But this hardly seems a Homeric use; Christ follows van Herwerden in reading πρῶτον, which is certainly simpler. Cf. II 861.

93. ἔλωρα in plur. only here (but ἐλώρια A 4). The singular is always used in a concrete sense, an object of prey, generally to wild beasts or dogs, but in ν 208 to robbers. Here it must be abstract, pay (the penalty) for his preying upon P., ὑπὲρ ὧν εἵλκυεν ἴν’ ἀνθελκυσθῇ, Schol. B. For Μενoitιάδεω A and others have Μενoitιάδαο (i.e. -δα), a good reading; see A 1.

“ ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ’ ἀγορεύεις· 95
αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἐκτορα πότης ἐτοῖμος.”

τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ’ ἔμελλον ἑταίρω
κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης 100
ἔφθιτ’, ἐμεῖο δὲ δῆσεν ἄρεω ἀλκτῆρα γενέσθαι.
νῦν δ’, ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ’ ἐτάροισιν
τοῖς ἄλλοις, οἷ δὴ πολέες δάμεν Ἐκτορι δίῳ,
ἀλλ’ ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης, 105
τοῖος ἑὼν, οἷος οὔ τις Ἀχαιῶν χαλκοχιτώνων,
ἐν πολέμῳ, ἀγορῇ δέ τ’ ἀμείνονές εἰσι καὶ ἄλλοι.
ὥς ἔρις ἔκ τε θεῶν ἔκ τ’ ἀνθρώπων ἀπόλοιτο,

95. οἷ’ ἀγορεύεις, else only an Odyssean phrase ; δ 611, etc.

98. αὐτίκα, his mother's word taken up and repeated with emphasis.

100. δῆσεν is undoubtedly a wrong form, unknown to Attic as well as to H. The verb occurs elsewhere in H. only in the form δέω, and always in the mid. except ι [483] 540 τυτθὸν ἐδέυησεν, *just missed*. Thiersch and Döb. emend ἐμεῖο δ’ ἐδέ(F)ησεν, others ἐδέυετ’, Menrad ἐδευεν. Why not ἐδευσεν? The root is δευσ- (of which the prefix δυσ- perhaps shews the weak form ; Schulze, *Qu. Hom.* p. 4). The regular Epic aor. of this is ἐδευσα for ἐδευσσα, and the change to δέω in Attic, the υ becoming a semi-vowel and falling out, is equally in order. The form δῆσεν is merely a mistaken attempt to assimilate the unfamiliar form to ἐδέησεν, on the supposed analogy of the entirely unconnected δέω to bind (root δε-). ἄρεω is the reading of Ar., and A as variant, the text and all other MSS. having ἀρήs. In Ξ 485 and Σ 213 they have ἄρεως or ἄρεος (Zen. ἀρήs), Ar. reading ἄρεω in all cases. This he explained as gen. of ἄρεως, a by-form of ἄρης, which is certainly wrong for the reasons given in the note on Ξ 485. The explanation of this most puzzling conflict of testimony has been recently given by Fick. He shews (*Hesiods Gedichte*, p. 9) that the word for disaster is not a fem. ἀρή, but a masc. ἀρήs, following the old η- declension, viz. gen. ἀρήs, dat. ἀρήι, acc. ἀρήν. In the old alphabet ἀρήs was written APEO and wrongly transliterated ἄρεω. Ar., faithful to the tradition, accepted

this and endeavoured to make the best of it ; but Zen., or more probably a diaskeuast before him, seeing that good sense could not always be got out of it, emended it to ἀρήs from the acc. ἀρήν which had of course been rightly handed down. We must therefore write ἄρεω in our texts, understanding that it represents ἀρή’. The correction should be made in the text of Ξ 485. Parmeniskos is said to have read ἄρης, and explained ὁ πόλεμος τὴν ἐμὴν ἀφελόμενος πανοπλίαν ἔδρυσεν, ἐνεπόδισέ, μὲν τὴν ἐξοδὸν, ὥστε ἀλκτῆρα μὴ γενέσθαι Πατρόκλου (?).

101 = Ψ 150. νῦν δέ, the verb is forgotten in the course of the following parenthetical clauses, and the thought is only resumed in 114, νῦν δ’ εἰμι, ὥσπερ εἰς ὑπόμνησιν τῆς ἀρχῆς ἣν παραλιπὼν παρεξέβη, Nicanor.

104. A comparison of υ 379, αὐτως ἄχθος ἀρούρης, suggests that ἐτώσιον is to be taken as an adverb rather than an epithet.

105. ἀλαζών, φασί, καὶ φορτικός. ῥήτεον δὲ ὅτι ἔθος ἦν πᾶσιν ἑαυτοὺς ἐπαινεῖν, Schol. A. So A 244 Achilles calls himself ἀριστον Ἀχαιῶν, and cf. note on H 75. Fick rejects the couplet on the ground that the scansion of οἷος as a pyrrhic is not Homeric. (See, however, on N 275.) The objection from the poetical point of view is evidently to 106 rather than 105 ; the correction of the preceding line is needless, and not like the character of Achilles.

107. ὥς with opt. is used to express a wish = *utinam* also in X 286, and perhaps ρ 243, φ 201 ; cf. also Z 281. It is

καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἤντε καπνός· 110
 ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
 νῦν δ' εἴμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
 Ἔκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι,
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης·
 ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην
 καὶ τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων
 ἀμφοτέρησιν χερσὶ παρειῶν ἀπαλάων
 δάκρυ' ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·

to be connected not with ὥς in wishes, "in like manner" (e.g. Ξ 142, Ψ 91, α 47; see Lange, EI, p. 344, note 39), but with the common ὥς ὄφελον as an exclamative, "how!" A curious scholion A tells us that Herakleitos, having founded his physical theory on ἔρις, blamed Homer for this wish, which, if fulfilled, would bring all things to confusion.

109. καταλειβομένοιο perhaps alludes to wild honey trickling down a tree, as in the familiar story of Jonathan and the honey in the wood which "dropped," 1 Sam. xiv. 26.

110. As smoke from a very small fire will fill all the house, so anger from a small beginning fills men's hearts.

112. See II 60, T 65.

115-6 = X 365-6. δέξομαι, I will accept (willingly).

117. The first οὐδέ belongs as usual to the whole sentence, which is thus brought into connexion with what precedes, while the second belongs to βίῃ Ἥρ.; "for neither did even the mighty H., etc. βίῃ . . . ὅς, cf. A 690.

120. ὁμοίῃ, the same fate, as we are of the same divine origin. (Some commentators have found a quite needless difficulty in this, and have proposed to explain ὁμοίῃ as "the common fate," on the very uncertain analogy of ὁμοίους

πόλεμος, or to read ὁλοῖη (Nauck), but this cannot be approved.) La R. would reject from ἡδ' ἀθάνατοι (116) to ἐπεὶ κε θάνω (121), believing that the Herakles-legends are in all cases later additions to the Homeric poems. This is, however, far from clear; and in this case the legend is at least in a more archaic form than the interpolated apotheosis in λ 602-4.

122. βαθυκόλπων, also 339 and Ω 215. It happens only to be used of Trojan women, from which Ar., followed by many modern archaeologists, supposed it to mean some non-Hellenic form of dress. But such national differences are almost unknown to H.; and κόλπος itself always indicates in H. the breast itself (bare or clothed), not the loose bosom of the robe. βαθύκολπος therefore is not to be compared with βαθύζωνος (I 594), but means "full-breasted," endowed with the signs of womanly beauty. This sense seems to be clear in Aisch. Sept. 864 οἰμαί σφ' ἐρατῶν ἐκ βαθυκόλπων στηθέων ἥσειν ἄλγος ἐπάξιον. (Studniczka, 101-4; Helbig, H. E. 215.)

124. ἀδινόν, so (or ἀδινόν, see on B 87) MSS. and Ar.; in this phrase ἀδινά is the usual word, and is mentioned here as a variant by Did. The application of the word to grief is peculiar to the Od. and the later books of the Iliad.

- γνοῖεν δ', ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
 μηδέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακὸν ἐστὶν
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἑκτωρ
 αὐτὸς ἔχων ὥμοισιν ἀγάλλεται· οὐδὲ ἔφημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 ἀλλὰ σὺ μὲν μή πω καταδύσεο μῶλον Ἀρηος,
 πρίν γ' ἐμέ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
 ἡῶθεν γὰρ νεῦμαι ἄμ' ἡελίῳ ἀνιόντι
 τεύχεα καλὰ φέρουσα παρ' Ἑφαίστοιο ἄνακτος."
 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο,
 καὶ στρεφθεῖς ἀλήησι κασιγνήτησι μετηύδα·
 "ὕμεις μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,

125. *γνοῖεν* is a wish, like the preceding optatives. In thought, as expressing the result, it is partially subordinate, but Lange (EI 380) goes too far in regarding it as a real apodosis to the preceding wish, expressed paratactically. *δηρὸν*, fifteen days at most, according to the present chronology of the *Iliad*; but as Schol. A remarks *μία ἡμέρα Ἀχιλλεῖ πολὺν ἦν ἀφαστῶτι*.

128. The punctuation and construction of this line are both obscure. Ahrens writes *ἐτήτυμα*, supposing the alteration to the sing. to arise from the desire to avoid the legitimate hiatus. Whether the change would be likely at such serious cost to the intelligibility of the words is, however, very doubtful. Cobet reads *τοῦτο*, with DS, but this looks like an emendation too, made in order to simplify the construction. Nikanor at all events read the passage as in the text, and mentions no variant. He says we may either put a stop after *ἐτήτυμον*, and assume an ellipse of *ἐστίν*, regarding *ἐτήτυμον* as an adverb, *ταῦτα ἀληθῶς ἐστίν*: or we may join *ἐτήτυμον κακόν*, these things are no real ill (?): or again omitting the stop we may take *ἐτήτυμον* as an adv., these things are verily not an ill matter. Of these the first is just possible; *ἐτήτυμον* is commonly used as an adv., A 558, N 111, δ 157, and in the common Odyssean phrase *τοῦτ' ἀγόρ-*

εῦσον ἐτήτυμον (seven times). For an adv. used as a predicate with ellipse of *ἐστί* cf. on A 416. But the constr. is still very harsh. The third alternative is better; but the best resource is to regard *ἐτήτυμον* not as an adv., but as a substantival neuter, just as B 204 *οὐκ ἀγαθὸν πολυκοιρανίη*, and cf. Ξ 125 *τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἐτεόν περ. ἐτεόν* and *ἐτήτυμον* both mean "the truth." (See Kühner, *Gram.* ii. 53, with the quotations from Plato there given, *Parm.* 160A *ταῦτα δὲ ἀδύνατον ἐφάνη*, *Soph.* 252E *τά γε δύο ἀδύνατον εὐρέθῃ*.)

134. For the very rare use of the aor. imper. with *μή* see H. G. §§ 278, 328, and Δ 410.

136. The contracted form *νεῦμαι* is suspicious, *νεῖσθαι* ο 88 being the only other instance. Nauck conj. *ἡῶθεν νεόμαι γάρ*, but *γάρ* occupies the third place only when preceded by *μέν*, *περ*, *τε*, and in one case (Δ 700) by a preposition with its case (Bekker, *H. B.* i. 286, 28). Menrad conj. *νίσσομ'*, which is better; the change may have been made to avoid the unusual elision of -αι (cf. O 110, Σ 194).

138. *πάλιν*, with gen., *back from*, as T 439, cf. *τείχεος ἀψ' ὥσασθαι* M 420. *εῖο* so ACGLS and probably Zen.; *έῃος* DH Syr. and others, with A as variant. Cf. 71, A 393.

141. *ὀψόμεναι*, i.e. *to visit*, as in

καί οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἴ κ' ἐθέλῃσιν
νῦν ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."

ὥς ἔφαθ', αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτὶκ' ἔδυσαν. 145
ἢ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ἦεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150

οὐδέ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοὶ
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
αὐτὶς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
Ἑκτωρ τε Πριάμοιο πάις, φλογὶ εἵκελος ἀλκῆν.

τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δὺ' Αἴαντες, θοῦριν ἐπιδιμένοι ἀλκῆν,

νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὶ πεποιθώς,
ἄλλοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε

στάσκει μέγα ἰάχων, ὀπίσω δ' οὐ χάζετο πάμπαν. 160
ὥς δ' ἀπὸ σώματος οὐ τιλέοντ' αἰθωνα δύνανται

English; Ξ 200, etc. Pausanias quotes this and the preceding line (iii. 21, 9) in speaking of the marine divinity called Γέρων, and worshipped at Gythion, whom he identifies with Nereus. So Hes. *Theog.* 234 Νηρέα . . . καλέουσι γέροντα, οὐνεκα νημερτῆς τε καὶ ἥπιος, etc.

142. ἀγορεύσατ', παρὰ Ζηνοδότῳ "ἀγορεύσαι," καὶ ὑποφαίνει τὸ Ὀμηρικὸν ἔθος, Did.

144. νῦν, so H only, the rest having νίει, a very suspicious contracted form; cf. 458, Φ 34. The only well-attested forms of the dat. are νίει and νῦν. Here we might also read either νίει' ἐμῷ or with Nauck νίει μοι.

147. ἐνείκαι, so best MSS.; DG ἐνείκοι, but this aor. always has ἐνείκα- as stem, except T 194 ἐνεικέμεν.

150. The fact that only the ships are mentioned, not the wall, is perhaps a slight indication that this passage belongs to the original Μῆνις.

151. The reference of κε is obscure; 166 forms a natural apodosis, but is so far off that a connexion can hardly be assumed. Hence Düntzer and Nauck read οὐδ' ἄρα, a variant mentioned by Schol. A: "after all it was not the

Achaians who saved him (but Achilles alone)." Possibly this may be the original reading changed to οὐδέ κε when the ὅπλοποιτα was interpolated, 153-65 being left to the rhapsodist to omit if he recited the last part of P. περ seems to imply that, though they themselves had reached the ships, it was more than they could do to save Patroklos.

154. For φλογί Zen. read σνί, and for the next two lines οἱ μιν τρὶς μετόπισθε ποδῶν λάβε καὶ μέγ' αὐτεῖ, ἐλκόμεναι μεμαώς· κεφαλὴν δὲ . . . ἀπὸ δειρῆς from 176-7. To this Ar. objected that Hector's object is not to mutilate the body, but to exchange it for Sarpedon's (P 160-4, but cf. 125-6); so that in the mouth of Iris the words of 176-7 are a pious fraud intended merely to arouse Achilles' anger. A more important point is that nothing is said here about the carrying of the body by Menelaos and Meriones with the Aiantes as a rear-guard (P 715-61); the Greeks are dragging it (ἐρύσαντο) by the arms, the feet trailing in reach of Hector's arm.

161. Cf. Γ 23, with note; here again we have the significant μέγα πεινῶντα with σώματι, but in this case there is

ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι,
 ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
 "Εκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίζασθαι.
 καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδὴνέμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν "Ηρη.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 "ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν, 170
 Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμννόμενοι νέκυσ περὶ τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος "Εκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.

no reason why σῶμα may not mean the dead body of an animal slain by the lion himself.

167. θωρήσσεσθαι may be taken in the general sense, "prepare for the battle," without particular allusion to the breastplate; cf. A 715, N 301. So also we must clearly take it in 189, where it answers to καταδύναι μῶλον "Αρης in 134. Cf. also II 218, where Patroklos is already armed. It is therefore not necessary, though doubtless possible (see Introduction), to regard this passage as part of the Μῆνις and earlier than the change of armour. It has been objected to 168 that it involves the assumption that Zeus is in Olympus with the other gods. This, however, is not involved in the words, which may only mean that Here, who is on Olympus, sends Iris without the privy of the other gods, and that she escapes the notice of Zeus, who is on Ida. Neither does κρύβδα Διὸς necessarily involve an allusion to the scene at the beginning of Θ, for to give aid to the Greeks is to thwart the will of Zeus, even though there be no explicit veto upon the interference of the gods. Zeus, however, makes no objection in the sequel (356-8 being undoubtedly spurious), and indeed his declared purpose is now fulfilled; while the interposition of Athene in 203 seems to imply that the mission is not a secret one. The line is thus not free from suspicion.

170. ἐκπαγλότατε, see note on A 146. Here it seems to express amazement at the incredible remissness of Achilles.

171. Πατρόκλῳ MSS., as Z 361, M 369, N 465, etc.; Ar. Πατρόκλου.

175. ἐπιθύουσι, for the transition from the subordinate participial to the co-ordinate construction cf. Γ 80, *λοίσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον*. The verb might be divided *ἐπι-θύουσι*, with *ι* lengthened by ictus; but it is better to take it *ἐπ-θύουσι*, cf. also π 297, *ὡς ἂν ἐπιθύσαντες ἐλοίμεθα*. The simple *ιθύω* is used similarly with an infin., χ 408 *ἔθυσεν ῥ' ὀλολύξαι*, λ 591 *τῶν ὀπὸτ' ἰθύσει ὁ γέρον ἐπὶ χερσὶ μάσασθαι*, while there is no analogous use of *θύω* or *θύνω*. Zen., having transferred 175-7 to 155 above, ended 174 with *προτὶ Ἴλιον αἰπὺν θέλοντες*, against the rule that H. has only the fem. Ἴλιος. See on O 71.

177. σκολόπεσσι are explained (a) as poles, to carry the head about—but the plur. is against this; (b) the palisades of the Greek foss, H 441, I 350—but to fix it there would be equivalent to surrendering it to the Greeks; (c) palisades along the top of the Trojan wall. Though these are not mentioned elsewhere, their existence may fairly be concluded from the fact that the wall of the model town of Phaiakia is described as having them, η 45 *τείχεα μακρά, ὑψηλά, σκολόπεσσιν ἀρηρότα*.

ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι·
σοὶ λώβη, αἶ κέν τι νέκυσ ἥσχυμμένος ἔλθῃ.”

180

τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
“Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;”

τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·

“Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·

οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος

185

ἀθανάτων, οἳ Ὀλυμπον ἁγάννιφον ἀμφινέμονται.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι·

μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,

πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι·

190

στεῦτο γὰρ Ἑφαίστοιο παροισέμεν ἔντεα καλά.

178. *σέβας*, like *αἰδώς*, a feeling of reverence before the *communis sensus* of humanity. The subst. occurs only here in this sense, but cf. *σεβάσασατο* Z 167, 417, and *οὐ νυ σέβεσθε* Δ 242. 179 = P 255.

180. *ἥσχυμμένος*, cf. 24, Ω 418, implying defilement or mutilation. *νέκυσ* is generally taken as a nom. sing.; but Döderlein makes it an acc. plur. for *νέκυσ*, cf. ω 417, *ἐκ δὲ νέκυσ οἰκῶν φόρεον*, and analogous forms in H. G. § 100 (-*us* for -*us*, not contracted for -*us*). This undoubtedly gives a stronger sense, *thine the dishonour if he come mutilated to the dead*; cf. O 251, *ἐγὼ γ' ἐφάμην νέκυσ καὶ δῶμ' Αἰδαο ἤματι τῷδ' ἕξεσθαι*. The idea that a mutilation of the dead involved a disabling of the ghost's power to avenge is well-nigh universal in primitive belief, and is indeed the origin of the custom of “arm-pitting” (*μασχαλίζειν*, see G. L. Kittredge in *A. J. P.* vi. 151 ff.)

182. This is the first instance in the Il. of a speech in one line. There are several others in the later books. For γάρ S Cant. and Ar. in one edition have *ταρ*, see on A 8. So in 188 AC Syr. have *τάρ* for τ' ἄρ.

185. The omission of *F* in οἶδ' οἶδ' is very suspicious, and the couplet 185-6 must be condemned if we reject 168.

188. *ἐκείνοι* evidently implies dislike; see note on Ξ 250, and compare the Attic use = *the enemy*.

191. *στεῦτο*, a word which occurs six times in Il., always in the sense to

declare, whether by way of *boast* (B 597, I 241, Φ 455) or *promise*, as here and E 832, or simple *declaration*, Γ 83. The latter sense also suits ρ 525. The only other instance, λ 584, is interpolated (see M. and R. *ad loc.*, *κέχρηται τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*, Schol. V), and does not affect the question. Ar. explained the word in all the other cases by *κατὰ διάνοιαν ὀρίζεσθαι*, *to have the mind set upon a thing*; and in accordance with this Curtius, *Et.* no. 228, refers it to *√ stu*, *to set up* (*στυλος*, etc.) This interpretation, though of course defended by Lehrs (*Ar.* 98), is less suitable to the passages where the word occurs; and the reference to Skt. *stu*, *laudare*, *celebrare* (L. Meyer, Christ), though attacked by Curtius, seems more probable; the difference of signification is very small between *to celebrate* and *to proclaim*. The word is probably not syncopated from *στεύομαι*, but a genuine non-thematic form with the long stem (H. G. § 11). *παροισέμεν* is the reading of AH Syr. Townl., and the rhythm makes it preferable to *πάρ' οἰσέμεν*, the reading of most MSS. and Ar. (who wrote the accent with anastrophe against the rule, in order to shew clearly how he took the preposition). *παράφέρειν* does not recur, it is true, in H., except possibly in tmesis in the very similar Δ 97, *q.v.*; but we may compare the later *παραδιδόναι*, *to hand over*, and it is better to accept an unusual compound than to leave the line virtually without any caesura.

ἄλλου δ' οὐ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ Τρώεσσιν ὁμιλεῖ
ἔγχρῃ δηϊόων περὶ Πατρόκλοιο θανόντος.”

195

τὸν δ' αὖτε προσέειπε ποδήμενος ὠκέα Ἴρις·
“εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὐτὸς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἶ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο
[Τρώες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο].”

200

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος· ἀμφὶ δ' Ἀθήνη
ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων
χρύσειον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.
ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,

205

192. ἄλλου . . . τευ seem to depend on τεύχεα in the following clause, the sentence virtually meaning ἄλλου δ' οὐ τευ ἂν τεύχεα δύω. This is therefore a rather violent case of “inverse attraction” of the noun to the case of the following relative; see H. G. § 271. τεῦ for ὅτεν, a trace of the original direct interrogative form in place of the subordinated relative. So Ω 197, τόδε εἶπέ, τί τοι φρεσὶν εἵδεται εἶναι (Nauck conj. ἄλλον δ' οὐ τίνα οἶδα, ὅτεν, a constr. so simple that it would hardly be corrupted. One MS., L, has τοῦ ἂν, which is more likely).

193. Αἴαντος σάκος, ἡύτε πύργον H 219-223, Θ 267.

194. ἔλπομ(αι), I surmise. Τρώεσσιν, so AC Townl., vulg. πρώτοισιν with most MSS. Cf. A 523 ὁμιλέμεν Δαναοῖσιν, of hostile “converse.”

198. αὐτός, so L Lips. with Zen. and Aristoph., καὶ οὐκ ἄλογός ἐστιν ἡ γραφή, Did. Most have αὐτως, but the change from αὐτός to αὐτως is far more probable than the opposite, on account of the apparent metrical difficulty. In either case the sense is the same, “as thou art,” alone, without armour.

200-1 are om. by Syr., 201 by Townl. and four other MSS. They are evidently interpolated from the similar passage, A 799-801, and are not in place here; Achilles is not to be roused into action by any sympathy for the weariness of the

Greeks, but only by the desire to save his friend's body.

204. See B 448.

206. ἐκ δ' αὐτοῦ should according to Homeric use mean *from his body* as opposed to his head. It is, however, almost necessary to take it here in the weak sense, *from it* (the cloud). Compare E 4, of the fire which Athene makes to burn on Diomedes' head.

207. The point of this fine simile seems to lie in the words ἄμ' ἡελίῳ καταδύντι, 210. The beacons are only fire by night, and only smoke by day; but as the sun sets the fire flames out, and both smoke and fire are visible together for a time; in like manner while the cloud is dark over Achilles' head the fire shines to heaven. The Schol. of Did. on this line is important, as shewing both that he was not always certain about the reading of Ar., and that the ancient grammarians did not hold that Ar. never ventured on a conjectural alteration; οἱ περὶ Διονύσιον τὸν Θράκᾳ φασιν Ἀρίσταρχον πρῶτον ταύτῃ χρώμενον τῇ γραφῇ μεταθέσθαι καὶ γράφαι “ὥς δ' ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται.” (καὶ γὰρ ἀποπόν, φησι, πῦρ εἰκάζεσθαι καπνῷ, Schol. V.) The last objection is partly met by the explanation given above, though the phrases καπνὸς αἰθέρ' ἵκηται and σέλας αἰθέρ' ἵκανε emphasize the smoke rather than the flame as the object compared to the σέλας.

τηλόθεν ἐκ νήσου, τὴν δῆλοι ἀμφιμάχωνται·
 οἳ τε πανημέριοι στυγερῶ κρίνονται Ἄρηι
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίγνεται αἰσσοῦσα, περικτιόνεσσιν ἰδέσθαι,
 αἶ κέν πως σὺν νηυσὶν ἄρεω ἀλκτῆρες ἵκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμὴν.
 ἔνθα στὰς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθῆνη
 φθέγγατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστνυ περιπλομένων δηίων ὑπο θυμοραϊστέων, 220
 ὥς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἀψ ὄχρα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.

209. οἳ τε, so MSS. This, however, is hardly to be explained except of the beleaguering force, as it is continuative of what immediately precedes, while ἄστεος ἐκ σφετέρου must refer to the besieged (it cannot mean "far from their own city," as that sense can only be given by ἀπό). Hence Heyne conj. οἱ δέ, which has been adopted by most editors; this will mean the besieged, as δέ gives the required change of subject, and all is plain; they *strive all day in battle from their city walls*. The picture is no doubt taken from a sudden descent of pirates upon a small island town. Zen. read ἄστνυ ποτὶ σφέτερον, but this does not make things clearer.

213. See note on 100. Here there is no evidence for ἀρής, MSS. having Ἄρεως or Ἄρεος, Ar. Ἄρεω.

215. ἀπὸ τείχεος, away from the wall, which is separated from the foss by a considerable distance; see on H 342, I 87.

218. It is not clear whether the subject of ὥρσε is Achilles or Pallas; probably the former, ἀπάτερθε . . . φθέγγατο being parenthetical.

219. ἴαχε, aorist, the imperf. not being admissible in a simile. The only forms of this verb found in H. are ἴαχε, ἴαχον, and the participle, ἰάχων, etc. The verb is thus probably *always* an aor. (the accentuation of the participle was disputed, see Herod. on E 302);

H. G. §§ 32, 34. The trumpet is mentioned again only in a metaphor in Φ 388. ὅτι αὐτὸς οἶδε σάλπιγγας, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, Ariston. Compare the similar remarks on O 679, Φ 362.

220. ὑπο, by reason of death-dealing foemen encircling a city, cf. Π 591. The position and sense of the part. περιπλομένων are unique; the word is elsewhere used only of the revolving year. The idea seems to be that the trumpet is used by the sentinels of a beleaguered town to summon the citizens to the walls. Or perhaps ἴαχε ὑπό "is sounded by the besiegers," to give the signal for assault. θυμοραϊστέων, N 544.

222. χάλκεον, i.e. unwearied, perhaps with the added idea of ringing quality suggested by the trumpet above; cf. χαλκεόφωνος E 785, and χάλκεον ἦτορ B 490. On the form Ar. (Ariston.) remarks ἀμέτρως ὁ Ζηνόδοτος ὅπα χαλκήν, οὐ συνεῖς ὅτι παραπλήσιόν ἐστι τὸ σχῆμα τῷ "κλυτὸς Ἴπποδάμεια" (B 742, q.v.) καὶ "θερμὸς αὐτμή" (Hym. Merc. 110). The reading of Zen., though not necessary, cannot be dismissed with a mere ἀμέτρως while the text contains numerous forms like χρυσέην, χαλκέω, etc., scanned with synizesis.

224. τρόπεον, here only. Perhaps we should read τρόπαον, see on O 666; the

- ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἐταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεὺς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιν ἐπιστὸν ἐταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαϊγμένον ὀξεί χαλκῷ.
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ροὰς ἀέκοντα νέεσθαι· 240
 Ἥελιος μὲν ἔδυ, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 εἰς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη

change may be due to the analogy of the later Ionic ὀρέω, etc., aided by the disappearance of τροπάω into τρωπάω. The text, however, may be defended by the analogy of φορέω beside φέρω. ὄσσοντο A 105.

225. ἔκπληγεν, *sc.* φρένας, N 394, Π 403. So, without φρένας, σ 231, ἐκ γάρ με πλήσσουσι.

231. ἐν ἄλλῳ ξιφ(έ)εσσι (for ὀχέεσσι), Schol. A. Ζηνόδοτος γράφει “ἐνθάδε κοῦροι ὄλοντο δυνάδεκα πάντες ἄριστοι οἷσιν ἐν(ι) βελέεσσιν.” εἰσὶ δὲ οὔτε τῇ συνθέσει Ὀμηρικοί, οὔτε τὸ “οἷσιν βελέεσσιν” ὑγιῶς εἴρηται τοῖς ἐαυτῶν· ἔδει γὰρ τοῖς ἀλλήλων, Ariston. The first of these objections is a matter of taste; for the second, viz. that οἷσι cannot refer to a plural subject, in the sense “their,” see note on A 393. There is therefore much to be said for Zenodotos’ reading, which avoids the awkward καὶ τότε (apparently to be taken as = “even in the retreat”) as well as the hardly intelligible ἀμφὶ σφοῖς ὀχέεσσιν. As this stands we must translate “(by falling) beside their own

chariots and on their own swords”—an ungraceful zeugma. Grashof conj. ἀμφὶς οἷς, “they perished all around by their own chariots and spears.”

240. ἀέκοντα, because before his time. The only other instance in H. of a divine interference with the course of natural phenomena is in ψ 243 (Ἀθήνη) νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, κ.τ.λ. The supernatural shortening of the day seems to imply that this passage belongs to the early form of the Μῆνις, when the day which began with Δ did not contain the same extraordinary number of events as have now been forced into it.

244. ὑφ' ἄρμασιν must be taken attributively with ἵππους, τοὺς ὑπὸ τοῖς ἄρμασιν ὄντας. The gen. is always used elsewhere (except Ω 576, Ψ 7?), and is then naturally taken with the verb.

245. πάρος, like πρίν, is very rarely used with the pres. infin., the regular tense being the aor. See Prof. Gildersleeve, *A.J.P.* ii. 467. The only other exceptions in H. are τ 475, A 99 (in the latter an aor. precedes).

ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὔνεκ' Ἀχιλλεὺς
 ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250
 "Ἐκτορι δ' ἦεν ἐταῖρος, ἱὴ δ' ἐν νυκτὶ γένοντο·
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε 255
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἡῶ διαν
 ἐν πεδίῳ παρὰ νηυσίν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.
 ὅφρα μὲν οὔτος ἀνὴρ Ἀγαμέμνονι μῆνιε δῖφ,
 τόφρα δὲ ῥήτεροι πολεμίζειν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἐγὼ γε θοῆς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἵρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δεῖδοικα ποδῶκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφοτέροι μένος Ἀρῆος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265

248. **δηρὸν**, see on 125. The clause is simply co-ordinated by **δέ**, leaving the connexion of thought, "although," or "after that," to be supplied by the hearer.

250. See on A 343, Γ 109. So also ω 452.

251. Cf. Virgil, *Aen.* x. 702, *Paridisque Mimanta Aequalem comitemque, una quem nocte Theano In lucem . . . dedit et face praegnas Cisseis regina Parin*, etc. For **ἱή** = *the same* cf. **μῖα** Ω 396, etc. The contrast in character in spite of the coincidence of nativity was a difficulty, as appears from the Scholia, to those who sought in Homer the elements of astrology, as well as of all other sciences.

254. **ἀμφὶ . . . φράζεσθε**, cf. **περιφραζώμεθα**, α 76: "look at the matter on both sides," as we say.

257. **οὔτος ἀνὴρ**, it is needless to name the great enemy.

258. **ῥήτεροι πολεμίζειν**, "easier to fight with," as A 589, M 63, etc.

259. The iterative **χαίρεσκον** is hardly to be explained, unless it be assumed to refer to a period before the story of the Iliad; even this would be inconsistent with passages shewing that the Trojans remained in or near the city while

Achilles yet fought (I 353). The allusion can only be to the previous bivouac of the Trojans **ἐπὶ θρωσμῷ πεδίοιο**, after their success in Θ. That passage being a late addition to the Iliad, this must also be regarded in the same light. Hence Fick is probably right in omitting 259-60 from the *Mῆνις*. **ἰαύω** to bivouac, see I 325. **ἐγὼ γε**, emphatic, "I, the same who used to delight . . . am now afraid," etc.

262. **οἶος** gives in anticipation the reason for **οὐκ ἐθελήσει**, cf. ο 212 **οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐ σε μεθήσει**, ρ 514 **οἷ' ὃ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ**. The relative clause might indeed be equally well referred to what precedes, as the following sentence is merely an expansion of this; **οἶος** so far preserves a feeling of its original paratactic force as an exclamation, as to render the question of its exact subordination practically unimportant.

264. **μένος Ἀρῆος**, cf. π 269 **ὅπότε . . . μένος κρῖνηται Ἀρῆος**, *the fury of battle*. **δατέονται**, *share between them*; a phrase which appears to be unique.

265. **περὶ**, as the stake of the contest; in this sense **ἀμφὶ** with dat. or acc. is the usual word, see note on Π 526, **περὶ** being generally used of the object only

ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὧδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστυ δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακρὰι ἐύξεστοι ἐξευγμέναι εἰρύσσονται·
 πρῶδι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἅμ πύργους. τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι·

as defended. But compare Γ 137, M 216, and 279 below; and λ 403 *περὶ πτόλιος μαχεούμενον ἢ δὲ γυναικῶν*, with M. and R.'s note.

266-283 are regarded as a later interpolation by Heyne, Düntzer, Nauck, Fick, etc. They contain two flagrant "violations" of the digamma, *ἀφίξεται Ἴλιον* and *ἔξομεν ἄστυ*, and several strange expressions noted below. But the latter could all be removed by the excision of 272-6, leaving only one violation of F. This may perhaps be tolerated, and we then, by retaining 266-71, 277-83, preserve the very effective allusions in Hector's reply to the actual words of Polydamas (see on 303).

266. The reading of L, *πίθεσθε δέ μ'*, is worth notice, as it may be the original text altered to avoid the elision of *μοι*. ὦδε, as follows.

270. *ἀσπασίως*, Cobet *ἀσπάσιος*, which may be right, as the adj. is always used predicatively, never as an epithet. But the change is quite unnecessary. So in 232 Nauck reads *ἀσπάσιοι*, cf. Φ 607.

272. *ἀπ' οὔατος*, *far from my hearing*; cf. X 454; there the phrase is more natural with *ἔπος*, while here nothing audible has been mentioned. The words are perhaps a formula of deprecation of unlucky words, rather than a prayer that the thing mentioned may not happen: "let the word I have spoken be removed from my ear," *i.e.* let it be taken as unsaid, so far as the omen is concerned. In that case ὦδε is less appropriate, and probably is another sign that the phrase is borrowed here. The emphatic position

of *Τρώων*, too, by no means corresponds to the importance of the word.

274. *σθένος ἔξομεν*, a very obscure phrase explained by Ar. *τῇ βουλῇ κρατήσομεν*, "in the assembly (*sc.* by deliberation) we shall find strength." This does not suit the acc. of duration *νύκτα*, as P. can hardly mean that they are to debate all night long. Hence it is generally taken to mean "through the night we will keep our force (army) in the place of assembly," instead of letting them disperse to their homes. This sense of *σθένος* is not Homeric; the word occurs only in the sense of physical force or in periphrasis, *σθένος Ὠρίωνος*. It is however found in Soph. *Aj.* 438 in a remotely analogous phrase (*ἐπελθὼν οὐκ ἐλάσσει σθένει*), and in prose phrases like *παντὶ σθένει βοηθεῖν*, and *δύναμις* occurs in this sense in Herod. and Xen. It is somewhat easier to understand "we will keep (husband) our strength (by resting) in the agora." The local use of *ἀγορή* = *forum* may be defended by ζ 266 and θ 5 *Φαιήκων ἀγορῇ* ὃ ἦ σφιν *παρὰ νηυσὶ τέτυκτο*. But the whole phrase smacks of post-Homeric diction.

275. *σανίδες* "boards," perhaps an additional covering fastened on the doors for extra security against assault; see note on M 454.

276. *ἐξευγμέναι*, *joined together*, or perhaps rather *closed tight*, taken predicatively with *εἰρύσσονται*. This seems to be the only case in H. where the verb is used in any but the literal sense of yoking to a chariot.

277 = Θ 530.

ἀψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων·
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι εἶσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 ὃς κέλειαι κατὰ ἄστνυ ἀλήμεναι αὐτὶς ἰόντας.
 ἦ οὐ πῶ κεκόρησθε ἐελμένοι ἐνδοθὶ πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ', ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 κύδος ἀρέσθ' ἐπὶ νηυσί, θαλάσση τ' ἔλσαι Ἀχαιοὺς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295
 οὐ γὰρ τις Τρώων ἐπιπείσεται· οὐ γὰρ εἶσω.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

281. **ἡλασκάζων**, apparently conn. with ἀλά-ω and perhaps ἡλεός, ἡλίθεος, *wandering aimlessly about*. Cf. note on O 128. The word recurs only ι 457 in a different sense; but cf. ἡλάσκω B 470, N 104.

284-5 = M 230-1.

287. **κεκόρησθε**, ὅτι Ζηνόδοτος γράφει "κεκόρησθον," συγχέων τὸ δνικόν, Ariston.; see on A 567. This is an obvious corruption for metrical reasons due to ignorance of the *F* of *FeFeλμένοι*. (Bar. Mor. read *ἐεργμένοι*, perhaps from the idea that the same word should not be repeated in two lines, even in different forms. But this is not inconsistent with the Epic style.)

288. **μέροπες**, only here in the nom., as B 285 only in dat.; elsewhere only *μερόπων*. The lengthening by the ictus is rare at the beginning of the fifth foot. The five lines 288-292 are a confusing element in the speech, and seem to have no bearing whatever on the situation: they would certainly be better away, for if we omit them the connexion of thought is quite clear, but as they stand, the loss of wealth would appear rather to be an excuse for the defensive than for the

offensive attitude which Hector is recommending. **νῦν δέ** too is used in two quite different antitheses in 290 and 293, in the latter case having no connexion whatever with what immediately precedes. For the thought compare Ω 543-8, and for 291, Γ 401.

292. **περνάμενα**, probably to supply payment for the allies, cf. the *δῶρα* of P 225. But the idea seems in advance of the political economy of the poems generally.

294. The *F* of *ἔλσαι* is neglected. Hence Heyne proposes to read *καὶ ἀμφ' ἄλα* (from A 409) for *θαλάσση τ'*. Such a change is in itself hardly probable, though it might be explained by the apparent hiatus. On the other hand, owing to the slight connexion between this couplet and the preceding, the lines cannot be supposed to form part of the interpolation; so that, as they are well suited to their place, the balance is in favour of their being original, but corrupted, whether as Heyne thought or in some other way.

300-2 are very obscure in thought and expression. The idea seems to be "if

συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι·
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιούς.
 πρῶι δ' ὑπὸ τοῖσι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς,
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται. οὐ μιν ἐγὼ γε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἣ κε φέρῃσι μέγα κράτος, ἣ κε φεροίμην.
 ξυνὸς ἐννάλιος, καὶ τε κτανέοντα κατέκτα."

305

ὥς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν
 νήπιοι· ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη·
 Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὅς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἴλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ

310

any one (*i.e.* Polydamas) is nervous about fighting far from the city, owing to the possession of wealth, let him make a present of it to the common store, instead of handing it over to the Achaeans, which would be the result of such suicidal counsels as P.'s." But this elaborate irony is not like Homeric simplicity and directness of thought; the lines would suitably follow 288-92 above, but in another context, *viz.* in a serious appeal to the Trojans to surrender their private wealth for the common good. The thought in any case is one for an assembly in Troy, not for a council of war in the open field. Christ conj. *Φαλιάζει* "abounds" (*Φάλις*) for *ἀνιάζει*, which certainly makes the thought much clearer, but still does not remove its inappropriateness to the occasion.

301. *καταδημοβορῆσαι*, to use up in the common stock; cf. note on *δημοβόρος βασιλεύς* A 231.

303. Polydamas' words (277) are sarcastically repeated in order to emphasize the contrast of the two conclusions; and so *ἄλγιον*, 306, is an echo of 278.

306. *αἶ κ' ἐθέλῃσι*, if he is determined to have it so. Van Herwerden's conj. *αἶ κ' ἔλθῃσι* is ingenious but not necessary.

308. Cf. N 486, where the change of mood is not found; Syr. here has *φέροιτο* for *φέρῃσι*, and this is adopted by Nauck and Christ, while Naber conj. *φέρωμι* for *φεροίμην*. But the text is sufficiently defended by passages like II 648-51, where see note, δ 692, μ 156-7 (M. and R.), and see H. G. § 275 *b*. The opt. cannot be used in a sense derived from

that of *wish* (as though = "or else would I might gain it"), for the use of *κε* is inconsistent with the wish. The mood must be potential, "it might be that I should gain." The peculiarity of the passage is that the alternative thus hesitatingly put is not that which is most remote in the speaker's mind; for the whole speech, and especially this part, is confident even to boastfulness. It can only be said that the alternative given by the opt. is logically thrown into the background because it is not the one necessary to the leading thought: "I will face him, even in the expectation that he will win" is followed by "or on the other hand I might win" only as a subordinate correction.

309. *The god of battle is impartial and slays him that would slay*, cf. *νίκη ἐπαμείβεται ἄνδρας* Z 339. *κτανέοντα* may be a secondary present, like *ἐπιτραπέειν*, K 421, used in a desiderative sense. In Z 409 (where see note) it is clearly a future, and Cobet accordingly would read *κτενέοντα* here also; but such a use of the fut. part. is very doubtful in H., see H. G. §§ 63, note*, 86, 244.

312. *ἐπήνησαν* with dat. is very rare in later Greek (*ὕμιν ἐπαίνῳ γλῶσσαν εὐφήμον φέρειν*, Aisch. *Cho.* 581). The commoner use with the acc., however, is only found once in H., *μύθον ἐπαίνήσαντες* B 335, while we have *οὐ τοι ἐπαίνεομεν* Δ 29, II 443, X 181, and the dat. well suits the sense of the word, "to assent to." The verb is most commonly used in H. absolutely, without an object.

παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσιν ἐταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἠυγένειος,
 ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφιβόλος ὑρπάσῃ ἀνὴρ 320
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχνηται ὕστερος ἐλθών,
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ, 325
 θαρσύνων ἥρωα Μενoitιον ἐν μεγάροισιν·
 φῆν δέ οἱ εἰς Ὀπóεντα περικλυτὸν υἱὸν ἀπάξειν
 Ἴλιον ἐκπέρσαντα λαχόντα τε ληίδος αἶσαν.
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι 330
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα
 δέξεται ἐν μεγάροισι γέρον ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ', ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ' ὑπὸ γαῖαν,
 οὗ σε πρὶν κτεριῶ, πρὶν Ἑκτορος ἐνθάδ' ἐνείκαι 335
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος·

316. ἀδινού, *vehement*, see on B 87. This line recurs several times in the later books of the Il., cf. Ψ 17-18.

317. Did. and Ariston. allude to an old variant ἀνδροφόνον, but as *epitheton ornans* of a warrior the adj. is almost confined to Hector; and the pathetic effect when it is applied to Achilles' hands is too beautiful to be lost. The idea is even more touchingly expanded in Ω 478-9.

318. λῖς ἠυγένειος, ἐμπείρως πάννυχ' αἱ γὰρ θήλειαι κάλλιστον ἔχουσι γένειον, οἱ δὲ ἄρσενες χαίτην. νῦν δὲ ἐπὶ θηλείας· ἄρσεν γὰρ οὐ σκυμναγωγεί. τὸ δὲ λέαινα νεώτερον ὄνομα, Schol. A. For the explanation of this see note on P 134.

319. ἐλαφιβόλος, ἡ διπλῇ ὅτι οὕτως τοὺς κυνηγοὺς καταχρηστικῶς λέγουσιν οἱ ποιηταί, Ariston.; i.e. the passage shews that the word is not to be restricted to a hunter of deer.

320. ὕστερος, ὕστερον τῶν ἀναρπασάντων, Schol. V., i.e. too late.

321. ἐρευνῶν, ἐρεῦν Fick, after ἐρεβε and ἐξερεῦν in Hesych., to avoid the contraction.

322. ἐξεύροι, the usual opt. of wishing

transferred from the thought of the subject, here the lion, “would he could find him.” It is of course not to be brought into dependence upon ἐπῆλθε, for in a simile the aor. is not to be regarded as a historic tense at all.

324. ἡματι κείνῳ, a peculiar use, as the day meant is left to be understood from the following context; the phrase is elsewhere found only in the mouth of the poet himself, of the actual day of his narrative.

326. Patroklos had left Opus with Menoitios on account of a homicide (Ψ 88); it would seem therefore that banishment for this cause was only temporary, being compounded after a time with blood-money.

329. ἐρεῦσαι, cf. Λ 394. ὁμοίην, *same*, as 120.

335. σείο, obj. gen. after φονῆος, *murderer of thee*; cf. Ω 686 σείο ἀποινα, *ransom of thee*, I 633 κασιγνήτοιο φονῆος ποίνην, *blood-money from the murderer of his brother*. Bekker and La R. read σοῖο with one MS. only (Harl.); but the change is at least unnecessary, even if

δώδεκα δὲ προπάρειθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθείς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσιν κείσεται αὐτως,
 ἀμφὶ δέ σε Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσai, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.”

ὥς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἵματόεντα. 345
 οἱ δὲ λοетроχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέω,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ·
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
 καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίω, 350
 ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.

defensible, as *σὸς φονεύς* for “thy murderer” in the objective sense is doubtful in H., while *μεγαθύμου* is far more applicable to Patroklos than to Hector in Achilles’ mouth. The casual mention of *Ἑκτορος τεύχεα* seems to ignore the change of armour.

336-7 = Ψ 22-3. The lines may belong equally to both places, as the latter is a confirmation of a promise already made (and fulfilled in Ψ 175-6). Thus the *Mῆνις* will have suggested the fulfilment when Ψ was added. The converse supposition is equally possible, viz. that the lines 336-42 were inserted here to prepare the way for an episode invented by the author of Ψ. Cf. the *Introd.* to Φ.

338. *αὐτως*, as *thou art* without funeral rites.

341. *καμόμεσθα*, the mid. aor. recurs only in ι 130, also in the sense of *acquiring by labour*, *οἳ κέ σφιν νῆσον ἐνκτιμένην ἐκάμοντο*. The act. “to make” by labour is of course common enough in the act. *ἐκαμον*. It is obvious that this is the primitive sense of the word, the sense “to grow weary,” which alone is found in classical Greek, being secondary. It is curious that modern Greek should have returned to the original sense, *κάνω* being = *to do*. See M. and R. on ι 126. The idea perhaps is that the enslaved women are set to do the work

of professional mourners (Ω 720) in a sort of triumphant mockery.

344 = X 443, Ψ 40, θ 434; 345 = Ψ 41; 346-8 = θ 435-7.

348. *ἄμφεπε*, lit. *clasped about*, embraced, from the primitive sense of *ἔπω*, *to handle*.

351. *ἐννεώροιο*, a very obscure word recurring only in κ 19 *ἄσκον βοὸς ἐννεώροιο*, where see M. and R., and λ 311 *ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν*. “Either (1) we must suppose the original meaning of the word to have been ‘nine years old,’ and the meaning derived therefrom ‘of full maturity’ [i.e. from *ῥα* (= *yāra*, our ‘year’)]; so Curt. no. 522]; or (2) we must divide the word into *ἐν-νέ-ωρος*, taking *-ωρος* as a mere termination, as in *πέλ-ωρος*, and throwing all the emphasis upon the syllable *νε*, i.e. *νεF* as in *νέ(F)ος* = *nov-us*.” (So H. Weber.) The word will then mean “new, young,” which meaning better suits the *βοὸς ἐννέωρος* of κ 19 and the present passage. Similarly Düntzer derives from **νεώρη* = *νέα ῥη*. λ 311, however, seems decisive in favour of the first meaning, and the synizesis with neglect of *F* is highly improbable. Possibly it was thought that oil which would keep sweet for nine years must be itself an antiseptic. The use of oil may be compared to the conjectured “mummification” by means of

ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
 ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶ.

παννύχιοι μὲν ἔπειτα πόδας ταχύν ἀμφ' Ἀχιλλῆα

Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες·

355

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·

“ ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρην,
 ἀνστήσας Ἀχιλλῆα πόδας ταχύν· ἦ ῥά νυ σεῖο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρην·

360

“ αἰνότατε Κρονίδην, ποῖον τὸν μῦθον ἔειπες.

καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,

ὅς περ θνητὸς τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·

πῶς δὴ ἐγὼ γ', ἣ φημι θεάων ἔμμεν ἀρίστη,

ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις

365

κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,

οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;”

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Ἥφαιστος δ' ἵκανε δόμον Θέτις ἀργυρόπεζα

ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν,

370

honey, for which see on H 85. In order to avoid the synzesis Christ conj. ἐν-
 νεαῶρον.

356-68. Ζηνόδωρος πειράται ἀποδεικνύναι διεσκευασμένον (interpolated) τοῦτον τὸν τόπον, Porphy. Of Zenodoros nothing is known; but in this case his judgment is pretty certainly right. In the first place the passage clearly alludes to the suspected lines 168 and 185-6, and is open to all the objections urged against them. Again, of the thirteen lines seven appear in other parts of the poems; 356 = II 432 (357, cf. O 49), 360-1 = A 551-2, 363 = ν 46, 365-6 = Δ 60-1, 368 = E 274, etc. (the last being a familiar note of interpolation); while the six lines which are original contain several curious expressions. The passage does nothing whatever to advance the story or to give any fresh insight into the relations of Olympos, and would certainly not be missed if it were omitted.

357. ἔπρηξας, you have accomplished your end, had your way; cf. A 562, πρῆξαι δ' ἔμπης οὐ τι δυνήσεται. The verb is only here used without an object. ἔπειτα, after all, but for καὶ we should rather have expected δὴ as Bentley conj. καὶ may, however, be explained as meaning “also” in the sense of “once more,”

an allusion to Here's earlier offences. βοῶπις, ACH have βοῶπι, but see on O 49.

358. ἦ ῥά νυ, ironical, “surely they must be thy very own offspring.”

362. βροτὸς must be used in the weak sense ἀνὴρ, the antithesis to θεός being given by the next line. But the phrase does not appear felicitous. Bentley therefore conj. ἔπος, on the analogy of A 108, Ξ 44, Ψ 543. An object is thus supplied to τελέσσαι, which seems to need one; as it stands, however, it may be compared to ἔπρηξας above, and the peculiarity is perhaps to be credited to the interpolator; it must be translated to *wreak his will*.

370. ἀστερόεντα, probably “adorned with star-like ornaments,” see on II 134. Such a method of decoration seems to have been employed in the great tomb at Mykenai called the “Treasure-house of Atreus.” χάλκεον perhaps alludes to the practice of coating the walls with polished metal (see Helbig, *H.E.* p. 100, η 86, δ 73); though it may only be an instance of the common Homeric custom of representing divine objects as of metal instead of meaner human materials, as the island of Aiolos is surrounded by a τείχος χάλκεον (κ 3).

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίῳ.
 τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν
 ἐστάμεναι περὶ τοῖχον ἐσταθέος μεγάροιο·
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375
 ὅφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πῶ
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὅφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσιν, 380
 [τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.]
 τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος
 καλή, τὴν ὥπνιε περικλυτὸς ἀμφιγυήεις·
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ 385

371. κυλλοποδίῳ, only here and Ὑ 270, Φ 331 (both doubtful passages), exactly = ἀμφιγυήεις as explained in the note on A 607 (whether κυλλός be conn. with *curvus*, for κυλFός, Curtius, *Et.* no. 81, or with Skt. kuni, *lame*, for *kulni).

372. ἐλίσσόμενον, turning backwards and forwards, i.e. busy, cf. *versari*. ἐλίσσ. is the chief predicate, to which ἰδρώοντα is subordinate, while σπεύδοντα is explanatory of both.

373. For the tripods with wheels see Helbig, *H. E.* pp. 108 (n. 13), 347, and compare the τάλαρος ὑπόκυκλος of Helen, δ 131. The wheels are found in ancient Phoenician monuments; cf. also 1 Kings vii. 27-38, *every base had four brazen wheels*. The tripods are perhaps meant to carry trays and serve as tables at the feasts of the gods; the μέγαρον and δῶμα (377) are those of Hephaistos. πυθμήν is here = *leg* (cf. the use of the word in A 635), *he put golden wheels (one) under each leg*.

376. For θεῖον ἀγῶνα compare H 298 with O 428. δυσαίατ' is the reading only of AC Townl. frag. Mose.; the rest have δύσονται or -ωνται, which is mentioned as a variant in A. But this use of the subj. or fut. indic. would be quite inadmissible in H. Did. also mentions (as in ταῖς εἰκαιστέραις) a variant θεῖον κατὰ δῶμα νέοντο, which evidently involves the omission of the following line. The automatically travelling tripods may be compared to the gold and silver dogs made by Hephaistos which guarded the

palace of Alkinoos, η 91-5, as well as to the golden handmaids below, 418. The very sparing use made of such marvels even in Olympus is noteworthy.

378. τόσσον μὲν, cf. X 322, Ψ 454, and on Δ 130; "they were so far finished, but the handles were not affixed" is a slight anacoluthon as easily intelligible in English as in Greek. δεσμούς, *rivets* (elsewhere in the general sense "bond").

381. This line is omitted by AD and the Harris Papyrus; a late hand in the margin of A mentions it as found ἐν ἄλλῳ. It is not absolutely necessary, and may have been interpolated to supply the usual τόφρα after ὅφρα. If the line originally belonged here there is nothing to explain its omission in the best authorities. There appears to be no other case of ὅφρα, in the purely temporal sense, succeeded by δέ *in apodosis*; the only cases in the II. where it is not answered by τόφρα seem to be 61, 442, E 788, I 352. But the use follows immediately from the original parataxis; cf. O 547, ὅφρα μὲν (*for a time*) . . . αὐτὰρ ἐπεὶ.

382. Χάρις is made wife of Hephaistos by a more transparent allegory than we find elsewhere in H.; *ὅτι τῇ τέχνῃ τὴν χάριν προσεῖναι δεῖ*, Schol. A. In θ 266-366 Heph. is wedded to Aphrodite; but that passage is later and un-Homeric. λιπαροκρήδεμνος, see on X 468.

385. παρὰ Ζηνοδότῳ ἡμέτερόνδε καὶ Θέτις τανύπεπλος ἰκάνεις, Did. The latter change, though approved by Cobet (*M. C.*

αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
ἄλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θεῖω."

ὥς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
κέκλετο δ' "Ἡφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
"Ἡφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει."
τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"ἦ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν
κρύψαι χολὸν ἔοντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη θυγάτηρ ἀψορρόου Ὀκεανοῖο.
τῇσι παρ' εἰνάετες χάλκευον δαίδαλα πολλά,
πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους,

390

395

400

333), is needless here, as the short *ι* of the voc. has the ictus (see on 357), and the hiatus in the caesura is common.

386-7 = ε 88 [91]; so 425-7 = ε 88-90. For the favourite conjunction of αἰδοῖος and φίλος cf. K 114, Ξ 210, etc.; and for πάρος with the present A 553. With προτέρω we may perhaps compare the Italian *Avanti!* = "come in."

392. ὅτι τὸ ὦδε οὕτως ὥς ἔχεις, οὐδὲν ὑπερθέμενος, Ariston. Ar. held that ὦδε never meant *here* in H. His explanation, *as thou art*, is no doubt possible in this place (cf. στήθ' οὕτως ἐς μέσσον, ρ 447), but it is so forced in comparison with *here* that it is far better to give up the canon, and recognise an early instance of the use which in later Greek is indisputable. The question has produced an amount of discussion disproportionate to the evidence; see Lehrs, *Ar.* pp. 70, 379, Bekker, *H. B.* ii. 38.

395. For the legends of casting out of heaven see on Ξ 249, O 18-24; and A 590-4 with the same application to Hephaistos, though the details are different. Hephaistos and his mother are generally represented as close allies.

398. For the singular ὑπεδέξατο with two subjects compare H 386 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, where the constr. is less harsh, as the verb precedes the nominatives. Kühner, ii. p. 70.

399. The epanalepsis of the former of

two names is very unusual. It might be accounted for on the ground that Thetis does not require explanation; but probably Bekker is right in expelling the line as a mere gloss. ἀψορρόου recurs only in ν 65 in the same connexion. The ancients explained "flowing back into himself," because he surrounds the earth in a circle. Others have preferred to see in it a vague rumour of the "refluent" tide.

401. The πόρπαι are probably the same as περόναι (with which the name is etymologically connected, see Curtius, *Et.* no. 356), *fibulae*, brooches or buckles; cf. Eur. *Hec.* 1170, *Phoen.* 62, where the pin is used for putting out eyes. For the rest of the line cf. *Hym. Ven.* 86-89 πέπλον μὲν γὰρ ἔεστο φαινώτερον πυρὸς αὐγῆς, εἶχε δ' ἐπιγναμπτάς ἔλικας κάλυκας τε φαινώας. ὄρμοι δ' ἀμφ' ἀπαλῇ δειρῇ περικαλλέες ἦσαν, καλοί, χρύσειοι, παμποίκιλοι (cf. *ibid.* 162 ff.) Helbig explains ἔλικες by some brooches of a very ancient type found in Greece, Italy, and Central Europe, and formed of two spirals, one of which ran out into a long tongue, to make a pin; this, after being passed through the object to be fastened, was secured under the opposite spiral, something in the manner of the modern safety-pin. (See the illustrations in *H. E.* pp. 279-82.) Of the κάλυκες it can only be said that they were bud-like ornaments, of quite uncertain nature.

ἐν σπῆι γλαφυρῷ, περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ἦδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σώωσαν. 405
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.”
 ἦ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἀμφὼ χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα· 415
 δὺ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι
 χρύσεια, ζῳῆσι νεήνισιν εἰοικυῖαι.

402. σπῆι, a false form for σπέει which can always be restored; and so σπέος for σπέιους. The only authority for the longer stem is ε 194, ἱξον δὲ (δ' ἐς ILN) σπέος γλαφυρόν, perhaps a corruption of ἱξον δὲ σπέος ἐς γλ.

407. ζῳάγρια, the price of my life, cf. θ 462 (Nausikaa to Odysseus) μνήση ἔμευ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις. The word (which is used in these two passages only in H.) evidently signified in the first instance the price paid to a warrior who took a prisoner alive instead of slaying him, see Z 46 ζῳάγρει, Ἀτρεὺς νιέ, σὺ δ' ἀξία δέξαι ἄποινα. The use in these two places is clearly a playful extension of the word, but fixed the sense for later Greek; cf. Herod. iii. 36, and the meaning “offerings to the gods for recovery from sickness” in Anthol., etc. The word was read by Ar. with *iota subscr.* ζῳάγρια, on the analogy of ζῳίων in Simonides; but it evidently comes from the stem ζῳ-*s*, not from the derived ζῳιον.

410. αἶητον, a word of quite uncertain origin and meaning, like the apparently cognate ἄητον, Φ 395, *q.v.* Buttmann would connect it with *ai-nós*, while Benfey refers it to Skt. *ājata*, *magnus*, *indomitus*.

411. χωλεύων after πέλωρ, the common *constructio ad sensum*. ῥώνοντο, see Δ 50; ἀραιαί, E 425.

418. εἰοικυῖαι (DEGH εἰοικυῖαι), a very doubtful form occurring only here. Hey-

denreich (Curt. *St.* x. 139 ff.) would read *ἡοικυῖαι*, the *η* representing *ε* with compensatory lengthening on loss of the second *F* of *FeFoikyiai* (or rather the first syllable of *Feuioikyiai* with semi-vocalization of the second *F*). The *ι* is a mere metrical makeshift to express this lengthening, which is so often found under the ictus (see on B 765 *oleías*) and even *in thesi* (see *thelein*, Z 507). Forms like *ἡίσκομεν* (Φ 332), *ἡείδης* (X 280 *q.v.*), prove nothing, as in these the *ἡ-* may be only the temporal augment from *ἐφίσκω*, *ἐφείδ-*; *ἡικτο* (δ 796) is a mistake for *ἐ(F)ἐ(F)ικτο*. But a more serious question is raised by the fact that the fem. part should have the weak stem *-Fικ-*, not *-Fοικ-* (see on P 5). It is therefore far better to read *νεήνισσιν FeFikyiai* with Christ, Fick, Nauck (*νεηνίδεσιν*), etc. The animated handmaidens of gold are a relic of the tradition which everywhere attributes magical powers to the mythical founders of metallurgy, *e.g.* the Telchines of Rhodes, the Daktyloi of Crete, the Weyland Smith of Teutonic mythology, etc. Thus Pindar says of the Telchines in O. vii. 95, *ἔργα δὲ ζωόσων ἐρόντεσσι θ' ὁμοῖα κέλευθοι φέρον*. The only analogy in H. is to be found in the gold and silver dogs (sphinxes?) which Hephaistos made, *ἀθανάτους ὄντας καὶ ἀγήρως ἡματα πάντα*, to guard the palace of Alkinoos (η 91); the *χρύσειοι κοῦροι ἐνδμήτων ἐπὶ*

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδῇ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἔρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴξε φαεινοῦ,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
“τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίξεις. 425
αὔδα, ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”
τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ἥφαιστ', ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηλῇ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν· 435
νῖδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὧς γουνῶ ἀλωῆς,

βωμῶν (η 100) holding torches in their hands are evidently to be regarded as statues (Helbig, *H. E.* 390-2). See on 376.

421. ὅτι ἔρρων οὐ ψιλῶς πορευόμενος, ἀλλὰ διὰ τὴν χωλότητα φθειρόμενος, Aris-ton. See on Θ 239.

423-5, see on 384-6; 426-7 = Ξ 195-6.

429. This speech of Thetis has given rise to serious critical doubts. Ar. athe-tized 444-56, like A 366 ff., on the ground that the recapitulation is out of place, and that the sending of Patroklos did not result from the embassy, as seems to be implied in 451. To a modern critic the mention of the Presbeia is in itself evidence of late origin. To this may be added that a large part of the speech is simply repeated from other places; 437-43 = 56-62, 444-5 = Π 56, 58, 456 = T 414, 457 = γ 92, δ 322; and compare 448 with I 574, 449 with I 121, 515. There are several phrases which are common in the Od. but do not recur in the Iliad, see 435, 457. Fick rejects 429-56, making the speech begin with 457; but this introduces an offence

against Homeric language, for *τούνεκα* always refers to what precedes, not to what follows. It seems necessary either to suppose that the earlier part of the speech has been displaced in order to make room for the allusion to the Pres-beia after I had been incorporated in the Iliad, or to acquiesce in Aristarchos' athetesis, which removes the gravest difficulty, leaving, however, the long repetition in 437-43, and the Odyssean *ἀρημένος*.

434. *πολλὰ μάλ'* goes with *οὐκ ἐθέλουσα* as in the phrase *πόλλ' ἀέκων*.

435. *ἀρημένος*, a word of quite uncertain derivation. Paley's suggested reference to *areo*, "dried up" with age, gives the sense of the present passage well enough, but hardly suits *ὑπνω καὶ καμάτῳ ἀρ.* ζ 2, or *δύη ἀρημένος σ* 53. Döderlein refers it to *ἀράω* for *ἀράσσω* found in the *Tab. Heracl.* (so also L. and S.), and from the same word would explain *ἀρατὸν ἔλκος*, Soph. *Ant.* 972. *ἄλλα δέ μοι νῦν*, we must, it seems, supply *ἄλγε' ἔδωκεν* (or *ἔστιν*) from 431.

436. *τραφέμεν* intrans. as H 199, Φ 279.

νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρῳσὶ μαχησόμενον, τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
 οἴκαδε νοστήσαντα, δόμον Πηληϊὸν εἶσω.
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἡελίοιο,
 ἄχνηται, οὐδὲ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
 κούρην, ἣν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦ τοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρύμνησιν εἰίλεον, οὐδὲ θύραζε
 εἶων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον·
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγαινέτο λοιγὸν ἀμῦναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἂ τεύχεα ἔσσειν,
 πέμπε δέ μιν πολεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσεν.
 πᾶν δ' ἡμάρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 νῖ' ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας, ἐπισφυρίοις ἀραρυίας,

446. It is not easy to say whether *ἔφθιεν* is a 2d aor. or imperf. On the former supposition it is related to *φθίνω* as *ἔπιον* to *πίνω*, the common non-thematic *ἐ-φθί-μην* being parallel to *πῖ-θι*. On the other hand, it may equally well be referred to a pres. *φθίω* (ὥς κε *δόλω φθίης* β 368) with the same variation in the quantity of the stem vowel as we have in *τίω* by the side of *τῖω* and *τίνω*. Either tense would be admissible, the aor. suiting the preceding *ἔλετο*, the imperf. the following *εἰίλεον*. It is equally uncertain whether it is to be regarded as trans. or intrans. The active forms of *φθίνω* are elsewhere trans., except when used of the passing of time (*φθίνοντος μηνός* ξ 162, etc., *μηδέ τοι αἰῶν φθινέτω* ε 161, and others; all in the Od.) So far it would seem necessary to regard the verb here as transitive; but the closely analogous use of *φθινύθω* leaves the question open, as we have *φθινύθουσι παρειαί* θ 530 by the side of *αἰῶνα φθινύθω* σ 204, and *οἱ μὲν φθινύθουσι φίλον κῆρ* κ 485. Compare the equally ambiguous A 491 *φθινύθεσκε φίλον κῆρ*, to which this passage of course

refers. On the whole the evidence seems to be in favour of the transitive sense, if the tense is the imperf., and the intrans. if it is an aor., in view of the frequency with which the 2d aor. act. of transitive verbs adopts the intrans. sense (*ἔστην*, etc.)

453. In order that *πᾶν ἡμάρ* may suit the story, it must mean "all the rest of the day," as usual, like *πανημέριοι* A 472 (see Lehrs, *Ar.* p. 151).

457. *τὰ σὰ γούναθ' ἰκάνομαι*, an Odyssean phrase (γ 92, δ 322; cf. ε 449, η 147, ν 231).

458. The ordinary *νίει ἐμῷ ὠκυμόρῳ* seems to be given by two MSS. only (Vrat. A, b); the rest have generally *νίει ἔμ' (ἐμ A ἐμ' Mor. Lips, etc.) ὠκυμόρῳ*, while GS give *νῖ' ἐμῷ ὠκ.* Ar. read *νίει ἐμῷκυμόρῳ*. Such a crasis is without a parallel in H., unless it be in Ar.'s reading *Πηλεΐδῃθελ'*, A 277. There is no reason why we should not accept the reading *νῖ' ἐμῷ*—which may have been changed to avoid the comparatively rare elision of the *-ι*—unless it be thought better to adopt Bentley's *νῖλ μοι*. See note on 144.

καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
 Τρωσὶ δαμείς. ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 "θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 αἱ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θανμάσσεται, ὅς κεν ἴδῃται."
 ὧς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
 τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
 φύσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
 παντοίην εὐπρηστον ἀντμὴν ἐξανιέισαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,
 ὅππως "Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο.

460. For ὃ "τινές," according to Schol. B, read ἄ, which is adopted by Döderlein and Düntzer, on the ground that all the armour has been lost, not the breastplate only. They understand τεύχεα as the antecedent κατὰ σύνεσιν.

464. This is the not uncommon formula where the certainty of one event is affirmed by contrasting it with the impossibility of another: "he shall have his armour as surely as I cannot save him from death," the latter clause taking the form of a wish and being put first. ἰκάνοι (GL Syr. Bar. ἰκάνει) is "attracted" by the preceding opt.; i.e. the event, though certain, is included by the speaker in the same category of pure imagination as the wish with which it is connected.

466. παρέσσεται, Zen. and Aristoph. παρέξομαι, a more regular expression of the thought, but not therefore necessarily to be preferred. The indefinite τις here, as elsewhere, connotes the idea of "many" (e.g. II 629; the origin of this sense may be seen in the "tis of public opinion," cf. B 271 where τις = ἡ πλῆθὺς of 278). The addition of πολέων seems to be a slight logical irregularity, though the intention is evidently to emphasize the τις; in other words, we should rather have expected πολλοὶ τινες ἀνθρώπων. But the required emphasis is given after all by the sentence as we have it, as will be felt if we translate "many a one of the many men there be."

469. The bellows, like the tripods,

are intelligent automata, obeying the gods' will.

471. εὐπρηστον, "well-puffed," see A 481. τινές δὲ διὰ τοῦ κ εὐπρηκτον, Did. παντοίην, of every degree of force.

472. ἄλλοτε δ' αὐτε, is virtually equivalent to "and vice versa," αὐτε, "on the contrary," sufficiently summarizing the opposite of the preceding clause. The sense thus is "so as to be at his service when he was working hard, and to cease when he did not need it (the ἀντμή)." There is another case of this use in H., λ 303 οἱ (Kastor and Polydeukes) ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι, ἄλλοτε δ' αὐτε, "they live alternate days, and vice versa," i.e. die alternate days. (In this case the usage has been obscured by the interpolation of 304, which is entirely in contradiction with the rest of the passage; see Bekker, H. B. ii. 37, Journ. Phil. xii. 287.) A similar case, but with the verb of the second clause expressed, is δ 102 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὐτε παύομαι. Compare also Σ 159, Ω 10.

473. The optatives are potential, "according as H. might wish, and the work be drawing to completion." ἄνυτο has the good authority of Lips (with Cant. Bar. and others); it is the regular opt. of ἄνυμι, of which the imperf. pass. ἤνυτο is found in ε 243. The majority of MSS. give ἀνοίτο, but ἀνεται, K 251, has ἄ, probably because ἄνω = ἀνFω as φθίνω = φθίνFω (cf. φθινύ-θω). Besides, a rare form like ἄνυτο is not likely to have been wrongly invented; it might indeed be

χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαισθήρα κρατερόν, ἑτέρηφι δὲ γέντο πυράγρην.
ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε

475

due to itacism, but that will be equally true of *ἀνοῖτο*.

475. *τιμῆντα*, a most suspicious contraction, see on I 605. Various attempts have been made to remove it by conjecture (see Menrad, 84-88); the only one which has any plausibility is Payne Knight's *χρυσὸν τιμήντα*, where the asyndeton is certainly harsh in a list like this. It may be mentioned that Göbel has suggested that the right form may be *τιμῆτα*, from *τιμῆς τιμήτος* on the analogy of *ἀργῆς, κούρητες*. But for this there is very little support.

477. *κρατερόν*, so CDGH with Zenod.; *κρατερῆν caet.* with Ar. (A having *o* superscribed). But a fem. in *-ηρ* seems to be quite without parallel; the lengthening of the short syllable, though common enough in this place, may have caused the change.

478. The shield of Achilles, like all other Homeric shields, is to be conceived as formed of five layers of hide (cf. H 547), perhaps backed by a wooden framework (see note on M 297), and faced with metal. It is only the decoration of this facing with which the poet concerns himself—the rest of the work is taken for granted. There can be little doubt that the following pictures are executed by the inlaying of metals, in a style of which we have a brilliant example in the three bronze dagger blades found by Schliemann at Mykenai, and described first by Köhler in the *Ἀθήναιον*, vol. x. (They have since been reproduced very successfully in colours in the *Bulletin de Corresp. Hellénique* for 1886, pl. ii.) We probably have to regard bronze as the ground, and the gold, silver, and tin, with the kyanos (blue smalt, see on A 24) of 564, as forming the lights of the inlaid pictures, toned where necessary by admixture with more or less bronze.

Passing from the technic to the character of the work, we have no doubt to suppose the pictures composed in that peculiar combination of Egyptian and Assyrian styles, which was introduced to Europe by the Phoenicians. The

very interesting reconstruction in Mr. A. S. Murray's *History of Greek Sculpture*, i. p. 44, gives as good an idea as can be expected of this mixture of styles. All the evidence goes to shew that in the Homeric age Greece had not yet developed any elaborate art of her own, and for pieces so ornate as the Shield was entirely dependent upon Phoenician imports. It is, however, clear that the episode, though suggested by some work, or at least style, of art, and shewing traces of this origin (see 509), is not to be regarded as a mere description of a shield, whether real or existing definitely in the poet's imagination. Not only is such an idea repugnant to the free spirit of Epic poetry, but the pictures often run into narrative, and depict the scenes described in a way obviously inconsistent with the limits of the graphic arts (see particularly 509-40).

Of the arrangement of the different scenes nothing very definite can be said, though there can be little doubt that they are regarded as being in concentric bands, the earth, heavens, and heavenly bodies (483-89) probably occupying the circular space in the middle, and Okeanos (608) certainly forming the outer rim. This scheme of ornament in bands is familiar on Phoenician bowls. The assumption that the five *πτύχες* (481) mean, or in any way involve, five concentric circles, is not consistent with the Homeric use of that word; and though a similar number of bands is in itself not improbable, it is incapable of proof.

As for the contents of the description, the principle of contrast and symmetry is clear throughout. Against the peaceful scenes of 490-508 we have the battle-scenes of 509-40; the two cities are again in contrast with country scenes, arranged to represent the four seasons by their occupations—ploughing, reaping, vintage, and herding. The dance (590-606) stands to a certain extent by itself; if it is not to be regarded as a later addition, it may be, as Helbig suggests, a formal row of figures, reduced to little more than an ornamental scheme, and forming a natural

πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμώννα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεςσιν.

ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
 ἐν δὲ τὰ τέρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, 485
 Πηληϊάδας θ' Ὀδυσσεύς τε τὸ τε σθένος Ὀδυσσεύς

transition from the active scenes of life to the lifeless rest of the ocean outside all. It has further been pertinently remarked that, if we except the identification of the two divine figures with Ares and Athene in 516, there is throughout the whole shield nothing distinctly Hellenic—religious rites and mythology in particular are conspicuous by their absence. In this the shield contrasts pointedly with the earliest known work of Greek art, the chest of Kypselos described by Pausanias, as well as with the pseudo-Hesiodic "Shield of Herakles," an ancient imitation. This absence of local colouring is exactly what we should expect from a poet who has in his thoughts foreign works of art representing scenes whose general import he could understand, but of whose particular significance he felt himself ignorant. To some such point of view we must ascribe the difficulties in the description of the siege (509).

The shield has a literature of its own, and necessarily occupies a place in every history of Greek art. The most trustworthy authority for the general reader is of course Helbig, with whose work (*H. E.* pp. 395-416) the preceding summary generally agrees. Beside the "Shield of Herakles" Virgil's description of the Shield of Aeneas (*Aen.* viii. 626-731) may also be profitably compared.

479. πάντοσε, carrying the adornment all over the surface. The meaning of the triple ἄντυξ is not clear. Löschke (*v. Helbig, H. E.* 385-6) takes it to mean triple woven, and explains it of an ornament found on the margins of many of the most ancient Greek shields, consisting of an imitation plaited work of three strands. It is, however, more likely that ἄντυξ means an actual part of the shield than a mere ornament on the surface, and τρίπλαξ is probably not derived from πλέκω, but is only a secondary form of τριπλός (*cf. ἐριβόλαξ* by

ἐρίβωλος). Perhaps three out of the five layers of hide were turned up so as to form a rim, the full thickness not being needed at this part, or the rim may have been formed by three flat metal bands laid one upon the other. See note on Z 117. With the ἀργύρεος τελαμών compare the χρύσειοι ἀορτήρες of Δ 31.

481. It seems necessary to take αὐτοῦ, on account of its combination with σάκεος, in a different sense from αὐτῷ, the former meaning "the shield itself," *i.e.* the body as opposed to the surface, while the latter is used in the weak anaphoric sense "in it." That πτύχες = layers of hide is clear from H 247 compared with 220.

483. The representation of the earth is illustrated by Murray and Helbig (plate ii.) by a Phoenician bowl from Nineveh, in which there is a sort of bird's-eye view of hills with deer, etc., grouped round the centre. The heavenly bodies are doubtless to be conceived as surrounding some such representation as this, and as depicted in the ordinary conventional form, not, as Murray seems to think, in mere personifications. The epithet πλήθουσιν seems to shew this.

485. τέρεα, ἀπαξ εἰρημένον in H., but acc. to Eust. used by Alkaios in the form τέρεα. For the possible connexion of the word with τέρας and ἀ-στήρ see Curtius, *Gr. Et.* no. 205. ἐστεφάνωται, *cf.* E 739, Δ 36, in both of which passages the form is used in the sense "is set around"; here of course it means "has set around it as a crown," the acc. being "cognate." The phrase recurs in the similar line, Hes. *Theog.* 382. Zen. read ἐστήρικται, and acc. to Schol. Δ Ar. had ἐστεφάνωκε, but this is hardly credible. The marked alliteration with τ only shews how rash it is to assume that any particular effect is intended in any case by such a phenomenon; here it is clearly accidental.

486. Πηληϊάδης and Ὀδυσσεύς are generally

ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

ἐν δὲ δὺω ποίησε πόλεις μερόπων ἀνθρώπων 490
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,
νύμφας δ' ἐκ θαλάμων δαίδων ὑπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστν, πολὺς δ' ὑμέναιος ὀρώρειν,
κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος

explained "the sailing stars" (as their heliacal rising in May indicates the season when voyages begin to be safe; cf. Hes. *Opp.* 383 Πληιάδων Ἀτλαγενέων. ἐπιτελομένων ἄρχεσθ' ἄμμητοῦ), and "the rainy stars" of autumn. It is more probable, however, that the latter are the same as the Lat. *suculae*, "the litter of pigs," while the Pleiades are "the flight of doves" (as if *πελειάδες*), fleeing, like the bear, from before the hunter Orion; ἔστι δ' εἰκοὸς ὀρειᾶν γε Πελειάδων μὴ τηλόθεν Ὠρίων' ἀνείσθαι, Pind. N. ii. 16; Πληιάδες σθένος ὄβριμον Ὠρίωνος φεύγουσαι, Hes. *Opp.* 619. See M. and R. on ε 272, and Aisch. fr. 285, αἱ δ' ἔπτ' Ἀτλαντος παῖδες . . . νυκτέρων φαντασμάτων ἔχουσι μορφὰς ἄπτεροι πελειάδες. The other names (ἄρκτος, Βωώτης ε 272) are taken from the huntsman's and shepherd's life, not from the sailor's. Nauck has shewn that for Ὠρίων the correct Epic form is Ὠαρίων which is found in Pindar (I. iv. 84, fr. 50), Korinna and Kallimachos. The contracted form Ὠρίων is always found with *i* in later poets (exc. once in Babrios); and in H. the *i* never has the ictus to explain the lengthening. As the open form is of course the oldest and can always be restored, it clearly is right, though it is strange that there should be no authority for it in our MSS. of the Epic poets.

487. The Bear is in Greek mythology connected with the story of Kallisto, probably a relic of ancient animal-worship. The name is, however, very ancient and widely distributed, being found among the North American Indians. The constellation is of course still familiarly known by both names, the Bear and the Wain; but of these the former at least has in England probably come from classical sources.

488. The idea seems to be that when Orion is rising in the east, the Bear is on the horizon—which he just touches in North Greece; he then moves upward, as though the coming of the great hunter had scared him from taking his bath. αὐτοῦ, in the same place, never disappearing.

489. οἷη, no doubt because the few other circumpolar constellations, *Ursa Minor*, *Draco*, etc., none of which are conspicuous, were creations of later astronomy; the Little Bear is attributed to Thales of Miletos. Düntzer and Nauck read αἰεῖ, which is quite needless. With λοετρῶν Ὠκεανοῖο compare λελουμένος Ὠκεανοῖο of Seirios, E 6; Ovid's *im-munis aequoris Arctos*, *Met.* 13, 293.

492. ἐκ θαλάμων, Ζηνῶδοτος "ἐς θαλάμους"· καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. There is not much to choose between the two, as *θάλαμος* is used both of the women's apartments and of the bridal chamber (see particularly ψ 192). The plur. is rather in favour of the text, as a special reference to the *torus genialis* would seem to require the sing. ὑπο, accompanied by, generally of a musical accompaniment. But the prep. has a very wide range; see τ 48, ψ 290, B 334, Σ 220, etc.

493. ἡγίνεον is to be scanned as a trisyllable with synizesis (*ἡγίνεον*, Bentl.); unless we should read *ἡγινον*, cf. *ἀγινέμεναι* ν 213, *ἀγίνεσκον* ρ 294, and *ὀρίνειν*. πολὺς is used predicatively as in Λ 307 πολλὸν δὲ τρόφι κῦμα κυλινδεται, in full volume.

495. ὅτι ἐνθάδε μόνον καὶ ἐν τῇ Κ (13) μένηται αὐλῶν, Ariston. βοὴν ἔχον, cf. Π 105 καναχὴν ἔχε. Nauck's conj. χέον is quite needless.

497. Another "act" in two scenes;

ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
 ἀνδρὸς ἀποκταμένον· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι.
 ἄμφω δ' ἰέσθην ἐπὶ ἵστορι πείραρ ἐλέσθαι.

500

a trial, resulting from a homicide. Scene i.: the slayer tenders the blood-price of the slain man; the next of kin refuses to accept it. Both agree that the decision is to be laid before a judge; each is attended by his partisans. Scene ii.: the question has been laid (by the judge) before the council of elders, who debate whether the community shall enforce acceptance of the blood-price or shall impose the full penalty of exile. For a full discussion of this important and interesting passage reference may be made to *J. H. S.* viii. 122-32. It is there shewn that Homeric society had reached the stage at which the blood-feud is in course of extinction, the community having taken into its hands the right to insist upon the acceptance of a composition, if it thought fit, instead of leaving the choice to the kinsmen of the man slain. The decision of all legal cases falls to the head of the state (the Roman *praetor*), who in civil cases decides on his own responsibility. But cases of blood-feud are of such immense importance to the community that the judge refers them as a matter of course to the state council or *γέροντες*. The procedure is the same in the *Eumenides*; the question whether Orestes' blood-guiltiness is to be atoned by ceremonial purification or to be punished by perpetual exile is left to Athene as head of the state, and by her immediately referred to the *Areiopagos*, the state council of Athens. The above assumptions give a perfectly clear and consistent account of the scene, the only link supplied being the reference by the *ἵστωρ* to the council. The omission of a specific mention of this step is evidently due to the facts that the narrative is, from the nature of the case, not continuous but divided into scenes, and that the reference was, as appears from the *Eumenides*, a matter of course in such cases. It may indeed be implied by the mention of the *ἀρωγοί*; the appearance of each party with his retainers in the agora in itself implies that the question is not a private one, but public; so that the appeal to the *ἵστωρ* is a merely formal step.

499. MSS. ἀποφθιμένον, but Did. says *παρὰ Ζηροδότῳ ἀποκταμένον, καὶ ἐν ταῖς πλείσταις· καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή*. The variant has such respectable authority that it may fairly be adopted, as it brings out the idea of the manslaughter which is essential to the passage. It is almost universally assumed by commentators that the dispute is merely on a question of *fact*; the slayer of the dead man asserts that he has paid the blood-money, the next of kin says that he has never received it. This is perhaps possible, but it is certainly not supported by the Homeric use of *ἀναίνομαι*, which regularly means "to repudiate" an offer, or, as in I 116, § 149, an idea; the sense of contemptuous rejection is rarely absent. For the use with aor. infin. compare 450 above; the pres. infin. is found in Ψ 204. The gain in interest to the scene, when the issue is regarded not as one of a mere payment of money, but as a debate on a matter of public policy, does not need to be insisted upon.

500. *πιφαύσκων* probably means *expounding, declaring*, as K 202, μ 165, etc. But a very suitable sense is obtained if we supply, as is natural, *πάντα*, the object of the preceding clause. The slayer brings the full price of the man before the assembled people, and in their presence makes a formal tender of it; he claims that he has now paid, and should be discharged. The kinsman claims to refuse payment, and issue is thus joined; both agree "to accept a decision at the hands of an arbitrator." This sense of *ἵστωρ* is quite clear in Ψ 486, the only other Homeric instance. *ἐπὶ* "at the hands of," a use which has no exact parallel in H., but is closely connected with the use of the prep. to express attendant circumstances, H. G. §§ 197-8. In later Greek the use is common enough (Lat. *penes*), e.g. *τάδ' οὐκ ἐπ' ἀνδράσι κεῖται*, Pind. P. viii. 107, etc. *πείραρ*, an issue, termination of the matter; the *αἰτίας τέλος* of the corresponding point in the procedure of the *Eumenides* (434). For *ἐλέσθαι* Zen. read *ἀρέσθαι*, which is equally possible.

λαοὶ δ' ἀμφοτέροισιν ἐπήπουν, ἀμφὶς ἀρωγοί.
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἴατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων·
 τοῖσιν ἔπειτ' ἤισσον, ἀμοιβηδὶς δὲ δίκάζον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύνω χρυσοῖο τάλαντα,
 τῶ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

505

502. ἐπήπουν, *shouted support*, as ἐπεν-
 φήμησαν, A 22. ἡ Μασσαλιωτικὴ “ἀμ-
 φοτέρωθεν ἐποίπουν,” Did. ἀμφοτέρωθεν
 was read also by Zenod. and Aristoph.
 ἀρωγοὶ *partisans*, as σ 232.

503. οἱ δέ calls attention to a fresh
 point, “there.” So 495, 559. The
 proclamation of silence by the heralds
 opens the scene before the Areiopagos in
 the *Eumenides* also; κήρυσε, κήρυξ, καὶ
 στρατὸν κατειργάθον, 566.

504. ἱερῶ κύκλῳ, a semicircular seat
 of stone, sacred to the administration of
 justice, apparently. So the Phaiakian
 ἀγορή is ῥυτοῖσιν λάεσσι κατωρυχέσσ' ἀρα-
 ρυῖα, and polished stones are used for
 seats in θ 6. Cf. E 499 for the applica-
 tion of ἱερός to a place quasi-sacred by
 its use. And in A 807 the place of as-
 sembly and of justice is associated with
 the altars of the gods.

505. The plur. σκῆπτρα seems to be
 used loosely, to imply that they all had
 the staff in turn. The herald's staff is
 handed to the speaker to give him
 “possession of the house,” so that of
 course only one can be in use at the
 time; Ψ 567, A 234. ἡεροφώνων, acc. to
 Döderlein from ἀείρω, “lifting up the
 voice,” cf. μετήγορ-ος, ἡερέθεσθαι, and
 ἀερσι-ποδες; though the formation is at
 least unusual. If derived from ἀήρ it
 would mean “misty-voiced,” from which
 no good sense can be got; “with voices
 that fill the air” seems a more natural
 explanation, but the essential idea of
 “filling” is unexpressed. Schol. V's
 ἔωθεν συγκαλούντων (cf. A 497) is equally
 unsatisfactory; even though it is true
 that assemblies were generally called at
 daybreak.

506. ἤισσον, *arose to speak*; a sense
 which cannot be closely paralleled from
 H., as the verb is elsewhere used only of
 rapid rushes, such as would hardly suit
 the dignity of γέροντες. But cf. Pind.
 N. viii. 69 χλωραῖς ἐέρσαις ὥς ὅτε δένδρεον
 ἄσσει. τοῖσιν, *with the staves*, comitative
 dat. as φασγάνῳ, ἐγχεί, ἵπποις ἀίσσειν.

Or it may mean *to the people*. The diffi-
 culty as to the use of the verb probably
 gave rise to another explanation indicated
 by Hesych. ἀλτεσθαι δικάζειν ἢ δικάζεσ-
 θαι. It would be simpler to refer ἤισσον
 with Död. to the litigants, “they rushed
 before the judges”; but we should then
 have to take δικάζον as = δικάζοντο,
pleaded, λ 545 (a sense for which there
 is no support in Homeric or later
 Greek; the act. always means *to give*
judgment, see also Ψ 579), or the change
 would be abrupt; “before them rushed
 the litigants, and they (the judges) gave
 judgment in turn.”

507. The two talents represent only a
 very small sum in H.; in Ψ 262-70 two
 talents come fourth in the list of prizes,
 and therefore far below the value of the
 woman-slave who formed part of the
 first prize. Other cases where talents of
 gold are clearly of no great value are θ
 393, δ 129, Ω 232. So the Sicilian talent
 of gold was equal to only six Attic
 drachmai. Mr. Ridgeway in *J. H. S.*
 viii. 133 ff. cogently argues that the
 Homeric talent = 1 ox; an equation
 which both is probable in itself and
 gives satisfactory explanations, as he
 shews, of the Homeric passages. It is
 clear therefore that, whatever the two
 talents were, they cannot represent the
 value of the man slain. Now 507-8 are
 susceptible of two entirely different mean-
 ings, according to the sense given to
 δίκην εἰπεῖν. This may, so far as we
 can see, be used either of the judge,
 “speak his judgment,” or of the litigant,
 “plead his cause.” The latter use only
 is found in later Greek, where, however,
 it is very rare (Xen. *Mem.* iv. 8, 1,
 Aristoph. *Eq.* 347 εἰ που δικίδιον εἶπας
 εἶ). There seems to be nothing to decide
 between the two, except the probabilities
 of the case. If we choose the translation
give judgment, then the two talents will
 be of the nature of a court-fee given to
 the councillor whose arguments most
 commend themselves to the court. If

τὴν δ' ἐτέρην πόλιν ἀμφὶ δύνω στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἦνδανε βουλή, 510
 ἥ δὲ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτήσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν·
 οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.

we decide for *plead the cause*, then the gold will be of the nature of "costs" given to the successful litigant in compensation for the trouble he has had in upholding his cause. Probability seems in favour of the former; for in the Roman *Legis Actio Sacramenti*, which Sir H. Maine has in an interesting but not complete manner brought into connexion with this trial (*Ancient Law*, 375-7), a sum of money called *sacramentum* was deposited by each litigant under the form of a wager on the justice of his case. The wager of the loser went to the *praetor* as a reward for his trouble and loss of time in determining. If the comparison hold good, as it well may, it will follow that each party here has deposited one talent for "court-fee."

509. The picture of the besieged city is mixed up with narrative in a way which makes it very hard to reduce to definite scenes. But there are clearly two main moments—(1) the siege of the city; (2) the fight over the herds. There may be two others—(3) the debate among the besiegers; (4) the sortie of the besieged; but it is equally possible to regard these as merely narratives to bring the first two into connexion. (1) How it is that *two* armies are mentioned was first shewn by Mr. Murray. The conventional representation of a siege by Assyrian artists represents the attack as made on two opposite sides of the city, the resources of the sculptor in perspective not permitting him to reproduce the complete surrounding of the walls. This graphic division appears to have been before the poet's mind, and suggested that the two bodies are not parts of one army, but only allies; a reminiscence of the quarrel in the Greek camp may have further suggested the idea of a division of opinion between them. If, as is possible, he had also in his thoughts a general assembly of the army, that will have formed scene (3) in development of the dispute. That (4) was also a definite scene is probable on account of the mention of Ares and Athene. From these materials—(1) a siege by an army divided

in two halves; (2) general assembly of an army; (3) a sortie from a city; (4) a fight around herds—which, in the actual work of art that may have suggested the passage, need not have formed a connected whole, the following narrative is made. Two allied armies are besieging a city, but are divided as to whether they will capture and sack it, or will offer terms. Meanwhile the besieged on their own side are meditating a counter-stroke. Leaving the defence to women, children, and old men, they make a sortie, and attack from ambush the herds which supply the besiegers with food. The noise of their attack breaks up the debate between the allied armies; they run to the rescue, and a general engagement follows. Here, as in the trial-scene, alternative explanations are too numerous to mention; the above satisfies all requirements.

510. σφισι, the besiegers. δίχα . . . βουλή recurs in γ 150, cf T 32 δίχα θυμὸν ἔχοντες, Φ 386, etc.

511. ἀνδιχα πάντα δάσασθαι, to make a division of the movable property of the city, half being left to the citizens, half taken as ransom by the besiegers. This sense is clear from X 117-20, where Hector thinks of proposing the same terms to Achilles. (So Schol. Ἀ πρὸς τὸ ἀρχαῖον ἔθος ὅτι οἱ πολιορκούμενοι ἐξίστασαν τοὺς πολεμίους ἐπιμεριζόμενοι τὰ κτήματα.)

512. ἔργει CD and others, and *supra*scr. A; apparently from X 121, though that line is interpolated. Bekker's ἔργου is quite needless.

513. οἱ δέ, the besieged. οὐ πω πείθοντο, i.e. were by no means thinking of accepting terms. ὑπεθωρήσσοντο is the reading of all the best MSS., *were secretly arming for ambush*. This use of ὑπο- in composition does not seem to recur in H.; and for λόχῳ we should have expected λόχονδ'. La R. writes λόχῳ δ' ὑπὸ θωρήσσοντο, *were arming for the fight under* (protected by) *an ambush*. The objection to this evidently is that they have not reached the ambush at this stage (see 520).

τείχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφισταότες, μετὰ δ' ἄνδρες, οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσαίῳ, χρύσεια δὲ εἴματα ἔσθην,
 καλῶ καὶ μεγάλῳ, σὺν τεύχεσιν, ὥς τε θεῶ περ,
 ἄμφις ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἶθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν
 δέγμενοι, ὅππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆς 525
 τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.
 οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἄμφι βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννῶν οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων

515. Observe **ἐφισταότες** masc. *κατὰ σύνεσιν*, though construed with fem. and neuter; H. G. § 166, 2.

516. **οἱ δέ**, the sortie-party on the way to the ambush. It has been noticed above that the mention of Ares and Athene is the only distinctively Hellenic touch in the shield. It need only mean that in two figures of more than ordinary size leading the army the poet recognized the divinities of war. Royal personages are depicted thus in Assyrian and Egyptian battles.

519. **ὑπ' ὀλίζονες** AC Townl., *the people were of smaller size at their feet*; *ὑπολίζονες* vulg., explained "somewhat smaller." Such a compound would be poetically inadmissible, and this force of *ὑπο-* in composition is not found in H. That it is a reading of great antiquity here is proved, however, by the occurrence of *ὑφήσσω* in the imitated *Scut. Her.* 258.

520. **εἴκε**, *seemed good*, see on P 354. The word is possibly identical with *εἴκειν* "to yield," and the Attic use of *παρέκει* "it is practicable" suits the sense of this passage equally well (cf. on *εἴκει* X 321). But the relationship is very doubtful; cf. Bekker, *H. B.* i. 137, Curtius, *Vb.* i. 224.

523. **τοῖσι**, the warriors in ambush. **λαῶν**, virtually = of their own number.

524. **δέγμενοι**, rather *δέχμενοι* (Cobet, *M. C.* 360), see on I 191, and B 794, a precisely similar passage.

525. **οἱ δέ**, the cattle; again a masc. construed with a neut. and fem. (*βοῦς* in plur., of a herd, is always fem. in H.)

526. See K 13 for the only other Homeric mention of **σύριγγες** in this sense. Aristoph. read *τερπομένῳ*, and therefore probably also *νομῆς*, which is restored by Nauck after Ahrens.

527. **οἱ μὲν** the ambush; **τά**, sc. *μῆλα*, or perhaps vaguely "the state of things."

528. **τάμνοντ' ἄμφι**, *cut off*, intercepted; as λ 402 *βοῦς περιταμνόμενον ἡδ' οἴων πῶεα καλὰ*, *Hymn. Merc.* 74 *πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους*. **ἄμφι** implies interception by an attack on both sides (of the path to the watering-place?) as *περί* in λ by surrounding. For **πῶεα καλὰ** Zen. had *πῶν μέγ' οἴων*, and therefore clearly omitted 529. Fick follows him in order to avoid the "Ionism" *ἀργεννῶν* for *-άων*.

530. **οἱ δέ**, the besieging armies, engaged in debating the question of l. 511. The transition is very sudden, but seems to be imperatively required.

531. **εἰράων**, a word occurring here only, with the cognate *εἰρέας* (most edd. *εἴραις*), in Hes. *Theog.* 804 *εἰρέας ἀθανάτων*. It is said to be equivalent to

βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὀμίλεον, ἐν δ' ὅλῳ Κῆρ 535
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἡδὲ μάχοντο,
 νεκρούς τ' ἀλλήλων ἔρυνον κατατεθνηῶτας. 540
 ἐν δ' ἐτίθει νειὸν μαλακὴν, πείριαν ἄρουραν,
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὅποτε στρέψαντες ἰκοίατο τέλσον ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνον 545
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι.

ἀγορά. *Et. Mag.* has τὸ εἶρα, ὃ σημαίνει τὴν ἐκκλησίαν καὶ τὴν μαντείαν, and Aristonikos ὅτι εἶρας λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ εἶρειν, ὃ ἐστὶ λέγειν. But this does not suit **προπάροιθε**, which demands a more restricted sense, such as "speaking-places," orators' tribunes, which is not a Homeric idea. Though the common explanation is unsatisfactory, we have no materials for improving upon it. (Most MSS. have *ἱράων* or *ἱράων*, forms recognized by the old glossaries. Connexion with *εἶλη*, *ἔλη*, *crowd* (see Curt. *Et.* no. 660), has been suggested, but is far from clear.)

533. **μάχην** is to be taken equally with **στησάμενοι** as object and **ἐμάχοντο** as cognate accusative. For **στήσασθαι μάχην** = to 'set battle in array, cf. *φυλόπιδα στήσειν*, λ 314 (*θήσονται μάχην*, Ω 402), and *στήσασθαι πολέμους* in Herod.; and see M. and R. on ι 54.

535. These personified spirits of strife cannot but recall the Valkyries of Teutonic mythology. 535-40 occur almost *verbatim* in *Scut. Her.* 156-9, and have sometimes been considered as copied from there. But they cannot be said to be alien from Epic thought; see Δ 440. In what form the poet conceived the personification we cannot guess, though 538 implies human shape. See note on Δ 37.

541. We now come to the country scenes arranged according to the four seasons. The first scene, ploughing,

represents perhaps, as Mr. Ridgeway has suggested (*J. H. S.* vi. 336), the ploughing of the "common field." This was always begun by all the members of the community on the same day (commemorated in our "Plough Monday"); hence the *πολλοὶ ἀροτῆρες*. The field is a fallow, *νειός*, because no doubt primitive cultivation in Greece, as elsewhere, was on the "two-field" system, half the land only being tilled at a time, the other half lying fallow in alternate years. **τρίπολον** probably means that it was ploughed thrice before being sown, the last ploughing probably taking place in early spring. But our information is very scanty. Hesiod *Opp.* 462-4 are very obscure lines and out of place, but they clearly speak of spring ploughing, *ἤρι πολεῖν*. They say nothing of more than one ploughing.

544. **τέλσον**, the "headlands," or space at the end of the furrows in which the plough was turned; cf. N 707. Curtius, *Et.* no. 647 b, is inclined to separate it from *τέλος* and refer it to Zend *kāresh*, to plough, Skt. *kārsh-man*, boundary. Cf. Hesych. *τέλσας· στροφάς* (sc. *τῶν βοῶν*), *τέλη, πέρατα*.

547. The neglected *F* of *οἶνον* is rare; Fick would cut out 544-6 altogether, as "curious, not to say ridiculous" lines. **τοὶ δέ** may mean either "while others were turning," or, "and then (after drinking) they turned."

ἢ δὲ μελαίνετ' ὀπισθεν, ἀρηρομένη δὲ ἐώκειν
χρυσείῃ περ εὐόσα· τὸ δὲ περὶ θαῦμα τέτυκτο.

ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι 550

ἥμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτουν ἔραζε,

ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.

τρῆϊς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθεν
παῖδες δραγμαύνοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

ἀσπερχές πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ

σκήπτρον ἔχων ἐσθήκει ἐπ' ὄγμου γηθόσυνος κῆρ.

κῆρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,

βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες

δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

548. This undoubtedly indicates some means of shading the bright colour of the gold, whether by alloy or by some sort of glaze. Here it is clear that the poet was thinking of some actual work which he had seen. ἀρηρομένη, A has ἀρηρεμένη, and so also τινὰ τῶν ἀντιγράφων acc. to Eust. But this looks like a wrong imitation of ἀκηχέμενος (stem ἀχε-), as the stem ἀρο- would keep its ο; Ap. Rhod. iii. 1342 has ἀρήροτο.

550. βασιλῆιον, so ABC¹G Pap. (γρ. τέμενος βαθὺ λήιον, A), D and the rest having βαθυλήιον, which has been generally adopted. For the latter the imitated passage Hes. *Scut. Her.* 288 may also be quoted—αὐτὰρ ἔην βαθὺ λήιον—and cf. A 560 κείρει τ' εἰσελθὼν βαθὺ λήιον. Both readings are therefore equally possible and appropriate. βασιλῆιον obtains fresh significance if we suppose that the preceding scene gives the ploughing of the common field by the community, for we have here the contrast, the reaping of the royal demesne by hired labourers (ἐριθοί). The royal lands, including those given for great public services (Z 194, I 578), are apparently the only form of private property in land known to the Iliad, and the only ones therefore which could be cultivated in this way. So βασιλεὺς in 556 is to be taken in its full sense, not merely as = owner; the σκήπτρον is, as usual, the badge of office, not a mere walking-stick (Ridgeway *l.c.*, but his statement that σκήπτρον “is always a symbol of office” is incorrect; see ν 437, ρ 199, σ 103).

ἐριθοί do not recur in H., except in the metaphorical *συνέριθος*, ζ 32.

551. ἥμων, see on 34. Acc. to Schol. V and Eust. some copies had after this line “καρπὸν Ἐλευσίνης Δημήτερος ἀγλαοδώρου.”

552. μετ' ὄγμον, into the middle of the furrow, between the ridges (H. G. § 195). ἐπήτριμα (here and 211 only), an obscure word meaning apparently “in line.”

560. πάλυνον is explained by Hentze “were making porridge” by sprinkling meal in water or other liquid, as Hekamede thickens the *κυκείων* in A 640. It is generally used of sprinkling of meal on the roast flesh, as ξ 77, 429; and it is by no means clear that this is not the sense here. The question depends on whether δαῖτα is really to be taken as “banquet,” and therefore a meal too luxurious for the ἐριθοί, in contrast to δεῖπνον. Were such the case, it would of course follow that the ox could only be meant for the king—and, we must suppose, a circle of retainers who are not mentioned. But it is quite possible to hold that δαῖτα means “a feast” and expresses the abundance of good cheer, while δεῖπνον indicates the meal in relation to the day's work. There is no contradiction in saying that a feast, an unusually abundant meal, is being prepared for the workmen's lunch. The preparing the ox and the sprinkling of the meat must be regarded as consecutive, not coincident, scenes. This explanation avoids the difficult pregnant use of παλύνειν. δεῖπνον, accus. in apposition, “as

ἴν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἄλωήν
 καλὴν χρυσεῖην· μέλανεσ δ' ἀνὰ βότρυες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρου· μία δ' οἷα ἀταρπιτὸς ἦεν ἐπ' αὐτὴν
 τῇ νίσσοντο φορῆς, ὅτε τρυγόμεν ἄλωήν.
 παρθενικαὶ δὲ καὶ ἡίθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.
 τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶδεν

565

570

a meal"; so ω 215, δειπνον δ' αἷψα συν
 ἱερεύσατε ὅς τις ἄριστος.

563. ἐστήκει κάμαξι, was set up with
 poles; the idea of uprightness conveyed
 by the numerous poles is spoken of as a
 property of the ἀλώῃ itself, conferred by
 the poles. For ἀργυρέησιν Zen. had
 ἀργυρέοισιν; κάμαξ varies in gender in
 later Greek.

564. κυανέην expresses the material,
 as is clear from κασσιτέρου following,
 though kyanos (see A 24) is not men-
 tioned in 474-5.

565. αὐτὴν, sc. ἀλώῃ, opposing it to
 the ditch and hedge. "ἐς αὐτὴν" παρὰ
 Ζηνοδότῳ, καὶ ἔχει λόγον ἢ γραφὴν, Did.

566. νίσσοντο has little or no MS.
 authority; all give νείσσοντο (ADL), νί-
 σοντο (C Pap., etc.), or νείσσοντο (Townl.,
 etc.) In other passages, however, tradi-
 tion is in favour of the spelling νίσσομαι
 (La R., H. T. 316). The iterative opt.
 τρυγόμεν is again a piece of description
 which cannot have been represented
 graphically.

567. Cf. λ 39 παρθενικαὶ ἀταλαί.
 ἀταλὰ φρονέοντες, in childish glee; from
 the vintage festival gravity was banished.
 ἀταλός is a word which is regularly used
 of children, cf. ἀταλόφρονα, Z 400; the
 der. is doubtful. The same idea is given
 by ἀτάλλειν, N 27.

570. For λίνον Zenod. read λίνος, the
 thread (i.e. the string of the lyre) sang
 sweetly in unison with (ὑπὸ) his treble
 voice. So also some translated the vul-
 gate λίνον· ὁ δὲ Ἀρίσταρχος βούλεται μὴ
 τὴν χορδὴν λέγεσθαι, ἀλλὰ γένος τι ὕμνου
 τὸν λίνον, ὥσπερ εἰ ἔλεγε "παῖδ' ἦδεν"
 ἢ τι τοιοῦτον, Ariston. The last interpret-
 ation is now generally accepted, the boy
 sang to (ὑπὸ) the harp the sweet Linos-song

with delicate voice. The Linos-song was
 one of the ancient dirges which have been
 traced to Semitic sources (the wailing
 for Thammuz, etc.), and apparently were
 originally laments for the departing
 summer—so that they would be appro-
 priate at the vintage feast. The name
 is probably from the refrain αἶλινον, so
 familiar in the great chorus of the
 Agamemnon, which was taken to mean
 woe for Linos. Movers has ingeniously
 suggested that it is the Phoenician αἶ-
 λινν, "woe to us." The loci classici on
 Linos are Herod. ii. 79 (Λίνος, ὅσπερ ἐν
 τε Φοινίκη αἰοιδιμὸς ἐστὶ καὶ ἐν Κύπρῳ καὶ
 ἄλλῃ, etc.), and Hesiod, fr. 211 (from
 Schol. V), Λίνον . . . ὃν δὴ ὅσοι βροτοὶ
 εἰσιν αἰοδοὶ καὶ κιθαρίσται πάντες μὲν
 θρηνεύουσιν ἐν εἰλαπίναις τε χοροῖς τε. Com-
 pare also the fragment of a Linos-dirge
 in Bergk, Poet. Lyr. p. 1297 (corrected,
 from Schol. B). Though this explana-
 tion is the most satisfactory, the other is
 not indefensible; for the metaphor of
 the string "singing" may be paralleled
 by φ 411 (of the bowstring) ἢ δ' ὑπὸ
 καλὸν αἶεσε, χελιδόνι εἰκέλη αὐδὴν. The
 use of a flax thread for the string of a
 lyre, improbable though it seems, is
 accounted for thus by Schol. A; οἱ
 πρῶτοι τοῖς θεοῖς μετὰ ψῶδ' ὑποκιθαρίζοντες
 οὐκ ἐξ ἐντέρων κατεσκευάζοντο τὰς κιθάρας,
 οὐχ ὅσιον οὐδὲ θεοῖς ἀρεστὸν εἶναι ὑπολαμ-
 βάνοντες διὰ τὸ ἐκ νευρῶν πεποιήσθαι, ἀλλ'
 ἐκ λίνου πεποιημένον. But it is likely
 enough that this is a mere conjecture.
 (The mase. λίνος has no authority except
 in the old glossaries.) Heyne reads
 λίνον δ' ὑπο, "sang to the string." But
 Hymn. Merc. 501 clearly shews how the
 line was taken in early times, ἢ (κίθαρις)
 δ' ὑπὸ χειρὸς ἱμερόεν κονάβησε· θεὸς δ' ὑπὸ
 καλὸν αἶσεν.

λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
μολπῇ τ' ἰνγμῶ τε ποσὶ σκαίροντες ἔποντο.

ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
παρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.

χρῦσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν 580
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκὼς
ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἡδ' αἰζηοί.

τὼ μὲν ἀναρρήξαντε βοὸς μεγάλιοιο βοεῖην
ἔγκατα καὶ μέλαν αἶμα λαφύσσετον, οἱ δὲ νομῆες
αὕτως ἐνδίσαν ταχέας κύνας ὀτρύνοντες·

οἱ δ' ἦ τοι δακείν μὲν ἀπετρωπῶντο λεόντων, 585
ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,

571. ῥήσσοντες, literally “*beating* time (ἀμαρτῇ),” conn. not with ῥήγνυμι, but with ἀ-ράσσω (cf. on Ω 454, and see Curtius, *Vb.* i. 166, 321). In this sense it occurs also in *Hymn. Ap.* 516 and *Ap. Rhod.* i. 539, πέδον ῥήσσωσι πόδεσσιν.

572. ἰνγμῶ, only here in H.; the verb occurs in P 66, ο 162, in both cases of shouting to scare a wild animal. In later Greek it seems to be confined to cries of pain; here we may take it either as “shouting” in a neutral sense, or as a participation in the Linos-dirge, probably of a purely conventional nature, as the scene is on the whole evidently joyous.

575. κόπρου in a local sense, *the byre*, should have been mentioned on Λ 807, where see note.

576. The text is the MS. reading; Zen. had διὰ ῥαδαλὸν δον., taking ῥαδαλὸν to be for κραδαλὸν = εὐκράδαντον, εὐκίνητον. What Aristoph. and Ar. read is less certain, as the scholia are corrupt, attributing παρὰ ῥαδηλὸν to Aristoph. Probably this represents παρὰ ῥαδινόν. Whether Ar. had this or ῥοδανόν is only matter of conjecture. The point is not very important, as all the forms must come from the same root and mean the same (Curtius, *Et.* no. 515, G. Meyer, *Gr.* § 162). ῥαδινός is the only form which occurs elsewhere in Greek. An

amusing variant is παρὰ ῥοδανόν—ἔστι δὲ ποταμός! A specimen of the conventional Assyrian “waving reed-bed” will be found in Mr. Murray’s restoration.

579. The type of the bull attacked by one or two lions is one of the commonest in ancient art, and is particularly frequent in coins of A. Minor, where Phoenician influence may be traced.

580. ἐρύγμηλον appears to imply a subst. *ἐρυγ-μός from ἐ-ρεύγω = *rug-io*, with suffix -ηλο-ς like ἐκ-ηλος (Düntzer). The word occurs here only.

583. For λαφύσσετον as an imperf. see on K 364.

584. ἐνδίσαν, “tarred on” the dogs, from δίσμι, which is elsewhere found only in mid. δίσσθαι “to chase” (M 276, II 246, etc.) or “drive” (O 681), and pass. “to flee,” M 304, Ψ 475. (There is no reason for separating the forms δίσσωμαι, δίσσεται from these and referring them to δίσω, as is done by L. and S.)

585. δακείν μέν, “as for biting,” they avoided the lions. For this vague notion of reference in the infin. see H. G. § 231. There is no trace here in the MSS. of the probably original ἀπετροπάοντο (see on O 666).

587-9. “Hi tres versus emblematici aliunde illato perquam similes sunt; sunt nimis nudi et ieiuni post superiores tantopere ornatos,” Heyne; a remark

ἐν καλῇ βήσση, μέγαν οἶων ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκοὺς.

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῖεις
τῷ ἔκειλον, οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἡίθεοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
εἴατ' εὐννήτους, ἦκα στίλβοντας ἐλαίῳ.

590

595

with which it is hard not to sympathize. The position of μέγαν is very unusual. σταθμοί seems to be a general name like the modern "sheep-station," including both the κλισίαι, huts for the shepherds, and σηκοί, folds for the sheep.

590. The following passage (to 606) stands apart from the rest of the "Shield" in shewing clear instances of Cretan "local colouring." The mention of Daidalos is quite unique in H. The κυβιστητήρες are said to have been a specially Cretan institution, and so is the wearing of daggers during the dance; see Π 617, 745. It is therefore not impossible that the whole passage is a Cretan interpolation. On the other hand, it is possible that, if the poet had seen in the work of art of which he is thinking a representation of a sword-dance, he might add the rest of the Cretan colouring simply on the ground that this was a peculiarity for which that island was famed in the earliest times. We have no independent means of judging the antiquity of the Daidalos legend, and can only say that the absence of any similar allusion raises some presumption against the high antiquity of this passage; in which, however, Fick finds no linguistic sins, if we write δῖος for θεῖος in 604. χορὸν is taken by the scholia in the local sense, "dancing place"; but this does not suit the passage.

591. The ancients were scandalized because the god is said to have imitated the work of a mortal, though it is clear enough that this is not involved in the words. Hence some actually read οἶον, with a stop at the end of 590, "the only thing ever made like it was that of Daidalos." The χορός of Daidalos was still shewn at Knosos in the time of Pausanias; he describes it as ἐπειργασμένος ἐπὶ λευκοῦ λίθου, a marble relief

(ix. 40, 3). This of course cannot have been very archaic; it may either have taken the place of a more ancient representation in wood, or more likely have been executed on account of this very passage.

592. Daidalos is probably no more than an eponymos of archaic art-work. Ariadne is known to us only through Attic mythology, even in λ 321-5 (where see M. and R.) she is connected with Theseus. The mention of her name therefore is so far a presumption in favour of late origin. But she must have been originally Cretan (Ἀρι-άδνη is evidently conn. with ἀδνὸν ἀγνὸν Κρήτες, Hesych.), and for all we know the reference here may be to a prae-Attic story.

593. ἀλφεσίβοιαι, "earning oxen" as ἔδνα or bride-price for their parents. ἀλφάνειν is always used in H. of a human chattel "realising" a price; Φ 79, ο 453, υ 383. For the form cf. H. G. § 124 c.

595. Both ὀθόνας and χιτῶνες seem to be words of Semitic origin; the former perhaps = Heb. ētūn (Prov. vii. 16, transl. "fine linen"), the latter undoubtedly = Heb. k'thoneth, kuttoneth, "tunic." (See O. Schrader, *Handels- und Warenkunde*, p. 192, Studniczka, p. 15.) They were probably therefore originally imports from Sidon. ὀθόνη recurs in Γ 141, η 107, and rarely in later Greek. Both words appear to have denoted linen garments, though the latter may possibly be conn. with our "cotton" (Arab. *quṭun*).

596. It seems clear that oil was actually used for giving clothes a gloss; see η 107 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον, and the commentators there. It is said that a similar process is still used in some parts of Germany (Studniczka, p. 49). ἦκα adapts στίλβοντες to the idea of "gloss" as opposed to literal

καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσιν
 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
 πολλὸς δ' ἱμερόεντα χορὸν περιστάθ' ὄμιλος
 τερπόμενοι· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσους. 605
 ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
 ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
 αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,

"sparkling." ἐλαίῳ has often been taken to mean "shining as though with oil" (so Ar. ὅτι ἐλλείπει τὸ ὥς), but such an interpretation, even if possible, is not necessary.

597-8. ἀθετοῦνται οἱ δύο, ὅτι οὐδέποτε μάχαιραν εἶπε τὸ ξίφος. ἄλλως τε καὶ οὐ πρόπον χορεύοντας μαχαίρας ἔχειν. οἷτοι δὲ οὐδὲ παρὰ Ἀριστοφάνει ἦσαν, Ariston. Neither of these reasons is cogent; we need not suppose that the full-sized sword is meant, and daggers may reasonably have been worn in a country famous for its war-dances.

600. The invention of the potter's wheel was commonly attributed to Anacharsis. But wheel-made pottery is found among the most primitive remains in Greece, so that the implement is certainly prehistoric. ἄρμενον ἐν παλάμῃσι go together, as ε 234.

601. πειρήσεται with direct acc. is unique, though the cognate acc. is sometimes found, e.g. δ 119 and compare θ 23 ἀέθλους, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. See also note on M 47 στίχας ἀνδρῶν πειρητίζων. The comparison is to a "round dance," as opposed to the "country (contre) dance" in 602 (where ἐπὶ στίχας = *in lines*, elsewhere only of soldiers).

604. τερπόμενοι, construction *ad sensum*, H. G. § 169. After τερπόμενοι edd. since Wolf have all inserted a line from δ 17, μετὰ δέ σφιν ἐμέλπετο θεῖος δοῖδός | φορμίζων, and have therefore been obliged to change ἐξάρχοντες to ἐξάρχοντος. This is done on the authority of Athenaios (v. 181 c), ὁ δ' Ἀρίσταρχος . . . τοῦ Κρητικοῦ χοροῦ τὸν ᾠδὸν ἐξεῖλεν, ἐπιτεμὼν τὰ ποιήματα τὸν τρόπον τούτον, "πολλὸς . . . μέσσους" (as text), ὥστ'

ἀνίατον γίνεσθαι παντάπασι τὸ "ἐξάρχοντες," μηκέτι δυναμένης τῆς ἐπὶ τὸν ᾠδὸν ἀναφορᾶς σώζεσθαι. Ludwich has shewn that this evidence is absolutely worthless. The one argument which might seem to justify Athenaios—that Ar. denied to μέλπεσθαι and μολπῇ the sense of *music* (v. on N 637)—he has himself excluded by the further assertion that Ar. not only expunged the line here, but interpolated it in δ. All this is in glaring contradiction not only to all that we know of Ar.'s method, but to the abundant evidence of the slight effect which his *atheteses* had upon the vulgate. In all probability the insertion of the line is later than Didymos—it may be even a figment of Athenaios himself. That, however, is a question for commentators on the *Odyssey*, where alone the line can claim a place. It may be noted that Lucian *περὶ ὀρχήσεως* (13) knows nothing of it; τοὺς ὀρχηστὰς τοὺς δύο, οὓς ἐκεῖ ὁ ποιητὴς κυβιστητῆρας καλεῖ, ἡγουμένους τοῦ χοροῦ, which shews he read ἐξάρχοντες. Further, the participle ἐξάρχοντος in the gen. absol. without a noun agreeing with it is very doubtful in H; Δ 458 is the only other case, and there Zen. read οὗ for οἱ. The text as it stands is quite intelligible; the κυβιστητῆρε are two "leaders," perhaps professional posturers and tumblers, who go through a dramatic performance to which the youths and maidens dance a sort of accompaniment. For ἐξάρχοντες H has ἐξάρχοντε, which is perhaps right.

607. ἄντυγα πὰρ πυμάτην, running along the extreme edge. Okeanos surrounds the pictured as he surrounds the real world.

τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς,
 τεῦξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκεν,
 τεῦξε δέ οἱ κνημίδας ἑανοῦ κασσιτέριοιο.

610

αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυῆεις,
 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰέρας.
 ἦ δ' ἴρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος
 τεύχεα μαρμαίροντα παρ' Ἑφαίστοιο φέρουσα.

615

612. The mention of **κασσίτερος** here and in Φ 592 as the material of Achilles' greaves has naturally raised doubts as to what metal that word really indicated; *tin* seems to be the very last metal to be used for armour, but there is no tradition that the word ever meant anything else. We may, however, suppose either that the poet was ignorant of the properties of tin, and knew of it only as a very rare metal brought from afar by the Phoenicians, and therefore worthy of heroic use; or that it implies bronze or iron coated with tin (so Helbig, *H. E.* p. 284). That the Homeric Greeks were acquainted with this process is clear from Ψ 561, *q.v.* The name is apparently Akkadian *id-kasduru*, Assy. *kāsazatirra*, Arab. *kazdir* (see Schrader, *S. und U.*

300-9 for a full account). The word recurs in Λ 25, 34, as an ornament of Agamemnon's panoply, Σ 474, 565, 574, among the metals of the shield, in the spurious Τ 271 (*q.v.*), and in Ψ 503 of the ornaments of a chariot; it is not named in Od. This purely ornamental use is in favour of the supposition that it here means only a coating. The epithet **ἑανοῦ**, if, as is most likely, it means *flexible* (E 734), well suits the nature of the metal.

616. EH Townl. Pap. and A in marg. read **τεύχεα καλὰ φέρουσα παρ' Ἑφαίστοιο ἀνακτος** (= 137). According to Pausanias (*v.* 19, 8) the delivery of the arms by Hephaistos to Thetis was one of the scenes represented on the chest of Kypselos.

ΙΛΙΑΔΟΣ Τ.

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοάων
 ὄρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 ἢ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εὗρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἱόν

Τ

The first thirty-nine lines evidently belong to the *ὀπλοποιία*, and the division of the books might perhaps have been more conveniently made before 40. Only the first two lines may possibly belong to the ancient poem, marking the introduction of the last day of the story.

That the body of the book contains both some of the original poem and a large amount of extraneous addition is beyond doubt. The reconciliation is necessary to the completion of the story of the *Μῆνις*, while throughout the book we find scattered indisputable signs of late authorship. The long debate on the question whether the army should or should not have a meal before taking the field (154-237) smacks throughout of the decadence of Epic poetry; we are only surprised to find that Nestor, who elsewhere is the exponent of military advice, is not concerned in it. In Agamemnon's speech the long and untimely episode about the birth of Herakles bears every mark of being bodily inserted from an old *Herakleia*; the very form is quite unsuited to an Epic speaker. This piece probably covers 88-136. The lament of Briseis again, pathetic and appropriate though it is, shews too many inconsistencies with the rest of the poem, and too many linguistic offences against Epic usage, to claim a very early date. Allusions to the gifts offered in the ninth book are found scattered through

the scene of the oath, and this therefore is also late. The scene in Achilles' hut (303 ff.) is also open to suspicion, on account of the stress laid upon eating and drinking, which seems to put it in the same category with the preceding debate. But if the debate be omitted, the offence of the following scene is much diminished, and Achilles' speech may stand down to 325. The introduction of Neoptolemos in 326 is full of difficulties and contradictions and must be absolutely rejected as a clumsy attempt to prepare the way for the later Epic Cycle, in which Achilles' son played a leading part. Finally, the last passage, the prophecy of Xanthos (399-424), contains a good many difficulties; but hardly enough to justify a decided condemnation.

The composition of Τ may be conjecturally analysed thus: (A) a part of the *Μῆνις*, 1-2, 40-87 (omitting 43-4); 137-53, 276-9 (omitting 140-2, alluding to I, and perhaps the obscure 149-53. Or possibly 137-44, 270-9, in which case the passage relating to the bringing out of the gifts has been altered to adapt it to I; we should certainly expect the gifts to be actually handed over in public to seal the reconciliation). 303-25, 338-56 (doubtful); 357-98 (omitting 382-3 and almost certainly 365-8 which Ar. at one time condemned). 399-424 may possibly belong here, with the omission of 407 (with Ar.) or 418. (In connexion with this passage it may be worth while to mention a suggestion of Kammer's, that 399-403 belong to the original

κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο διὰ θεάων,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“ τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν ἀχνύμενοί περ
 κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·

τύνη δ' Ἐφαιστόιο πάρα κλυτὰ τεύχεα δέξο
 καλὰ μάλ', οἷ' οὐ πῶ τις ἀνὴρ ὅμοισι φόρησεν.”

ὥς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.

Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
 ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεύς

ὥς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὄσσε
 δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάανθεν·

τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.

αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο δαίδαλα λεύσσων,

αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα·

“ μήτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς

ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·

νῦν δ' ἡ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

δείδω, μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν

poem ; they are an appeal which Achilles on foot makes to the horses to save, not himself, but the ἡνιοχεύς—Automedon. 404-23 were added by a rhapsodist who misunderstood this or knowingly altered the sense in order to bring in his conceit of the speaking horse.) (B) The end of the ὀπλοποιία, 4-39 (3 is only a repetition of Σ 616). (C) Fragment of an old Herakleia, 88-136. (D) Lucubrations of a military wiseacre as to the advisability of feeding soldiers well, 154-237, designed also to bring the scene into conformity with I, and with an oath-scene apparently formed on that in Γ, extending to 269 or 275. (E) The elegiac lament of Briseis, 280-302. (F) The Neoptolemos interpolation, 326-37.

1 = Θ 1 ; 2 = Λ 2. The bringing of the arms to Achilles was a favourite subject of Greek art, especially in the later stages. The Nereids are always associated with it, and it was regarded chiefly as a convenient excuse for representing a number of graceful female figures in movement.

4. περικείμενον, cf. ἀμφὶ χυμένη with dat. 284, θ 527. Heyne conj. χύμενον περι ὄν, on account of the F.

8. Compare the similar words in Achilles' mouth, Σ 112.

9. πρῶτα, once for all ; let us take this as a starting point, and not go behind it. Cf. A 235.

10. δέξο, for δέχ-σο, from the simple non-thematic aor. ἐ-δέγ-μην, cf. on I 617. (G. Meyer, however, regards this and similar forms as instances of the sigmatic aor. before the -a- had found its way into all persons from the 1st sing. and 3d plur., and had thus become a thematic vowel ; thus δέκτο = δέκ(σ)-το, etc. Gr. § 530. Cf. also H. G. Appendix A.)

16. ὥς . . . ὥς, like Γ 424, see on A 512, Σ 294. ἐν, therewith (or perhaps literally “in him” ; cf. the phrase πόδες καὶ χεῖρες ὑπερθεν for the localisation of parts of the body).

17. Cf. the similar phrase in 365. L. Lange regards σέλας in both cases as “accus. of the inner object,” “shone as it were with a flame.” For ἐξεφάανθεν there is a variant ἐξεφάανθη, which is equally possible, as all three numbers of the verb are joined with ὄσσε.

21. οἷα, the subject of ἔμεν, must be supplied as object to τελέσσαι.

24. ἄλκιμον υἱόν is virtually governed

μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν—
 ἐκ δ' αἰὼν πέφатаι—κατὰ δὲ χροά πάντα σαπήη.”

τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “ τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φύλα, 30
 μυίας, αἷ ῥά τε φῶτας ἀρηιφάτους κατέδουνσιν·
 ἦν περ γὰρ κείταιί γε τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῷ γ' ἔσται χροῦς ἔμπεδος ἢ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35
 αἶψα μάλ' ἐς πόλεμον θωρήσσειο, δύσειο δ' ἀλκὴν.”

ὥς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκεν,
 Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χροῦς ἔμπεδος εἶη.
 αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοὺς.
 καὶ ῥ' οἱ περὶ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσσκον,
 οἱ τε κυβερνήται καὶ ἔχον οἰήια νηῶν

by ἀεικίσσωσι, the principal verb in the speaker's thought when he begins; though the constr. is slightly disturbed by the interposition of εὐλὰς ἐγγείνωνται. To make *υἱόν* acc. after καδδῦσαι entirely destroys the effect of the sentence.

27. *The life is slain out of him*, cf. *Hymn. Merc.* 42 αἰὼν' ἐξετόρησεν ὄρεσκόωιο χελώνης, “he bored the tortoise's life out.” The word αἰὼν had another meaning in Hippokrates, “spinal cord”; and some of the scholia actually explain here “his spinal cord is visible”!! πέφатаι is of course = πέ-φν-ται from φεν- to *slay*. After this parenthetical explanation the constr. reverts to the subj. κατασαπήη sc. ὁ νεκρός, χροά being acc. of relation.

32. κείται is given by all but A, which has κῆται. It is most probable that κείται is a correct subj. form of κείμαι, the vowel of the mood having coalesced with the stem on the analogy of the vowel stems like ἔραται (subj.) Pind. P. iv. 92, ζώννυνται ω 89, βλήται (= βλή-ε-ται), etc., and other instances in G. Meyer, *Gr.* §§ 581-4. See also Curtius, *Vb.* ii. 69, where it is pointed out that even in Attic κῆται is a more correct form than κῆται. The point arises again on Ω 554 (q.v.), β 102, τ 147 (in β 102 MSS. without exception have κείται.

Cf. also ε 395). The question really lies between κείται and κέεται (for κείετα, with loss of the semi-vocalic *i*, whence in Ω κείετα); and though the latter is the more intelligible, tradition may decide the text in favour of the first. τελεσφόρον, “bringing completion” of the cycle of seasons; else only in Od.

33. τῷδ' ACDL, τῷ γ' GHS and others. In this case the inferior MSS. have the more Homeric reading.

35. ἀποειπών, for the lengthening of ο before F in composition cf. ἀποέρσειε Φ 329. δύσειο ἀλκὴν as I 231.

38. ἐρυθρόν perhaps as supplying the place of blood. Heyne has suggested that there is a reminiscence of the practice of making mummies in Egypt; with κατὰ ῥινῶν cf. Herod. ii. 86 διὰ τῶν μυζωτήρων ἐξάγουσι τὸν ἐγκέφαλον . . . τὰ δὲ ἐγχείοντες φάρμακα.

42. νεῶν ἐν ἀγῶνι, cf. note on O 428.

43. οἱ τε κυβερνήται, sc. ἔσαν, the subst. verb being omitted as so often in a relative clause. οἰήια, *steering-oars*, only here in Il., see M. and R. Od. p. 544. 43-4 have all the appearance of a gloss to explain 42. The idea of a special “commissariat department” is almost ridiculous in H.; and it is not easy to see why their duties should have

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτιοιο δοτῆρες,
καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεύς 45
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
καὶ δὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κιόντες. 50
αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὐτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
“ Ἀτρεΐδῃ, ἧ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμις ἰῶ
ἥματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησσὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνησίαντος.
Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
νῦν δ' ἧ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ

prevented them from attending the assembly. The same may be said of the helmsmen, who could hardly have been confined to that office when the ships had been for ten years drawn up on land.

46 = Σ 248; cf. Σ 125.

47. It was only the day before that these two had been wounded. Only Diomedes' limp can be accounted for by a wound in the foot, see Λ 377, 437. Next day both of them take part in the funeral games in Ψ. But the rapid healing of wounds is a privilege of the heroic age.

51. **δεύτατος** also α 286, ψ 342. It appears to be a superlative to *δευτέρος* from the strong form of root *du-*, *two*; the sense will then be derived from the secondary sense of *δευτέρος*, “later” (e.g. K 368, X 207), on the analogy of *ὑστατος* by *ὑστερος*. (Brugmann connects both

with *δεύομαι*, in the sense “separated from” and thus “following,” cf. *secundus*.)

53. For the wounding of Agamemnon see Λ 248.

56. **ἧ ἄρ τι** is interrogative as in N 446, ν 166 (and so **ἧ ῥά τι** Δ 93, etc.), giving an ironical colour to the question: “was this (*sc.* what we did) after all the better course?” Others take it affirmatively, “this (*sc.* reconciliation) was the better course for us to have taken,” but this is much weaker and does not suit the use of the particles. **ὅτε** may be either temporal, or **ὅτε** = **ὅτι**. For **ἄρειον** the Chian ed. had **ὄνειρα**, the Massalian **ἀμεινον**.

60. For Lyrnessos as the home of Briseis v. B 690.

62. **ἀπομνησίαντος**, see on B 772. Nikias wrote **ἀπο μνη.**, “apart from me in my anger”; Chamaileon **ἐπιμνην**.

ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
 ὄτρυνον πολεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 ὅφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθών,
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἷω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

70

ὧς ἔφαθ', οἱ δ' ἐχάρησαν ἐυκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων

75

68. ἀσκελέως only here, but ἀσκελὲς αἰεὶ a 68. Generally explained "dried up" (with ἀ- *intens.*), i.e. stiff, unbending as of dry wood (?); cf. σκληρός.

70. ἔτι seems to belong to the subordinate clause αἶ κε—ἰαύειν, which is closely bound to the principal clause by the anticipation of its subject; *that I may try whether the Trojans will indeed (καὶ) want to camp any more (ἔτι) before the ships.* The καὶ may thus be referred to the familiar εἰ καὶ, the coming αἶ κε being indeed present to the speaker's mind from the very opening of the sentence. For ἰαύειν see I 325.

72-3 = H 118-9. *τινα, many a one*, see Σ 240.

75. The omission of the F of ἀπ(οF)ειπόντος is strange after the emphatic trace of it in 35. Buttman, Heyne, and others therefore conj. ἀπειπόντος ἀγανοῦ Π. It is a question whether the line, which is quite superfluous, may not be an interpolation. Cf., however, a 91 μνηστήρεσσιν ἀπειπέμεν, and παρείπη A 555.

76-7. Ζηνῶδοτος τοῦτον μὲν (77) οὐκ ἔγραφε, τὸν δὲ πρὸ αὐτοῦ μόνον οὕτως "τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων," Ariston. οὕτως (as text) καὶ παρὰ Ἀριστοφάνει, ἐν δὲ τῇ Μασσαλιωτικῇ καὶ Χίᾳ "τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων, μῆνιν ἀνεσπέναντων καὶ ὑφ' ἔλκεος ἄλγεα πάσχων," Did. The question is complicated by the interpretation of 79-80, which has been the subject of a lively and voluminous controversy (especially between Böckh and G. Hermann), owing most of its importance to the light that the use of ὑββάλλειν might throw on a well-known passage of Diog. Laertius (τά τε Ὀμήρου ἐξ ὑποβόλης γέγραφε (sc. Solon) ραψωδεῖσθαι, κ.τ.λ.; Jebb, *Homer*, p. 77). We must first distinguish two main lines of interpretation. (1) 77 is omitted, 79-80

mean "it is well to listen to the speaker, and it is not fair to interrupt him; for that (sc. to be interrupted) is a difficulty even for a skilled orator." This is free from difficulty, ἐσταῖος being as we say "him who is on his legs." Such an explanation is not possible when we have the preceding line to say that Ag. was not on his legs. (2) 77 is retained; Agamemnon being unable to stand up and speak himself does so through the mouth of a third party (Achilles?) who is deputed to repeat his words to the assembly; he excuses himself by saying "it is well to hear a man speak standing up, nor is it good to supply words to another (to repeat); for so to do is difficult," etc., i.e. "I would prefer to stand up myself and speak directly to you." This second explanation is so obscure, farfetched, and indeed perverse, that it is hard to believe, though the scholia assert, that it was supported by Ar.; except the existence of l. 77 there is nothing in its favour. Even so there still remains the obvious difficulty that Agam.'s wound was in the arm, and thus could be no reason why he should not stand up. Yet that this is the idea is shewn by the emphasis laid on the wound in 52-3. With regard to ὑββάλλειν it is clear that it simply means "to throw in" a word, and thus may equally well be "to interrupt," or "to prompt," "dictate" (so ὑποβάλλειν often in Attic, see Lex.) The former best suits ὑποβλήδην A 292. (But this adv. was taken otherwise by Ap. Rhod. i. 698, iii. 400, where there is no question of interrupting, and the only possible sense is "replying.") The difficulty with (1) is how to account for the existence of 77. Alexander of Kotyia (in Schol. A) asserted that it had been interpolated by Ar. in order to support his view of the passage. This statement is of no

[αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς.]

“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,

ἑσταότος μὲν καλὸν ἀκούμεν, οὐδὲ ἔοικεν

ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ εἶναι.

80

ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι

ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.

Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι

σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.

πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,

85

καὶ τέ με νεικεῖσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,

ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφοῖτις ἐρινύς,

οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην

ἡματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ·

90

πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας αἶται,

importance when Did. expressly says that the line was known to Aristophanes. It seems much more probable that the evidence in favour of it was so strong that Ar. felt obliged to adopt a desperate interpretation rather than follow Zen. in rejecting it. We must therefore suppose that it is an old interpolation. (It has been suggested that 77 may still be made consistent with ἑσταότος in the sense of “the speaker,” by taking οὐδ' ἐν μέσσοισιν as a parenthesis, “standing up where he was sitting, and not in the midst of the assembly.” But this ambiguity is unlike the Epic style, and the distinction is void of meaning.)

80. ἐπισταμένῳ περ εἶναι is the reading of Ar.; MSS. ἐπιστάμενόν περ εἶναι. This can be explained by taking χαλεπὸν γὰρ as a parenthesis, “nor is it right that a man should interrupt (for that is hard upon the speaker), even though he be wise”; or better by the attraction of the acc. cum infn. constr., due to the neighbouring ὑββάλλειν, as in Π 620, where see note. Either alternative is very harsh. For ὑββάλλειν most MSS. have ὑββάλλειν, with “Aeolic” *psilosis*.

82. βλάβεται, also 166 and ν 34, one of the rare instances of a short stem with α instead of a “strong” form in the thematic present, H. G. § 30. λιγύς, loud-voiced.

83. ἐνδείξομαι, I will open my mind; cf. ἐνδείκνυσθαι τὴν γνώμην, Herod. viii. 141.

85. τοῦτον μῦθον announces a statement of the μῦθος which is never given. This, and the disjointed character of all the exordium of Agamemnon's speech, seem designedly to portray the embarrassment of his position, and indeed vividly express the peevish nervousness of a man who feels that he is in the wrong and is under the disadvantage of following a speaker who by his frank admissions has won the sympathy of the audience. He makes various attempts to start his speech, but does not fairly see his way till l. 86.

87. ἡεροφοῖτις, see I 571. Erinys is said to bring ἄτη also in ο 233.

88. This is the only place where it is impossible to read ἀ(F)άτη for ἄτη (see on Γ 100). Probably, therefore, the interpolation of the story of Zeus and Ate begins with this line, if not earlier.

89. αὐτός, on my own authority, as A 356.

90. There is an old variant θεούς with which τελευτᾷ must be taken as intrans., or τέτυκται read (so Did.) A stranger reading is that of Hellanikos (acc. to Schol. B) θεόσδια = θεόσδοτα!

91. The similarity of this personification of Ate to the allegory of the Λιταί in I 502-12 is very striking; and it seems necessary to class them together among the very latest parts of the poems. In this connexion it is interesting to note that Plato (*Symp.* 195) quotes 92-4 as Ὀμηρος in a tone which clearly shews that in his day there was

οὐλομένη· τῇ μέν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδαι
 πίλναται, ἀλλ' ἄρα ἢ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἑτερόν γε πέδησεν.
 καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τὸν περ ἄριστον 95
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 "Ἡρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν
 ἡματι τῷ, ὅτ' ἔμελλε βίην Ἑρακληεῖν
 Ἀλκμήνῃ τέξεσθαι ἐνστεφάνῳ ἐνὶ Θήβῃ.
 ἦ τοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν· 100
 "κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
 ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
 σήμερον ἄνδρα φώωσδε μογοςτόκος εἰλείθυια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἳ θ' αἵματος ἐξ ἐμεῦ εἰσίν." 105

no consciousness of any difference of authorship. In Hes. *Theog.* 230 Eris among other offspring brings forth Δυσνομίην Ἀτὴν τε, συνήθεας ἀλλήλοισιν. Cf. also Solon, fr. 13, 75 ἄτῃ δ' ἐξ αὐτῶν ἀναφαίνεται, ἣν ὁπότεν Ζεὺς πέμψῃ τισομένην, ἄλλοτε ἄλλος ἔχει. ἀάται, the mid. is used transitively only here and 129 (and 95?); hence Buttman proposes ἀάα, which may be right.

92. The idea of the ἀπαλοὶ πόδες is worked out in a fragment of Rhianos; ἢ δ' Ἀτῇ, ἀπαλοῖσι μετατρωχῶσα πόδεσσιν ἄκρης ἐν κεφαλῇσιν, ἀνώιστος καὶ ἀφαντος . . . Ζηνὶ θεῶν κρείοντι Δίκη τ' ἐπὶ ἥρα φέρουσα. "Walking over the heads of men" expresses the mysterious and silent infliction from above.

93. The hiatus ἄρα | ἢ γε is *illicitus* in this place. Bentley conj. ἀλλὰ γάρ, and other remedies have been proposed. It is more reasonable to regard the "license" as a false archaism dating from the time when the feeling for the primitive rhythm had died out.

94. ἀθετεῖται ὡς περισσὸς καὶ κακοσύνητος . . . οὐχ ὑγιῶς δὲ οὐδὲ τὸ ἕτερον τέτακται· ἔδει γὰρ ἄλλον, Ariston. It is doubtful whether these objections are valid in a passage shewing so many linguistic peculiarities, and some explicit mention of the bane wrought by Ate seems required. ἕτερον may perhaps be explained "either party" to a quarrel, cf. E 258. For βλάπτουσα see I 507.

95-136. This long episode, which the last few lines (from 88 or 90) are designed to introduce, has all the appear-

ance of an interpolation from an independent *Herakleia*. It is needless to point out how unsuitable such a digression is at this point of the story. A marked divergence from Homeric usage is to be noted in the fact that the doings and even the very words of the gods are narrated by an actor in the story; elsewhere they are told only by the poet himself, who knows them of course by direct inspiration.

95. Ἀρίσταρχος Ζεὺς ἄσατο, Ariston. οὕτως ἐν ἀπάσαις, Ζεὺς ἄσατο· καὶ ἔστι ποιητικώτερον. ἐν δέ τισι τῶν εἰκαιστέρων Ζῆν' ἄσατο, Did. Ζῆν' is read by all our MSS. without exception, and is supported by the two other cases of the transitive use of ἀάσθαι in this passage. In spite of Did. the acc. seems ποιητικώτερον, as more directly expressing the power of Ate. Still the other is almost equally defensible, and must be adopted if we read ἀάα for ἀάται above. τὸν περ . . . φασ' ἔμμεναι is hardly a Homeric turn of speech; but see on Ω 615. The Xía read φαμεν, ἡθικῶς, as Did. remarks.

97. θῆλυς ἐοῦσα, though a mere female. θῆλυς, fem. as K 216, etc.

99. ἐνστέφανος, only here of a city in Il.; but so β 120, Hesiod, Pindar, etc.

101-2 = Θ 5-6.

104. The contracted ἐκφανεῖ is a late form (though we can read ἐκφανέει, ὃς πᾶσι, Menrad, p. 144).

105. The accumulation of genitives is rather harsh, *one of the race of those men who are of me by blood*; but the only serious difficulty is the constr. of αἵματος,

τὸν δὲ δολοφρονέουσα προσηύδα πότνια "Ἥρη·
 "ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὁμοσσον, Ὀλύμπιε, καρτερόν ὄρκον,
 ἧ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν, οἱ σῆς ἐξ αἵματός εἰσι γενέθλης."
 ὧς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὁμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 "Ἥρη δ' αἶξασα λίπεν ῥίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαικόν, ἐνθ' ἄρα ἤδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηιάδαο.
 ἧ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα· 120

which seems to be combined with ἐμεῦ by a mixture of two constructions, οἱ αἵματος ἐμοῦ εἰσίν, the gen. as in T 241 ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι, and οἱ ἐξ ἐμεῦ εἰσίν, as Φ 189 ὃ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν. Alkmene was granddaughter through Elektryon, and Sthenelos was son, of Perseus, son of Zeus. Thus Herakles and Eurystheus were both of the *lineage* of Zeus, while Herakles was his own son as well.

107. *ψευστήσεις*, thou shalt prove a liar; so MSS. with Ar. Others appear to have read *ψεύστης εἰς*, which is adopted by Bekker and Nauck (*ψεύστης ἐσσ'*).

110. *πέσῃ μετὰ ποσσὶ γυναικὸς*, a naïve expression = *be born*.

111. It has been supposed that Here's guile lies in substituting *σῆς γενέθλης* for *σεῦ*, answering to the ἐμεῦ of 105. The oath is thus made to include all Zeus' descendants as well as his immediate offspring. But *γενεῆς* (105) seems to shew that Zeus meant his words to be taken in the wider sense; ἐξ ἐμεῦ εἰσίν does not necessarily imply actual fatherhood. It is simpler and sufficient to suppose that the *ἄτη* lies in Zeus' rashness in swearing an unconditional oath, limited to a single day, forgetting that Here's functions gave her some control in these matters. The rhythm seems to shew that we must construe *ἐξεῖσιν αἵματος σῆς γενέθλης*, *are sprung of the blood of thy stock*. Cf., however, ν 130 Φαίηκες, τοὶ πέρ τε ἐμῆς ἐξεῖσι γενέθλης, which is

in favour of taking *αἵματος* by itself, as in 105. In the same way we have *ἐξεῖμι* in Z 100, Ω 377, 387, 397. *ἔπειτα*, *therein*, does not necessarily imply sequence.

115. *Ἄργος Ἀχαικόν* in Peloponnese, as I 141, opposed to *Ἄργος Πελασγικόν*, B 681.

116. *ἄλοχον*, "anticipated subject," as though *ὡς ἐκύει* were to follow instead of *ἧ δ' ἐκύει*.

117. *ἐστήκει*, had begun; cf. ξ 162 τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένοις, τ 519 ἔαρος νέον ἱσταμένοις. *μείς* for **μήνς* through **μένς*, a form found also in Herod., Hesiod, and Pindar; in the latter it may be Boiotian. *μής*, the reading of the *Xia* looks like the older form (*v. G. Meyer, Gr. § 37*).

118. *πρὸ φόωσδε* as II 188. Here Ar. took *πρό* as = "before his time," *πρὸ τῶν μηνῶν*, which is clearly indefensible. *ἡλιτόμηνον*, lit. *failing in* (the due number of) *months*. Cf. *ἀλιτήμενον* in the same sense, also of Eurystheus, *Scut. Her.* 91. Fick takes this as a proof that the old reading there was *ΑΛΙΤΕΜΕΝΟΝ* = (Aeol.) *ἀλλιτέμηνον*, the transcriber of the *Scutum* failing to understand this changed *Εὐρυσθῆ' ἀλλιτέμηνον* into *ἀλιτήμενον Εὐρυσθῆα*. Bentley had already conj. *Εὐρυσθῆ' ἡλιτόμηνον*.

119. For a similar case of Here's interference with the *εἰλειθυῖαι* compare the legend in *Hymn. Ap.* 99.

120. *ἀγγελέουσα*, this use of the fut.

“Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδη ἀνὴρ γέγον’ ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεὺς Σθενέλοιο παῖς Περσηιάδαο,
 σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.”
 ὧς φάτο, τὸν δ’ ἄχος ὃξὺ κατὰ φρένα τύψε βαθείαν. 125
 αὐτίκα δ’ εἶλ’ Ἀθην κεφαλῆς λιπαροπλοκάμοιο
 χιώμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ’ ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀθην, ἣ πάντας ἀᾶται.
 ὧς εἰπὼν ἔρριψεν ἀπ’ οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας, τάχα δ’ ἔκετο ἔργ’ ἀνθρώπων.
 τὴν αἰεὶ στενάχεσχ’, ὅθ’ ἐὼν φίλον υἱὸν ὀρώτω
 ἔργον ἀεικὲς ἔχοντα ὑπ’ Εὐρυσθῆος ἀέθλων.
 ὧς καὶ ἐγὼν, ὅτε δὴ αὐτε μέγας κορυθαίολος Ἐκτωρ
 Ἀργείους ὀλέεσκεν ἐπὶ πρυμνῆσι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ’ ἄτης, ἥ πρῶτον ἀάσθην.
 ἀλλ’ ἐπεὶ ἀασάμην καὶ μευ φρένας ἐξέλετο Ζεὺς,
 ἅψ’ ἐθέλω ἀρέσαι, δόμεναί τ’ ἀπερείσι’ ἄποινα·
 ἀλλ’ ὄρσευ πολεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ’ ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσα τοι ἐλθὼν 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.

part. without a verb of motion is not Homeric (see H. G. § 244). It is of course easy to emend ἀγγέλλουσα.

126. From here to 326 there is a lacuna in A supplied by a later hand. Schol. B has an amusing comment, “some explain that he took Ate from his own head, because ἀνδρῶν καὶ θεῶν κράατα βαίνει (sic).”

130. ὧς εἰπὼν elsewhere always follows the actual words of a speaker, not a summary of them by another as here.

131. ἔργ’ ἀνθρώπων, a strange phrase in this connexion, apparently = *the world of men*. In Homeric language it could only mean “tilled fields”; cf. note on Π 392 and ἀνδρῶν πτόνα ἔργα M 283.

133. See note on Θ 363.

134. δὴ αὐτε (MSS. δ’ αὐτε), *now again*, in this second instance.

135. ὀλέεσκεν (here only) so D Mor.; some have ὀλέεσκειν, others ὤλεσκειν (but iteratives in -σκω do not take the augment). The formation is in any case unique (cf. Curtius, *Vb.* ii. 380).

137-8, see on I 119-20. For μεν D and others have με, but there is no clear case of the acc. after ἐξελέσθαι. O 460, P 678 prove nothing. We usually have the gen. (I 377, Σ 311), and even the dat. in Z 234.

140. ἐγὼν ὅδε . . . παρασχέμεν, *I am here to offer*, as we also say; the offering of gifts is the object of my presence; so εἰσι καὶ οἷδε εἰπέμεν I 688. The use may be compared with the infin. after τοῖος, etc., H. G. § 231; ὅδε being used predicatively as in χ 367 ἐγὼ μὲν ὅδ’ εἰμὶ, φ 207 ἐνδον ὅδ’ αὐτὸς ἐγώ, etc.

141. χθιζός (as 195), really “the day before yesterday,” though late at night. Such an inconsistency is too slight a matter to bear the theories that have been raised upon it (e.g. that the heroic Greeks began to reckon the day from sunset; or that, as Bergk argues, before the interpolation of the Shield, which required a night for its manufacture, Achilles killed Hector on the very day of Patroklos’ death). The word is probably no more than a piece of carelessness on the interpolator’s part.

εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρῃος·
δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
οὔσουσ', ὄφρα ἴδῃαι, ὅ τοι μενοεικέα δώσω."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146

δῶρα μὲν αἶ κ' ἐθέλῃσθα παρασχέμεν, ὥς ἐπιεικές,
ἢ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
αἶψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150

ὥς κέ τις αὐτ' Ἀχιλῆα μετὰ πρῶτοισιν ἴδῃται
ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας,
ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοεῖκελ' Ἀχιλλεῦ, 155

νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν

Τρῳσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εἴτ' ἂν πρῶτον ὀμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·

ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160

σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.

οὐ γὰρ ἀνὴρ πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα

ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι·

147. It is impossible to say how this line is to be punctuated and construed, though all the alternatives come to the same in the end. We may take the infinitives as dependent either (a) on ἐθέλῃσθα or (b) on πάρα σοι (αἶ κ' ἐθέλ. being parenthetical), or (c) regard them as imperatives, πάρα σοι being either (1) taken as a principal clause or (2) written παρά σοι and taken with ἐχέμεν. The possible combinations will be found to be a 1, b 1, c 1, c 2. With c 1 a semicolon must be put after ἐχέμεν. For ἢ τε = ἢ see H. G. § 340.

149. κλοτοπεύειν, a word not recurring in all Greek, and of unknown origin and meaning. The context points to some such sense as “waste time in talk.”

150. ἄρεκτον, though for ἄφρεκ-τον (vreg = verg), shews no sign of F, and thus follows the analogy of ἐρεξε, ἐρεξε (ἐρρεξε only I 536, K 49), and κακὰ ῥέξας, etc. (some 50 times altogether). L. Meyer is perhaps right in reading -φερξ-, etc., for (F)ρεξ- in all cases (here ἄ(F)ερκτον), thus almost banishing the

form ῥέξω from H. (Knös, *Dig. Hom.* 297.)

151. As punctuated, ὥς and ὧδε are correlative: “as each man shall see A. fighting so let him fight himself” (so Nikanor). This is easier than to take ὥς κε as final (with a full stop after φάλαγγας), as we must then join it with μνησώμεθα χάρμης, which is too far off, and 153 becomes a very awkward addition. (The most satisfactory form of the speech would be gained by omitting 149-50, with the strange monster κλοτοπεύειν, and perhaps 153.)

155 = A 131, with the same thought: “do not thou, because thou art very mighty, expect all men to do what thou canst.”

163. ἄκμηνος, only four times in H., all in the next 200 lines; ἀγευστος, παρὰ τὴν ἀκμήν. οὕτω δὲ τὴν ἀσιτίαν Αἰολεὺς λέγουσι, Schol. A. There is no independent evidence for such an Aeolic word. The derivation is not known. ἄντα, in face of the foe.

εἴ περ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἥδὲ κιχάνει 165
 δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴοντι.
 ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
 ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζη,
 θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
 ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι, τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
 οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
 ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῆς.
 ὀμνύετω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,
 [ἣ θέμις ἐστίν, ἄναξ, ἥ τ' ἀνδρῶν ἥ τε γυναικῶν·]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
 πιείρη, ἵνα μή τι δίκης ἐπιδευὲς ἔχρησθα· 180
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλω
 ἔσσεαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
 ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ."

170. ἐρωῆσαι, doubtless intransitive, cf. N 57.

172. ὄπλεσθαι, a form recurring in Ψ 159, without any variant in either case. It must be an erroneous transcription of ΟΠΛΕΣΘΑΙ = ὀπλεῖσθαι, cf. ὤπλεον ζ 73 (so Fick); ἐκ τοῦ ὀπλέεσθαι συγκέκοπται, Schol. B. The common form is ὀπλίζειν.

174. Three MSS., GL Vrat. A, have φρεσὶν ῆσιν, which is of course adopted by Brugmann as the old reading, ῆσιν = *thine own*.

176-7 = I 275-6. 177 is omitted by most MSS. here. The couplet is evidently borrowed here, τῆς having no reference, as Briseis has not been named or even remotely alluded to; whereas in I she is the subject of the preceding line.

180. ἐπιδευὲς, the neuter used as a sort of abstract subst. = ἐνδειαν, "that thou mayst have no lack of justice." In Attic it would of course be regarded as an adverb and taken with ἐχρησθα = ἐπιδεῦν ἧς, but that construction is practically unknown to H. The very late ω 245, ἐὺ τοι κομιδὴ ἔχει, is perhaps the only instance of it.

182-3. The sense of these lines is by no means clear, on account of τὺς. They

would naturally be taken thus, "it is no disgrace for a king to appease a man who has been the first to provoke him"; and this is clearly the construction of the similar line Ω 369 (= π 72, φ 133), τὺς there being the same person as ἀνδρα. But here this does not suit the context; for it is Agamemnon who πρότερος χαλέπηνε, as he has distinctly admitted. We must therefore understand "it is no disgrace for a king to make atonement to a man, when any (king) has been the first to provoke," etc.; i.e. a king need not feel ashamed to admit when he has done wrong. Ameis-Hentze join βασιλῆα ἀνδρα, as object to ἀπαρέσσασθαι, "it is no disgrace to make atonement to a man of royal rank (sc. Achilles) when one has been the first to provoke"; cf. βασιλῆι γὰρ ἀνδρὶ ἔοικε Γ 170. This gives the best sense, but the separation of βασιλῆα ἀνδρα by the end of the line is excessively harsh, as it intensifies the natural ambiguity of the accusatives, and almost forces us to take them apart. But the whole couplet looks like a sententious interpolation based on an unsuccessful attempt to imitate a line which was already familiar.

- τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας· 185
 ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας.
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεύς
 μιμνέτω αὖθι τέως περ ἐπειγόμενός περ Ἄρῃος,
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνείκεμεν, ὅσσ' Ἀχιλῆι 195
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοίμασάτω, ταμείην Δίί τ' Ἡελίῳ τε.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
 ὅπποτε τις μεταπαυσωλὴ πολέμοιο γένηται
 καὶ μένος οὐ τόσον ᾗσιν ἐνὶ στήθεσσι ἐμοῖσιν.
 νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσε
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον. ἦ τ' ἂν ἐγὼ γε 205

186. ἐν μοίρῃ, also χ 54 for the regular κατὰ μοῖραν.

188. πρὸς δαίμονος, before the face of god, as Π 85, and compare A 239, Z 456. From this sense of πρὸς comes that of swearing by a god.

189. αὖθι τέως περ, so most MSS.; some have τέως γε or τέως καί, B τέως alone, with Schol. δίχα τοῦ περ . . . ἐν δὲ ταῖς εἰκαιοτέραις μετὰ τοῦ περ, which is clearly Didymean, but probably corrupt, as it is not likely that Ar. read αὖθι τέως ἐπειγόμενος unmetrically. Ludwig suggests αὖθι τέως κατεπειγόμενος, La R. after G. Hermann αὐτόθι τεῖος ἐπειγόμενος, but this is quite uncertain. τέως is an iambus in Ω 658, σ 190 (ἔως in β 78 only), and though τῆος is the only original form this scansion is no ground for an alteration in a late piece like the present.

193. κούρητας = κούρους, another peculiarity of this book, cf. 248 (in I 529 it is a proper name).

194. δῶρα ἐμῆς, Syr. has a δ' inserted by a second hand, but if a metrical make-shift is required, τ' is obviously more

appropriate. The hiatus may, however, be a false archaism, cf. on 93. (The other instances in this place are A 533 Ζεὺς δὲ ἐόν, I 319 ἐν δὲ ἰῆ, 420, 687 χεῖρα ἐήν, Φ 569 ἐν δὲ ἰα, θ 524 ὅς τε ἐῆς. The instances with ἐόν, ἐῆς, ἐήν, however they are to be explained, may evidently have suggested an extension of the “license” to ἐμῆς. For ἰα, ἰῆ it is easy to read μία, μιῆ.) ἐνείκεμεν, the only form of this aor. which is not from the α- stem. Some MSS. read ἐνεγκέμεν.

197. κάπρον, the animal on which the competitors at the Olympian games swore to Ζεὺς Ὀρκίος to observe the conditions. Ἡέλιος is a party to the oath in Γ 277; as seeing all things he was qualified to watch the observance of a promise.

202. ᾗσιν only here (and θ 580 ?) for Homeric ἔησιν, cf. ὦσι for ἔωσι Ξ 274.

205. The dual ὀτρύνετον must mean Odysseus and Agamemnon. It may, however, have supplanted from supposed metrical reasons an older ὀτρύνετε, as La R. suggests.

νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' ἡελίῳ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 πρὶν δ' οὐ πῶς ἂν ἐμοί γε φίλον κατὰ λαιμὸν ἰείη
 οὐ πόσις οὐδὲ βρώσις, ἐταίρου τεθνηῶτος, 210
 ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξεί χαλκῷ
 κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι
 μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 215
 "ὦ Ἀχιλεῦ Πηληϊὸς υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτήτω κραδίη μύθοισιν ἐμοῖσιν. 220
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἥς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,

208. For τεύξεσθαι B and four others have τεύξασθαι. Hentze defends the future as representing a "jussive" or permissive τεύξεσθε (like μαχήσονται H 30, συλήσετε Z 71, and cf. εἰεάσθην . . . συλήσειν O 545). This implies a slight change of thought, from that of *commanding* to simple *saying*, which is intelligible enough. For τισαίμεθα we should certainly have expected τισώμεθα, which Thiersch and Heyne proposed. The opt. is not consistent with Achilles' confident tone, and can hardly be explained as "attracted" by ἀνώγοιμι, which does not control the form of the sentence. For this reason I 304 which is quoted in support does not apply; there the potential ἔλθοι is necessarily in the same mood as the potential verb of the leading thought.

209. ἰείη a form of the opt. not elsewhere found (ἴοι Ξ 21). It is probably analogical, after forms like τιθείη (: ἰείη :: τιθέναι : ἰέναι), H. G. § 83. Curtius explains it as ἰε-ιη-ν from a stem ἰε-developed from ἰ-, Skt. *jā-*; but of this there is no trace in Greek, the root appearing only in the strong form εἰ-, weak ἰ-. There was a variant ἰείη, apparently based on the supposed intrans. use of ἰημι. But this is found only in the case of rivers, etc., where we must supply ὕδωρ, e.g. λ 239, η 130.

212. ἀνὰ πρόθυρον τετραμμένος, with

his feet turned to the door as a symbol of departure. This indicates an ancient funeral custom; Persius iii. 105 *in portam rigidos calces extendit*, Pliny N. H. vii. 6 *ritu naturae mos est pedibus efferrī*.

216. All MSS. have Πηλέος or Πηλέως, but see A 489, Π 21.

218. προβαλοίμην, *excel*, here only, but cf. περιβάλλειν Ψ 276, ο 17; ὑπερβάλλειν and ὑπερβάλλεσθαι are common in this sense in Herod. and Attic. We may perhaps also compare (ἵππους) πρόσθε βαλεῖν, Ψ 572.

220. ἐπιτήτω with dat., *acquiesce in*, only here; cf. Ψ 591.

221. The τε here is clearly gnomic; H. G. § 332. The key to the following sentiment is that φυλόπις means "*pitched battle*"; men will keep up their strength in a siege or assault, because when the town is taken there will be the plunder to reward them; but in a battle on the plain their labour in fighting is not repaid by any adequate reward in spoils; they are like a farmer who has to reap corn with thick straw but little grain. The πλείστη καλάμη is therefore the number of the enemy slain, the ἀμνητος is the spoil. The soldiers must be strengthened by meat and drink to counteract the weariness due to their dislike of unremunerative work. The commercial aspect of war is prominent in heroic times; see on I 125.

ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθῆσαι Ἀχαιοὺς; 225
 λῖν γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνῃσιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λῖπωνται, 230
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,
 ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχαναάσθω·
 ἦδε γὰρ ὄτρυντὺς· κακὸν ἔσσεται, ὅς κε λῖπηται 235
 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα."
 ἦ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο
 Φυλεῖδην τε Μέγητα Θόαντά τε Μηριόνην τε
 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
 βὰν δ' ἔμην ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν τετέλεστο δὲ ἔργον·

223. ἄμητος, *gathering in*, harvesting; and so Hesiod, *Opp.* 384 and Herod. κλίνῃσι τάλαντα, *i.e.* has decided the battle, cf. Θ 69. The next line = Δ 84, *q.v.*

225. Odysseus having shewn the military advantage of a good meal, goes on to deduce the absurdity of fasting as a way of mourning the dead in war time, as Achilles had urged (203-5, 209-10). γαστέρι is evidently used to make the idea ridiculous.

226-9. Cicero, *Tusc.* iii. 27, 65, translates these lines, *Namque nimis multos atque omni luce cadentes Cernimus, ut nemo possit maerore vacare. Quo magis est aequom tumulis mandare peremptos Firmo animo, et luctum lacrimis finire diurnis.* πόνοιο is hardly given by *maerore*, it evidently means "toilsome fasting."

228. καταθάπτειν includes burning, see μ 11-13.

229. ἐπ' ἥματι, *within a day's space*, as β 284 and K 48, *q.v.*; ἐπ' ἡμέρῃ, Herod. v. 53.

230. The remainder of the speech seems quite out of place here, as it contains a recommendation to eat when the

battle is over, and a summons to immediate action. It would only be in place in Achilles' mouth after 214. (There is, however, little or no evidence of such transposition of lines in H.) μεμνήσθαι would then represent an imper. of the 3d person, as Z 92. As it stands it is taken with χρή, though that word is at unusual distance.

235. The colon after ὄτρυντὺς is clearly right (so Cauer), *this is the summons*, which I am now giving. It is found in one MS. (Townl.) only; editors all omit it, explaining "this summons will be a bad thing," etc., in which case ἦδε must mean "this other summons of which I speak," which will take the form of a summons to punishment (see B 391-3). This does violence to the use of ὅδε, and gives a much weaker sense. On ὄτρυντὺς Schol. B says ἔστιν ἡ λέξις Ἀντιμάχειος· χαίρει δὲ καὶ Ἐρατοσθένης ταῖς τοιαύταις ἐκφοραῖς (derivatives), ὡς τὸ "πολλὴ ἀντιμαχητός." For ὅς representing an unexpressed antecedent in another case see on P 509.

238. ὀπάσσατο, as K 238, "took as colleagues."

242. "No sooner said than done."

ἐπτα μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναικάς ἀμύμονα ἔργα ἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
 καὶ τὰ μὲν ἐν μέσση ἄγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 ἴστατο· Ταλθύβιος δὲ θεῶ ἑναλίκιος αὐδὴν 250
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν
 εὐχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,
 γῇ τε καὶ ἡέλιος καὶ ἐρινύες, αἵ θ' ὑπὸ γαίαν
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση, 260
 μὴ μὲν ἐγὼ κούρη Βρισηίδι χεῖρ' ἐπένεικα,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·

For δέ Passow suggests τε, which is better as bringing out the close connexion of the clauses. Cf. *Hymn. Merc.* 46 ὡς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἑρμῆς, *Ap. Rhod.* iv. 103 ἐνθ' ἔπος ἡδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν, *Herod.* iii. 135 ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐπόλεε.

244 = I 123, 245 = I 128.

246. Ariston. on I 131 and 638 says that Zen. wrote ξξ, ἀτὰρ ἐβδομάτην.

247 = Ω 232. **στήσας** = weigh, as X 350. This shews that the Homeric talent was a known and recognized weight of gold. But it is most probable that the talents were in the form of wedges or bars which required counting only, not weighing. Moreover, the stress laid on the weighing by Odysseus would seem to imply that ten talents formed a very large sum, whereas we know that it was but small. This may be an indication of a later period, when the talent had become a very large amount.

252-3 = Γ 271-2, *q.v.*

254. **ἀπαρξάμενος**, taking as *ἀπαρχή*, see note on Γ 273 (the whole scene there should be carefully compared with the present).

255. **ἐπ' αὐτόφιν**, cf. *ἐφ' ὑμείων* H 195, much as we say “to themselves.”

258. See the formula in Γ 276 ff, with notes. In order to bring the two passages into closer harmony, “some,” acc. to Schol. V, read *οἱ θ'* for *αἱ θ'*, taking τε as connective and referring the relative not to the Erinyes, but to Aïdes and Persephone. This would support Nitzsch's explanation of **ὑπὸ γαίαν**, as an attributive to the relative, *who dwelling beneath the earth*.

259. **γῇ** for *γαῖα* is not Homeric. We may easily read *γαῖα καὶ ἡέλιος*, as asyndeton is not unfrequently found in such lists of names; *e.g.* N 791, O 302, 214, T 311, etc. This, however, does not explain the corresponding *γῇ τε καὶ ἡέλιω*, Γ 104. Cf. O 24, P 595, Φ 63.

261. **ἐπένεικα**, so DH only (D is here the best authority, owing to the lacuna in A); the rest have *ἐπενείκαι*, which is very harsh, even if possible, with the nom. *ἐγώ*. *μή* with the indic. in oaths is sufficiently defended by O 41, K 330, *q.v.*

262. **οὔτε** after *μή* shews a change of mind from the form of swearing to simple asseveration. The meaning of **πρόφασιν**

ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοίην
πολλὰ μάλ', ὅσσα διδοῦσιν, ὅτις σφ' ἀλίτῃται ὁμόςσας."

ἦ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεί χαλκῶ. 266

τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
ρίψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετηύδα·

"Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα. 270

οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν

Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην

ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς

ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα." 275

ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.

οἱ μὲν ἄρ' ἐσκίδναντο ἐὼν ἐπὶ νῆα ἕκαστος,

δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,

βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·

is not clear. It recurs in H. only in 302, where it is generally taken in the familiar sense, *by way of pretext* (but see note there). But this does not suit the context; as this particular treatment of Briseis was the worst that could be expected, it could not be alleged as an excuse for anything else. We must therefore take *πρόφασιν* as = *by reason of*, for the cause of (a recognized sense, see Lex.), and make *εὐνῆς* gen. after it (so Schol. B, *κοίτης χάριν*). *κεχρημένος* though thus separated from *εὐνῆς* can still be taken in the regular sense of *desiring* her "for the cause neither of my bed nor of anything else"; but it certainly has a suspicious look of meaning "*employing* her," as in the later Greek phrase *χρησθαι γυναικί*. This can hardly be supported for H. by the single Odyssean phrase *φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν*, and the whole line has a most suspiciously un-Homeric ring; it may be merely a gloss on the preceding, which some late rhapsode thought insufficiently explicit.

265. *ὃ τις*, so most MSS.; others give *ὃ τι* or *ὅς τις*. La R. needlessly conjectures *ὃ τε*. The construction is precisely the same as in 260; the antecedent in the dat. being omitted as in 235. *σφε*, *τοὺς θεοὺς*. For the acc. see on I 375. The form is primitive, *σφέας* and *σφάς*

being analogical deductions from it; *ἄμμε* and *ὅμμε* (Lesbian-Thessalian, Dor. *ἀμέ ὕμέ*) are the corresponding acc. of 1st and 2d persons (G. Meyer, *Gr.* §§ 420-2). That *σφε* elsewhere always refers to two persons (A 111, 115, θ 271, φ 192, 206) shows a tendency to establish it as a dual on account of the analogy of *ἄνδρε*, etc. (This tendency never affected Attic Greek, while the Attic use as a singular is equally unknown to H.)

267. The oath victim is not burnt nor eaten, but devoted to the nether gods; I 273.

270. *διδόισθα* (here only) is evidently an analogical formation from the thematic conjugation *διδούς* (cf. *ἐδίδουν*) for the more correct *δίδωσθα* (cf. *τίθησθα* i 404, etc.); so opt. *βάλοισθα* O 571 (H. G. § 5, G. Meyer, *Gr.* § 450).

273. Observe the protasis added paratactically by *ἀλλά*, instead of *εἰ μή*.

276. *αἰψήρην* must be taken predicatively as β 257 (where see M. and R.); "quick to disperse at his word." "The expression points to the fact that the quality 'readiness to disperse' is more or less inherent in the subject. Cf. *αἰψήρὸς δὲ κόρος κρυεροῖο γόοιο* δ 103, *αἰψήρὰ δὲ γούνατ' ἐνώμα* K 358." In the last passage all MSS. have *λαιψήρά*. Here *λαιψήρην* (-ράν) is read by D Vrat. d.

καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

Βρισηὶς δ' ἄρ' ἔπειτ', ἰκέλη χρυσέῃ Ἀφροδίτῃ,
ὥς ἴδε Πάτροκλον δεδαῦγμένον ὀξεί χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐικυῖα θεῇσιν·

“ Πάτροκλ' ἐμοὶ δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἄψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290

ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαῦγμένον ὀξεί χαλκῷ,
τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
κηδείους, οἱ πάντες ὀλέθριον ἡμαρ ἐπέσπον.
οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὤκυν Ἀχιλλεὺς 295
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν δ' ἐνὶ νηυσὶν

282. The lament of Briseis contains many non-Epic expressions; *ικέλη* for *Φικέλη*, *σε ἔλειπον* with *hiatus illicitus*, *εἶδον* (292) which cannot be resolved into *ἔβιδον*, *ἐκάστη* for *Φεκάστη*, *πρόφασιν*, 302, is also doubtful. Tearing the skin (285) is not elsewhere found as a sign of grief; heroic mourners do not go farther than tearing their hair.

287. *Πάτροκλέ μοι* is the ordinary reading, but as there is a slight pause after the voc., the enclitic would virtually stand at the head of the clause, and it is therefore better to divide as in the text.

288. *σε ἔλειπον*, the hiatus looks like a false archaism. See note on Γ 46 and Δ 542. Nearly all the instances there given can be easily corrected. Here of course we might read *σέ γ'* with Bentley. But the particle would not be likely to disappear.

290. *ὥς* exclamative. *δέχεται* seems to be used intransitively, *succeeds*; so Hes. *Th.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος. The Lexx. give no other instance in Greek. Compare II 111 κακὸν κακῷ ἐσθ' ἡρικότο, and in another sense κακὸς κακὸν ἡγῆλαξει ρ 217.

294. It is more Epic to read *οἱ* than *οὔ*. The construction is changed, the participial (*ἐπισπόντας*) being turned into the direct. *κηδείους* *dear*, here only; with *κήδεος* Ψ 160 and the superl. *κήδιστος*. For *ἐπισπείν* see note on Z 321.

295. *οὐδὲ μὲν οὐδέ*, *nay, thou didst not let me even weep* (much less despair). See Σ 117.

296. Mynes was husband of Briseis according to the tradition (see B 692); though there is nothing in H. to prove that he was anything but her king.

298. This proposed marriage of Briseis to Achilles is quite alien to the rest of the Iliad. *κουριδίη ἄλοχος* also seems to be always used elsewhere of *τὰς ἐκ παρθενίας γεγαμημένας* (Schol. V on ν 45. The non-Homeric character of this passage overthrows the argument of Buttmann *Lexil.* s.v. to the contrary). *ἄξειν*, that *he* (Achilles) should take me. This explanation is necessary, as otherwise *δαΐσειν* also would have Patroklos as subject. But it would not be his business to give the wedding feast. Most edd. have *ἄξειν τ'*, which would not admit this explanation; but *δ'* has the best authority (DGHS).

ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
τῷ σ' ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεί.”

300

ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγερέθοντο
λίσσόμενοι δειπνήσαι· ὁ δ' ἡρνείτο στεναχίζων.

“ λίσσομαι, εἴ τις ἐμοί γε φίλων ἐπιπείθεθ' ἑταίρων,
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει,
δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἔμπης.”

305

ὥς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς,
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

310

“ ἦ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων,
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἀρηα.
νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων,

316

320

302. This passage has often been admired as an instance of truth to nature—a pretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling it “*acumen a poeta nostro alienum*.” He is inclined therefore to take **πρόφασιν** in the sense attributed to it in 262, of a *real* cause; the grief for Patroklos is not a mere blind to cover what the women dare not express otherwise, but a grief really felt which arouses other and deeper sorrows of their own, exactly as in 338-9 and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of **πρόφασιν** is supported by and supports the proposed explanation of 262.

305. **ἐπιπείθεθ'** (-εται), *if any of you will yield to my wishes*.

306. **πρὶν**, as though **πρὶν ἥελιον δῶναι** were to follow in 308. The form of the sentence is forgotten and changed. Cf. Π 62 οὐ πρὶν . . . ἀλλ' ὅπῳτ' ἂν δῇ. (Edd. place a full stop at the end of 307, which obscures the connexion.)

313. For the phrase **πολέμου στόμα** see note on K 8.

314. **ἀνενείκατο**, cf. Herod. i. 86 *ἀνενεϊκόμενον τε καὶ ἀναστενάξαντα*, 116 *ἐπὶ χρόνον ἀφθογγος ἦν· μόλις δὲ κοτε ἀνενεϊχθεὶς εἶπεν*. Buttmann discussing the word maintains that in the two passages of Herod. the sense is different; in the first it means “drawing a deep breath,” in the second “coming to himself”; and holds that the first sense only is suitable to the present passage. The word is often used to express *convalescere*, “to pick up strength,” in later writers, especially medical; but the use of **ἀδινῶς** shews that Buttmann is right in denying that sense here, as well as in rejecting the interpretation of the later poets who took it to mean “uttered a loud cry” (*ἀνενείκατο φωνήν*, Ap. Rhod. iii. 635, etc.) But “draw a deep breath” does not follow so clearly from the simple meaning of the verb as Buttmann thinks. It comes rather through the sense “draw oneself together.”

320. **ἔνδον ἐόντων**, *of the store that is*

σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἴβει
χῆτεϊ τοιοῦδ' υἱός· ὁ δ' ἀλλοδαπῶ ἐνὶ δῆμῳ
εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω·
ἦε τόν, ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός,
εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.
πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπειν
οἶον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι,
ὥς ἄν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ
Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
κτῆσιν ἐμήν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.
ἦδη γὰρ Πηληϊά γ' οἶομαι ἢ κατὰ πάμπαν

325

330

in my hut, i.e. abundance though there is. Compare the Odyssean phrases, *χαριζομένη παρεόντων*, and *δόρπον δὲ ξείνῳ ταμίῃ δότω ἔνδον ἐόντων*, η 166, etc. Thus *ἐόντων* seems rather to be used as a substantive in apposition with *πόσιος* and *ἐδηγός* than as a gen. abs.

321. For *τι* Madvig (*Adv. Cr.* i. 186) proposes *κε*, but this is not necessary with the potential opt.; H. G. § 299 f.

322. *τοῦ πατρός*, sc. *my* father; a quite un-Homeric use of the article. Brugmann confidently reads *οὐ* = *ἐμοῦ* (*Prob.* p. 46). See also on Δ 142, Φ 412, Δ 399 and H. G. § 261, 3. For *κεν* Düntzer, followed by Nauck, reads *καί*; but as Lange remarks (EI p. 516) *οὐδ' εἰ καί* for "not even if" is no more possible than *καί εἰ καί* would be for "even if." *κεν* is quite in place, cf. I 445.

324. *ὁ* used of the 1st person is an extension of the adversative use of the article with connecting particles (H. G. § 257, 1), facilitated by A. having just spoken of himself virtually in the 3d person. Cf. α 359 *μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ*, with M. and R.'s note.

325. Hentze remarks that this is the only passage in the Iliad, as ξ 68 is the only one in the Odyssey, where Helen is mentioned by a Greek with words of anger.

326. *τόν* must be referred to *πυθοίμην* in 322 which is only rarely found with a personal accus.; E 702, Z 50, Δ 135.

327. This line was athetized by Ar. and Aristoph. on the ground that Achilles

should not be in doubt as to the life of his son, since Skyros is near to Troy; and that the epithet *θεοειδής* is unsuitable. Did. adds *τεκμήριον δὲ τῆς διασκευῆς τὸ καὶ ἐτέρως φέρεσθαι τὸν στίχον*, "εἴ που ἔτι ζῶει γε Πυρῆς ἐμός, ὃν κατέλειπον." But the suspicion attaches to the whole passage from 326-33 (or 337), for the Iliad knows nothing of any son of Achilles, except in the equally doubtful Ω 467. The loose construction of *τόν* above is therefore probably a sign of interpolation, due to a desire to bring into the Iliad so prominent a hero of the later Cycle.

331. For *τόν* Brugmann again reads *ὃν*, but here the change is less likely, and the use of the article may be due to late origin.

332. The legend of the bringing of Neoptolemos from Skyros, where he was reared by his grandfather Lykomedes, is given in λ 506 ff. There, as in the later Cycle, he brings about the end of the siege of Troy; here he is evidently regarded as too young to travel alone, much less to fight. The discrepancy too is inherent in the conception of Achilles as quite a boy when he left home for Troy; see I 437-43, Δ 783 ff. But such anachronisms are a small matter to a poet seeking for pathos.

334-7. These lines might be joined on to 325, but they would still shew the obvious inconsistency between *οἶομαι τεθνάμεν* and 322. It is more probable that they are intended to reconcile the patent difficulty in the words *κτῆσιν ἐμήν*, if Peleus be still alive.

τεθνάμεν, ἥ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι
γῆραί τε στυγερῶ καὶ ἐμὴν ποτιδέγμενον αἰεὶ
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται."

335

ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
μνησάμενοι, τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπεν.
μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων,

340

αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
" τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς εἰόιο.

ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
κεῖνος ὃ γε προπάραιθε νεῶν ὀρθοκραιράων
ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι
οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἵκηται."

345

ὥς εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην·

ἣ δ' ἄρπη εἰκυῖα τανυπτέρυγι λιγυφώνῳ
οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
αὐτίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλῆι
νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκηται,

350

335. τυτθόν is to be taken with ζῶοντα, "barely alive." For the "Aeolic" accent of ἀκάχησθαι see note on E 24.

336. ποτιδέγμενον, collateral with γῆραϊ as a cause of grief. ἐμὴν, about me, cf. ἀγγελίην πατρός α 408, ἀ. στρατοῦ β 30, ἀ. ἐτάρων κ 245; and Zen.'s reading σῆς ἔνεκ' ἀγγελίης Γ 206. ὅτε in the next line is the usual temporal adv. after verbs of expecting, and is co-ordinate with ἀγγελίην.

339. ἔλειπεν is the MS. reading, only Eust. and the Roman ed. having ἔλειπον, which, as the regular construction, is generally adopted by editors. The sing., however, is possible, cf. λ 234.

342. εἰόιο, so Zen., *thine own hero*; MSS. all (a rare thing) have ἐῆος (or ἐῆος).

343. μέμβλετ', generally explained as μέμβλεται, but it is much better to take it as = μέμβλετο (Φ 516, χ 12), (= μέ-μλετο) a reduplicated thematic aor. like κέ-κλετο, etc. There is no evidence for such a form as μέμβλεται at all, until we come to Ap. Rhod. and Oppian, who invented a present μέμβλομαι, through a misunderstanding of the text.

344. Cf. Σ 3; 347-8, cf. Τ 38-9.

350. ἄρπη, presumably from its name a bird of prey, but of course incapable of identification. Aristotle (*H. A.* 9, 1, 16) appears to have applied the name to some sea-bird.

351. We must divide ἐκ-κατ-ἐπ-αλτο, as is clear from κατεπάλμενος Λ 94, not, as some have proposed, ἐκ-κατ-ἐπαλτο from πάλλομαι (which does not mean *to leap* but *to shake*).

354. ἵκηται, so all MSS.; edd. since Wolf have generally read ἵκοιτο from conjecture. In B 4, Π 650, N 649, O 598, where the subj. is used in narrative of an event which is past for the narrator, it always occurs after a verb implying doubt or inquiry, and may thus be taken to vividly present the thought as it is in the mind of the character represented (see on N 649). In this case no such verb of doubting or seeking precedes; but the mood may with some violence still be explained as a direct presentation of Athene's thought, put, as we might almost say, between inverted commas; and the close neighbourhood of the direct statement in 348 may have contributed to this. But here, as in the cases mentioned, it is more probable that the opt.

αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 ὥχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
 ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
 ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι 360
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δούρα.
 αἶγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὄρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δέ οἱ ὅσσε 365
 λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν.

is original, and that later usage has produced an alteration of the text. See H. G. § 299 and notes on Ξ 165, O 23 (the latter case is inexplicable on any hypothesis, as there the thought is past to the speaker himself).

357. Διὸς here shews clear evidence of the primitive meaning, "sky." So N 837.

358 = O 171, *q.v.* 359, cf. N 265.

360. ἐκφορέοντο, *were borne forth* by the wearers; a rather curious phrase, but more Epic in its simplicity than the periphrases designed to conceal its baldness: "prodibant, ut arma dicta sint pro armatis," Heyne.

361. κραταιγύαλοι, *with solid plates*, here only. The θώρηξ was composed of a solid breastplate and backplate; O 530, and Pausan. x. 26, 3.

362. The ideas of *laughing* and *shining* pass so naturally into one another that we can hardly confine the word ἐγέλασσε here absolutely to the latter sense, though it is no doubt the original one; the former must have been prominent also in the poet's mind. Cf. Lucr. ii. 328 *totaque circum Aere renidescit tellus*, Hor. C. iv. 11, 6 *ridet argento domus*. (Root γλασ, to shine, according to Ahrens *Beitr.* 140, cf. ἀ-γλα-ός, γλήνεα = γλάσνεα.)

365-8. ἀθετοῦνται σίχοι τέσσαρες· γελοῖον γὰρ τὸ βρυχᾶσθαι τὸν Ἀχιλλέα,

ἢ τε συνέπεια οὐδὲν ζητεῖ διαγραφέντων αὐτῶν. ὁ δὲ Σιδώνιος ἠθετηκέναι μὲν τὸ πρῶτόν φησιν αὐτοὺς τὸν Ἀρίσταρχον, ὕστερον δὲ περιελεῖν τοὺς ὀβελούς, ποιητικὸν νομίσαντα τὸ τοιοῦτο. ὁ μέντοι Ἀμμώνιος ἐν τῷ περὶ τῆς ἐπεκδοθείσης διορθώσεως (the second edition of Ar.'s recension) οὐδὲν τοιοῦτο λέγει, Did. The scholion is important as shewing the uncertainty of the tradition as to some points of Ar.'s doctrine in the time of Didymos. For Ammonios see note on K 398. To reconcile his silence with the words of Dion. Sidonios, Lehrs suggests that Ar. may have "removed the obeli" in his lectures after the publication of his second edition. That there is a somewhat turgid exaggeration about the lines can hardly be denied; but this is not more than in O 607-9, which seem to belong to the original Μῆνις. That, however, cannot be claimed for these, with their allusion to the ὀλοποιία—unless indeed, as is just possible, we may take the phrase τὰ οἱ Ἥφ. κάμε τεύχων to apply to the original armour, and not to the new set. In that case the seclusion of the passage from the original poem would be less justified. But it is not clear that in the Μῆνις Achilles' armour was divine; this is indeed stated in Σ 85, but in a passage apparently belonging to the ὀλοποιία.

369-73 = Γ 330-2, 334-5.

ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένητ' ἥυτε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἶρας
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυνία·
 τῷ δ' εὖτε πτερὰ γίγνεται, ἄειρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώιον ἐσπάσας ἔγχος

375

380

385

374. This line has been suspected from the days of Hermann and Heyne, as it does not go well with the following simile; in other cases where comparisons are accumulated they illustrate different aspects of the subject (see on B 455); but this is not the case here. The line is of the familiar type where a rhapsode thought a verb necessary or apt to complete the sense of a phrase, and added it at the beginning of a line, which he then filled out as best he could.

375. The comparison depends on the distance at which a light on a high hill can be seen at sea. Perhaps it is also meant to suggest the additional thought that the sight of Achilles in his shining armour cheers his men as the sight of a shepherd's fire cheers mariners who have been driven out of their course and do not know where they are. ἐκ πόντοιο, an instance of the frequent idiom by which the source of a perception is regarded as being in the percipient, not in the thing perceived; thus "the gleam appears to sailors (seeing it) from the sea" means only "appears to sailors on the sea." See on II 634.

377. οἰοπόλῳ is explained by the Scholia ἐν ᾧ διες πωλοῦνται, wrongly of course. It means no more than "solitary" (see N 473), though σταθμῷ no doubt implies a sheep-station; Σ 589.

382-3. This couplet is clearly interpolated from X 315-6. In X Achilles is

in rapid motion, so that περισσεύοντο has a special force which is lost here. In X, too, the *F* of *Φέθειραι* is preserved. The insertion of the lines here causes a very awkward repetition of *τρυφάλεια*. They are doubtless designed to drag in an allusion to the *ὀπλοποιία* in a passage which knows nothing of it.

384. δ' ἔο Ar. and most MSS., δέ οἱ GS Cant. Townl., δ' ἐοῦ Zenod., which is nearest the mark, as the original form was doubtless δ' ἐφέ for ἐφέο, the gen. of the fuller form which is found in the reflexive sense. See on N 495, Ξ 162. (So Heyne conj. δὲ *Fé'*.)

385. ἐφαρμόσσειε, the aor. seems to require the trans. sense, *whether he had fitted them on well*. If we took it as intrans., *whether they fitted*, we should expect ἐφαρμόζοι. See note on P 210.

386. εὖτε BCD Townl., ἦτε AS; others have ἦτε, αἶτε, and ἥτε. For the question between ἦτε and εὖτε see note on Γ 10. Aristoph. is said to have read ὥστε, Ar. εἶτε; but he subsequently, acc. to Schol. A, changed to αἶτε, the reading of αἰ ἀπὸ τῶν πόλεων, assuming that ὥς was "to be understood," as he did in Ξ 499 (cf. also on Σ 596).

387. σύριγγος, a *pipe*, i.e. evidently a socket in which to set a spear (in this sense only here). Compare the *δουροδόκη* ἐύχοος of a 128, which stands against a pillar in the house of Odysseus.

βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πᾶλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·
 “Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 ἄλλως δὴ φράζεσθε σωσέμεν ἠνιοχῆα
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,
 μῆδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”
 τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι, πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὔδας ἵκανε·
 αὐδῆεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

388-91 = Π 141-4, where see note. There is no reason to doubt their authenticity here.

392. Ἀλκιμος, the familiar short form of Ἀλκιμέδων (Π 197, etc.); so also Ω 474, 574.

393. ἔσαν, so AC, the rest giving ἔσαν, which is obviously wrong. ἔσαν is the regular aor. without augment from root *sed*, ἔζω (ἐζομαι only being in use), to *set*. See N 657. λέπαδνα, E 730.

394. See on Γ 261.

398. ἠλέκτωρ, see Z 513. Ὑπερίων, a common epithet of the sun in Od., but only here and Θ 480 in Il. The termination -ων is patronymic in form, but it is probably only a title like θεοὶ οὐρανῶνες. In Hesiod and the Hymns Ὑπερίων is father of Helios; but of that legend H. knows nothing. Cf. M. and R. on α 8.

400. See Π 149-50.

401. ἄλλως, in other wise than before. σωσέμεν, aor. as I 230.

402. MSS. vary greatly in their readings here. Apart from differences of accent, ACGHS Syr. have χ' ἐῷμεν (H with o over ω), D χέωμεν, others κέωμεν, κ' ἔωμεν, κ' ἔομεν, and τινὲς “χέομεν,” Schol. V. Curtius takes ἔωμεν as repre-

senting ἥομεν subj. of ἥμι or ἄμι from root *sa*, to satiate; infin. ἄμεναι, Φ 70. The form is then parallel to στέωμεν (A 348) for στάομεν by στήμεναι, κτέωμεν by κτάμεναι, and may be taken as an aor. used intransitively (like ἔστην).

403. μῆδέ rejects the thought conveyed by the *ὥς*-clause, and be it not as (it was when) ye left P. αὐτόθι, on the field.

404. πόδας αἰόλος, here only. αἰόλος is applied to worms, wasps, and the gad-fly in H. The ideas of rapid movement and sparkling light pass easily into one another, and it is not always easy to see which the adj. implies. See Buttman, *Lexil.* s.v. Here it is to be compared with μαρμαρυγαὶ ποδῶν θ 265, the sparkling, glancing, of feet in rapid movement. Cf. κύνες ἀργοὶ A 50.

405. ἤμυσε, bowed down, cf. B 148.

406 = P 440.

407. αὐδῆεντα, vocal, with human voice. Compare the commentators on ε 334 βροτὸς αὐδῆεσσα. The line was athetized by Ar. as superfluous and contradicting 418, because the same god who gave the voice ought to have taken it away; which is perfectly true by mythological rules of etiquette, but

“ καὶ λῖην σ’ ἔτι νῦν γε σαώσομεν, ὄβριμ’ Ἀχιλλεὺ·
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
 οὐδὲ γὰρ ἡμετέρη βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ’ ὥμοιιν Πάτροκλον τεύχε’ ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἡύκομος τέκε Λητώ,
 ἔκταν’ ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
 ἣν περ ἐλαφροτάτην φάσ’ ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἱφι δαμῆναι.”
 ὧς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδὴν.
 τὸν δὲ μεγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420
 εἴ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ’ ὀλέσθαι,
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμψης
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”
 ἦ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

speaks equally against 418. Why Here should have worked the miracle it is not easy to see. The information given to Achilles is no more than his mother has told him, with the single exception of the detail of his fate in 417.

411. *νωχελίῃ*, here only in Greek, though Eur. and a few later poets have *νωχελής* = *sluggish*. The origin of the word is unknown. It may perhaps be from root *Feχ-*, lit. *not carrying*, a suitable word for horses.

416-7. Athetized by Ar. as needless; “we know that wind is the swiftest, but *φασί* is used of a report about something not certainly known; nor is it suitable in the mouth of a horse.” These reasons are not convincing. *φασί* is often used of things well known, and indeed to emphasize the fact that they are well known. It is here a naïve way of bringing a natural fact into relation with mankind, as we should say, “Zephyros has the swiftest flight known to man.” A somewhat more serious difficulty might

be found in the fact that Zephyros is in Π 149 f. the father of Xanthos himself, which seems to be forgotten here. *αὐτῷ*, to contrast Achilles with the speaker; as we might say “on your own account,” apart from us.

418. It is no more clear why the Erinyes should stop the portent than why Here should create it. Their function is purely moral elsewhere; they have nothing to do with merely physical phenomena. The explanation of Schol. A, πάντα τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἑρινύων γίνεσθαι, only shews that he fully felt the difficulty. This line could be more easily dispensed with than even 407. (Compare *Aen.* iii. 379 *prohibent nam caetera Parcae Scire Helenum farique vetat Saturnia Juno*, where the Parcae are intelligible enough.) ἔσχεθον is here best taken as an aor.; N 163.

423. For ἄδην ἐλάσαι πολέμοιο see note on N 315. Here Christ reads ἐάσαι.

424. Bentley conj. ἐν πρώτοιςιν ἑών, comparing Δ 341, M 315.

ΙΛΙΑΔΟΣ Τ.

Θεομαχία.

ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
 ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο.
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι

Τ

The traditional title of this book, *Θεομαχία*, has little relation to its contents, and at best belongs only to the prologue 1-74, in which a battle of the gods is prepared and foretold, but not as it would seem, brought about; though strange to say the narrative is so confused and obscure that it is not certain whether the words of l. 55 do not imply an actual conflict. The main portion of the book falls into two sections: (1) the meeting of Achilles and Aineias and their fruitless duel, 76-352; (2) the deadly onslaught of Achilles upon the Trojans, 353-503.

The first of these is not only separable from, but glaringly inconsistent with, its whole context. Achilles issues from the camp burning with the fury of insatiable revenge; yet his advice to his very first adversary is to go away "lest some harm befall him" (196). In the whole of this speech (178-98) there is not one word belonging to the situation. Achilles is in a merciful and, indeed, bantering mood, and long-suffering enough to listen to the wearisome repetitions, like those of an opera chorus, "let us have no more talk," wherewith Aineias adorns the lengthy Trojan pedigree which he asserts that Achilles well knows already (200-58). When they come to blows Achilles is actually "afraid" at his adversary's cast (262), and his own return blow fails of its effect. Finally, after hearing of what "might have been," we find Poseidon suddenly coming forward as a champion

of the Trojans, in contradiction of all his policy, and saving Aineias for the future glory of his family.

There can, in short, be little doubt that we have here a separate poem with a distinct object, and not composed with any reference to this point of the war. The object must undoubtedly be the glorification of Aineias—an apology perhaps for the other episode twice alluded to, when he ran away from Achilles at Lyrnessos without a blow. Here he attributes his previous weakness to Zeus (242), and makes up for it by facing his enemy with not unequal courage; he rather than Achilles is throughout the hero. And the curious allusion to his descendants in 307 clearly gives the reason of the interpolation—a desire to bring into some sort of harmony with the *Iliad* a later local legend of the kingship of the family of Aineias in the Troad, and perhaps even to explain a Poseidon-cultus among them.

As for the prologue (1-74), it is reasonable to imagine that it was at first composed to introduce the Theomachy of Φ, for Φ 385 or 387 might follow 74 here with much advantage to the significance of 55-74. The Aineias episode had its own "prologue in heaven," 75-160, which evidently could not come before that of the Theomachy; the latter had to be detached and put in the forefront in order to explain the active part now taken by Here, Athene, Apollo and Poseidon. That the absurd inconsistency between the bellicose attitude of the gods

κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἡ δ' ἄρα πάντῃ 5
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

in 55 ff. and their peaceful indifference in 134-52 should have been left untouched is more creditable to the conscientious conservatism of the diaskeuast than to his skill as a narrator. Only 41-6, more than half borrowed from other places, will have been added to adapt the prologue of the Theomachy to its new place, with 75-8 (with one borrowed line) to form the transition. From 79 on the "Aeneid" seems to be tolerably complete, and free from serious difficulty if regarded as an independent composition; though the genealogy (213-41) is in all probability again incorporated from another (Hesiodean?) source, and itself contains some lines which seem to shew Athenian influence (219-29). The loquacity and tautology of the speech of Aineias are more probably due to the poet himself than to any recension of his work, as has been supposed. The peaceful words of Poseidon in 134 ff. may be meant to prepare for his sudden change of face in 291 ff.; there is no literal contradiction between the two passages, and the poet may be forgiven if he has not entirely succeeded in making intelligible the *volte-face* on the part of a leading Greek god.

That the last section (353-503) partly consists of the story of the primitive Μῆνις, the beginning of Achilles' career of vengeance, hardly admits of doubt. The only question is as to the point where the old work begins. Between 407 and 503 suspicion can attach only to a few short passages (see on 445, 463, 499). But the words of Achilles in 354-63 are as Hentze has remarked "weak and colourless," and below the level required by the situation, shewing less energy even than those of Hector (366-72). It is therefore probable that 353-80 form a transition passage due to the diaskeuast who interpolated the "Aeneid." With 381 the original opening of the battle may have begun. Still there are traces which seem to betray a later hand in the following passage. The apparent allusion to the Panionic festival of the Helikonian Poseidon in 404 has

caused suspicion in some quarters. But those who believe in the origin of the Μῆνις in Greece proper may take this as a trace rather of the Achaian worship of the god in the Peloponnesian Helike. They will regard with more doubt the description of Iphition's origin in 384 ff., which betrays more knowledge of Asia Minor than we find elsewhere in the older portions of the Iliad, and is evidently in close connection with a passage in the Catalogue (B 865-6). I should regard 383-94 as interpolated—here again the taunt of Achilles seems meaningless, and very different from the intense passion of his other short speeches, 429, 449 ff. The family history is only enough to delay the action at a moment where rapidity is needed, without giving any particular importance to the victim, or significance to the strong word ἐκπαγλότετε. But the point is one for the scholar's private judgment.

2. For ἀκόρητον Townl. and two other MSS. give ἀκόρητοι, and both readings are acknowledged by Nikanor. There is little but authority to decide between them.

3. θρωσῶν πεδίοιο, see note on Δ 56, whence the line is no doubt copied.

4. So in β 69 it is Themis who ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίλει. The appropriateness of the function is obvious. The goddess reappears in H. only in O 87, 93.

7. The Scholiasts assign various reasons for the absence of Okeanos; but Heyne justly remarks that this is less strange than the presence of nymphs and rivers in a council of the gods. He suggests that 7-9 may have been interpolated to account for the presence of the River Skamandros in the Theomachy as one of the gods. (It has been suggested that as Hestia, the personification of the fixed dwelling, alone stays away from the solemn procession of the gods in the Phaedrus (247 A), so Okeanos is absent because he is the bond that holds the world together.) For the Nymphs cf. Z 22, 420, Ω 616, ν 350, ξ 435.

9. πίσσα (ν. ll. πείσσα, πίσσα, πείσσα,

- ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
 ξεστῆς αἰθούσῃσιν ἐνίζανον, ἅς Διὶ πατρὶ
 "Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
 ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
 νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
 ἶζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν· 15
 "τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηεν."
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ἔγνως, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλήν, 20
 ὦν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
 ἦμενος, ἐνθ' ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ', ὄφρ' ἂν ἴκησθε μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλεΐωνα.
 καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρῶντες·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
 δεῖδω, μὴ καὶ τείχος ὑπὲρ μόρον ἐξαλαπάξῃ." 30

πήσσεια), *water-meadows*. The couplet recurs in § 124, where see M. and R.'s note, and *Hym. Ven.* 97-9.

11. ἐνίζανον AC (with Ar.?) only; the rest with Zen. give the quite inappropriate ἐφίζανον. 12 = A 608.

13. The Schol. remarks that the special mention of Poseidon may allude to the bad terms on which he had last parted from Zeus, O 173-218.

18. ἄγχιστα δέδηεν, an obscure phrase, as it is spoken during a lull of the battle; so that the natural sense, "has come to very close quarters," is no more appropriate now than at the previous council at the beginning of Θ, being suited rather to any point between M and Σ. Hence it has been proposed, among other still less likely explanations, to translate "is on the point of bursting out." Such a temporal sense of the adverb cannot, however, be supported in H. (in τ 301 it is certainly local). It may be taken as a rather loose expression, "has come to a crisis," because the advent of Achilles is about to give it a decisive character which it has not yet had. But it gains the required force if, as suggested in the

introduction to the book, the prologue originally introduced the Theomachy at a point when the career of Achilles had almost reached the walls of Troy unchecked.

21. ὦν is of course neuter, and epexegetic of βουλήν. ὀλλύμενοι may by a god be used of either party, but perhaps shews that the Trojans are uppermost in Zeus' thoughts.

23. φρένα τέρψομαι, *will take my ease*; though the phrase seems rather inconsistent with 21.

26. οἶος, without interference of the gods. Zeus seems to forget that Achilles will rather gain than lose by such intervention, the Greek gods being the more powerful.

28. καὶ δέ τε . . . καί, like the negative οὐδέ . . . οὐδέ, Σ 117, etc.

30. ὑπὲρ μόρον, Ar. *ὑπέρμορον* with D Syr., cf. *ὑπέρμορα* B 155 and note on Γ 299. (The grammarians' evidence is given in La R., *H. T.* 370.) See also Φ 517. It is more natural to follow the analogy of *ὑπὲρ αἶσαν* than that of *ὑπέρβιον*. Schol. V says there was a variant instead of (meaning *after*) this

ὥς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρεν.
βὰν δ' ἵμεναι πολεμόνδε θεοί, δίχα θυμὸν ἔχοντες·

Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
ἡδὲ Ποσειδάων γαϊήοχος ἡδ' ἐριούνης

Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται·

35

Ἥφαιστος δ' ἄμα τοῖσι κίε σθένει βλεμεαῖνων
χωλεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί·

ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἄμ' αὐτῷ

Φοῖβος ἀκερσεκόμης ἡδ' Ἀρτεμις ἰοχέαιρα

Λητώ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη.

40

εἴως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,

τείος Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὔνεκ' Ἀχιλλεὺς

ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·

Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,

δειδιότας, ὅθ' ὀρῶντο ποδώκεα Πηλεΐωνα

45

τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἀρηι.

αὐτὰρ ἐπεὶ μεθ' ὄμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,

ῶρτο δ' Ἐρις κρατερὴ λαοσσόος, αὔε δ' Ἀθήνη,

στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,

ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὔτει·

50

line, οὐ μὲν τοι μοῖρ' ἐστὶν ἔτι ζωῷ
Ἀχιλῆος Ἰλίου ἐκπέρσαι (-θαι Christ)
εὐναιόμενον πτολίεθρον· πέρσει δουράτεος
ἵππος καὶ μῆτις Ἑπειοῦ.

34. ἐριούνης, a title of Hermes recurring in θ 322, with ἐριούνιος in Υ 72, four times in Ω, and frequently in the Hymns. The common derivation from ἐρι- and ὀν-ιν-ημι is subject only to the ordinary uncertainty of divine titles. In view of the pastoral character of Hermes (see on Ξ 491), a derivation from ἔριον, *making wool to grow*, is equally possible. Cf. on ἀκάκητα, Π 185.

35. ἐπὶ can hardly be taken with φρεσὶ, as the rhythm is intolerable, and the addition of a preposition is meaningless. It is necessary therefore to take it as = "moreover," though the word seems very weak. It may perhaps be due to a reminiscence of the phrase πάντας ἐπ' ἀνθρώπους ἐκέκαστο, Ω 535, as indeed most of the best MSS. here write κέκαστο, though the plpf. is less natural; six, including L Lips., have κέκασται with Ar. There is better support for ἐνί in place of ἐπὶ (D and others), but this does not help. 37 = Σ 411.

38. κορυθαίολος is only here applied

to any but Hector. ἀκερσεκόμης recurs in *Hym. Ap.*, Pindar and later, but not in H.

42. τέιος, MSS. τέως or τέως δέ, with a variant τόφρα δ' in A. ἐκύδανον, intrans., *were triumphant*. The verb recurs only Ξ 73, in the trans. sense. For the rest of the couplet see Σ 247-8. 44 = H 215.

48. It is most natural to suppose that the apodosis begins with ῶρτο δέ, as the end of a line suggests the break in the sentence. Ar., however, placed it at the bucolic diaeresis, as Aristonikos says ὁ δὲ σύνδεσμος περισσὸς ἐστὶν ἐν τῷ "αὔε δ' Ἀθήνη," and the antithesis with αὔε δέ in 51 is thus made slightly more effective.

49. See I 67. παρὰ with acc. shews that στᾶσα is, as so often, to be taken pregnantly, "coming up to the trench."

50. For the lapse from the participial to the direct construction in αὔτει cf. Γ 80. Here, however, the change is not due to the wish to supply a more appropriate verb, but seems merely to arise from the tendency to relieve the suspense of the long participial sentence. ἀκτάων, *sea-shores*, as always.

αὐε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
ὄξυν κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ.

ὥς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
γαῖαν ἀπειρεσίην ὀρέων τ' αἰπυνὰ κάρηνα·
πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60

ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀιδωνεύς,
δεῖσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μὴ οἱ ὑπερθεῖν
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοὶ περ. 65
τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος

53. **θεῶν** C Syr., **θεῶν** ABD with Ar. In any case the expression is strange, but “Kallikolone of the gods,” meaning “where the gods were,” is hardly credible. Ariston. indeed says *τόπος οὕτως καλεῖται ἐπὶ τῆς Ἰδῆς, θεῶν Καλλικολώνῃ*, but that of course is only a deduction from the present passage. Nothing will evade the difficulty of the sudden naming, as though it were well known, of this locality, which recurs again only in 151. It is needless to say that the attempts which have been made to identify the spot are perfectly futile (see Schliemann, *Ilios*, 71). Tradition made it the scene of the judgment of Paris; but whether the name “Hill of Beauty” caused or arose from the identification we cannot say.

55. **σύμβαλον**, *commiserunt*, as Γ 70. In II 565 the word is intrans., and might be so taken here. **αὐτοῖς** is also ambiguous, but is most naturally taken of the gods. It has indeed been proposed to omit 66-74 as an interpolation, so that the actual conflict of the gods will be postponed to the Theomachy in the next book, and the fight between them here, which is announced with so much circumstance in order to end in nothing, will disappear, *αὐτοῖς* being taken = *men*. But 75 prevents this, and shews that the whole introduction to the book hangs together. It is therefore better

to take *αὐτοῖς* in the most natural sense, *themselves*. **ῥήγνυντο**, *caused to break out*, a quite unique phrase; the nearest analogies are *ῥῆξαι* (rarely *ῥήξασθαι*) *φωνῇν* from Herod. onwards, *δακρύων ῥήξασα νάματα*, Soph. *Tr.* 919. **ῥήγνυσθαι** is common in M, N, and O of breaking through an enemy's line or wall.

64. For **φανείη** the best MSS. (AD Townl., Syr., etc.) have *φανήη*, one of the commonest errors. Compare Virgil's *regna . . . Pallida, dis invisā*, *Aen.* viii. 245. **εὐρώεντα** occurs also κ 512, ψ 322 *Ἄιδεω δόμον εὐρ.*, ω 10 *εὐρώεντα κέλευθα*, and always in similar phrases, Hes. *Opp.* 153, *Theog.* 731, 739, 810, *Hym. Cer.* 482, *τάφον εὐρώεντα* Soph. *Aj.* 1167. Döderlein, Ahrens, and others have proposed to read *αὐερόεντα* (*αὐήρ* = *αήρ*) or *ἡερόεντα*, *gloom*; but there is no reason for departing from the traditional derivation from *εὐρός*, Virgil's *loca senta situ*. Later poets and scholiasts took the word to mean “spacious,” as if from *εὐρύς*, but for this there is nothing to be said.

67. The Scholia give long disquisitions on the hidden meaning supposed to lie in the division of the gods; the only point of interest in them is that one, which makes Athene an allegory of wisdom, Aphrodite of desire, etc., is said to be *ἀρχαῖος πάννυ καὶ ἀπὸ Θεαγένους τοῦ Ῥηγίνου, ὃς πρῶτος ἔγραψε περὶ Ὀμήρου*

- ἴστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα,
 ἄντα δ' ἐνναλίιοι θεὰ γλαυκῶπις Ἀθήνη·
 "Ἦρῃ δ' ἀντέστη χρυσηλάκατος κελαδαινῇ 70
 "Ἀρτεμις ἰοχέαιρα, κασιγνήτῃ ἐκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
 ἄντα δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
 ὧς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 "Ἐκτορος ἄντα μάλιστα λιλαίετο δύναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγειν
 αἵματος ἄσαι "Ἀρηα ταλαύρινον πολεμιστήν.
 Αἰνείαν δ' ἰθὺς λαοσσόος ὤρσεν Ἀπόλλων
 ἀντία Πηλεΐωνος, ἐνήκε δέ οἱ μένος ἦν· 80
 υἱεὶ δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν·
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 "Αἰνεία Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ἃς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,
 Πηλεΐδεω Ἀχιλλῆος ἐναντίβιον πολεμίζειν; " 85
 τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπεν·
 " Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,
 πέρσσε δὲ Λυρνησὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.

(Schol. B). **ἐναντα** and **ἰὰ** for **ἰούς** are both *ἀπαξ* λεγόμενα.

70. See note on II 183.

72. **σῶκος**, here only. The rare verb **σώκειν** (Trag.) seems to indicate that it means *strong*, but this of course is uncertain.

74. For the language of the gods see note on A 404. As there suggested it is possible that both forms may be attempts to Hellenize a foreign name of difficult pronunciation like *Ksammā-*; and in that case it might be surmised that *Σιμοεντ-* was also another rendering of the same stem.

77. **ἐ**, so Ar.; MSS. **γε**.

78 = E 289, for **ταλαύρινος** see note on H 239.

83-5. Compare N 219-20, Θ 229-33. **ὑπίσχεο**, so Ar. and ABCD Townl.; Syr. and others have **ὑπέσχεο**, the threats wherewith *thou didst charge thyself*.

85. **πολεμίζειν** is Cobet's emendation (*M. C.* 330) for **πολεμίζειν** of MSS., which vary so constantly in similar forms that their evidence goes for little. Thus **ξ** is found for **ζ** in many MSS. in the following passages where the future is undoubtedly right, B 328, K 451, O 179, Ω 667. See notes on Γ 112, K 40, N 644, Π 830.

90. This story is alluded to again by Achilles, 187-94. It was related in the *Kypria* as appears from the abstract of Proklos (Dind. *Schol. in Il.* i. xxxvi. 12), **κάπειτα** (Ἀχιλλεὺς) **ἀπελαύνει τὰς Αἰνείου βόας, καὶ Λυρνησὸν καὶ Πήδασον πορθεῖ**.

ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰοῦσα τίθει φάος ἡδὲ κέλευεν 95
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει 100
 πρὶν χρὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεὸς περ
 ἴσον τείνειεν πολέμου τέλος, οὐ κε μάλα ῥέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι."
 τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὔχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
 ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
 ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ."
 ὧς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
 οὐδ' ἔλαθ' Ἀγχίσαιο πᾶις λευκώλενον Ἥρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἦ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
 "φράζεσθον δὴ σφῶι, Ποσειδάον καὶ Ἀθήνη, 115
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνείας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλεΐωνος, ἀνήκε δὲ Φοῖβος Ἀπόλλων·

96. Λέλεγας, the inhabitants of Lyrnessos. See on K 429, Φ 86.

98 = E 603, *q.v.* To the conjectured emendations of *πάρα εἰς* there given may now be added Fick's *παραι εἰς*, the simplest of all.

99. καὶ ἄλλως, "even without the assistance of a god," just as in I 699, where see note. It thus has a specific instead of a general reference, and differs from the same phrase in A 391, which should be compared. The unmetrical variant *ἰθὺς* has the curiously good support of AC Syr., A giving *ἰθὺ* as variant.

101. For the metaphor in *τείνειεν* see on H 102, N 358. *τέλος* instead of *πείραρ* seems to shew that the physical idea of "rope-end" is passing into the abstract "issue." *οὐ κε* is the reading of AC Townl., *οὐ με* D Syr. The former renders it better to read with Bentley

νικήσει for *νικήσει* of MSS. Compare the very similar passage I 387. But *με . . . νικήσει* is a possible reading, as it well suits the second protasis *οὐδ' εἰ εὔχεται*, though not the first. Cf. L. Lange, EI 365. *παγχάλκεος*, for the metaphor cf. *χάλκεον ἦτορ* B 490.

109. *λευγαλέοις*, *sorry*, contemptible, as I 119. *ἀρειῇ*, see on P 431. Here there is no question that the word means "abuse."

114. *στήσασα*, so Ar.; MSS. *καλέσασα*, and so Zen. who also read *ῥεῖα ζῶντας* for *μετὰ μῦθον ἔειπεν*, and *ἦ* for *ἦ*. To this Ar. rightly objected that *ἦ* = *ἔφη* is used only after the speech to which it refers, not before it. From the context it would seem that *θεοὺς* includes only the gods on the Greek side; cf. 149.

117. *ᾗδ' ἔβη*, *here cometh*, as E 175.

- ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆι 120
παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ
δευέσθω, ἵνα εἰδῇ, ὃ μιν φιλέουσιν ἄριστοι
ἀθανάτων, οἱ δ' αὐτ' ἀνεμώλιοι, οἳ τὸ πάρος περ
Τρωσὶν ἀμύνουσιν πόλεμον καὶ δημοτῆτα·
πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιώοντες 125
τῆσδε μάχης· ἵνα μὴ τι μετὰ Τρώεσσι πάθῃσιν
σήμερον· ὕστερον αὖτε τὰ πείσεται, ἄσσα οἱ αἶσα
γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
δείσετ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.”
τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
“Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή·
οὐκ ἂν ἐγὼ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
[ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν·] 135

119. ἀποτρωπῶμεν, ἀποτροπῶμεν G, ἀποτροπῶμεν S Cant. The latter, or ἀποτροπῶμεν, is probably right. See on O 666.

120. αὐτόθεν, from the spot, as we say “on the spot”; the local meaning carrying with it the temporal, as is shewn by ἔπειτα, thereafter (as an alternative).

122. δευέσθω is not elsewhere thus used absolutely, to fail (see A 134, X 492); so that Köppen's conj. θυμοῦ for θυμῷ is in the highest degree probable, as Γ 294, N 786, η 73, etc.

125-8 were athetized by Ar. as contradicting the words of Zeus in 26; the danger is not that Achilles may be defeated, but that he may be irresistible. This, it is true, gives a somewhat better meaning to ταῦτα. But the contradiction is not real. Zeus' words refer only to what will happen if the gods do not take part at all. Apollo has already intervened against Achilles, and if he goes on to attack him personally while Here stands aside, Achilles may be defeated ὑπὲρ αἶσαν. It is therefore Here's duty to see that the decrees of fate are carried out by Achilles' victory over Hector on that day (σήμερον); after Hector's death, Achilles must face his own. All difficulty is removed when we put a colon instead of the usual comma

after μάχης, and another instead of a full stop after δημοτῆτα, taking πάντες . . . μάχης as a parenthesis to explain Here's reasons for this action: “This I say because all the gods are here, Achilles' enemies included.” ἵνα in 126 thus gives, not the reason why all the gods have come from Olympos, for in that case it would be untrue, but the immediate object of Here's whole proposal, and repeats in another form the ἵνα-clause of 122. There is a marked resemblance in phraseology, though none in content, between the whole passage and η 195-201.

129. On εἰ . . . οὐ, with indic., see note on Δ 160.

131. χαλεποί, dangerous, hard to endure. The infin. φαίνεσθαι is added loosely, for their appearing openly, cf. Φ 482, A 589 ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, and other instances in H. G. § 232. ἐναργεῖς, cf. γ 420 Ἀθήνην, ἣ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν, and Virg. Aen. iv. 358 ipse deum manifesto in lumine vidi. Fick, to avoid the contracted termination, writes ἐναργές, assuming a wrong transliteration of the original -ΕΣ.

133. παρὲκ νόον, see on Ω 434.

135. Apparently from Θ 211, omitted by CD Townl. and others.

ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζόμεσθα κιόντες
ἐκ πάτου ἐς σκοπὴν, πόλεμος δ' ἄνδρεσσι μελήσει.
εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
ἢ Ἀχιλλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νείκος ὀρεῖται 140
φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὀίω
ἄψ ἔμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας."

ὥς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
τείχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
ποίηον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίωνδε.
ἔνθα Ποσειδάων κατ' ἄρ' ἔξετο καὶ θεοὶ ἄλλοι,
ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο· 150
οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης
ἀμφὶ σέ, ἦε Φοῖβε, καὶ Ἄρηα πτολίπορθον.

ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιόωντες
βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο

136. ἔπειτα, "in consequence of what I have said," cf. Ω 290.

137. ἐκ πάτου, the beaten track, as πάτον ἀνθρώπων ἀλεείνων Ζ 202. For the second half of the line cf. Ζ 492, where ἄνδρεσσι is opposed not, as here, to gods, but to women; as also in α 358, φ 352.

138. ἄρχωσι, Ar. and most MSS.; Zen. ἀρχησι, and so A in margin and a few others. For the σχῆμα Ἀλκμανικόν see note on E 774. The construction is harsh here, because the two nominatives are connected disjunctively. ἰδέ is, however, read for ἦ by two MSS. (S Cant.), and there must have been some ancient variant, as we are especially told that Ar. had ἢ Φοῖβος Ἀπόλλων.

139. Here again οὐκ follows εἰ, but in this case goes closely with εἰῶσι, as in the other instances where the verb is in the subjunctive; H. G. § 316 *ad fin.*

140. παρ' αὐτόφι, M 302, N 42, cf. Α 44; beside them. C has the usual variant παρ' αὐτόθι.

143. ἀναγκαίῃφι, so only two poor MSS. (H Vrat. d), with the margin of Α; the text and other MSS. having ἀνάγκη ἰφι, a very inferior reading.

145. The legend, which is evidently a familiar one, is quoted by Schol. Α

and Apollodoros (ii. 5, 9) from Hellanikos. Poseidon, when defrauded by Laomedon of his hire for building the walls of Troy (Φ 446-57) sent a sea-monster to ravage the land. Laomedon, in obedience to an oracle, exposed his daughter to be devoured by the monster, but promised his immortal horses (E 640) as a reward to any who should slay it. This was done by Herakles, with the protection of a wall built for him by Pallas; but Laomedon deceived him, giving him only mortal horses. This is of course a version of the Perseus legend. ἀμφίχυτον, of heaped-up earth, cf. χυτὴ γαῖα, Ζ 464, etc.

147. τὸ κῆτος, this use of the article to denote "well known" is very rare in H., except with a very few nouns. Instances such as this are confined to late passages in the Il.; see H. G. § 261, 3.

148. μιν, Herakles; the subject of σεύαιτο being κῆτος. For the trans. use of the aor. mid. cf. Γ 26, Α 549, O 272.

149. θεοὶ ἄλλοι here evidently includes only the Greek party, cf. 114.

152. ἦε, see on O 365.

154. δυσηλεγέος here and χ 325 only. Like τανηλεγέος (for which see note on Θ 70) it is best referred to ἄλγος, with the ε developed from the liquid as in ἀλε-

- ὤκνεον ἀμφότεροι, Ζεὺς δ' ἤμενος ὕψι κέλευεν. 155
 τῶν δ' ἅπαν ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῷ,
 ἀνδρῶν ἡδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
 ὀρнуμένων ἀμυδῖς. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκειν
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο, λέων ὥς
 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηιθῶν αἰζήων
 δουρὶ βάλλῃ, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
 γίγνεται, ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
 μαστίεται, ἐέ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκίῳ δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνη
 ἀνδρῶν ἢ αὐτὸς φθίεται πρῶτῳ ἐν ὀμίλῳ·
 ὥς Ἀχιλῇ ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο. 175
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

γινός. The η is an instance of the vowel-lengthening which is peculiarly common at the joint of a compound—aided perhaps by ictus-lengthening.

155. κέλευεν is best taken, with Hentze, absolutely, *was supreme over them*, as *ταμῖς πολέμοιο*. Cf. the use of *κελεύων* in A 65, N 91. The ordinary explanation, *though Zeus enthroned on high had bidden them (to fight)*, is unsatisfactory, because it requires us to take *ἤμενος ὕψι* as a standing epithet = *ὕψιζυγος*, which it can hardly be (cf. π 264 ὕψι περ ἐν νεφέεσσι καθημένῳ); and also because Zeus had not commanded them to fight one another.

156. καὶ λάμπετο χαλκῷ, a parenthesis, the following words being in apposition with τῶν. κάρκαιρε, only here in Greek; an imitative word (like our “creak”) of the same class as βαμβαίνω, μορμύρω, γαργαίρω.

158-60. Cf. N 499-500, Z 120.

164. It has been justly remarked that

the following long simile is perhaps the finest and most perfect in Homer.

165. The καὶ continues the emphasis on σίντης (cf. A 481), and the sense is fairly given by “consequently”; it is thus very similar to the καὶ in A 249 q.v.

166. ἀτίζων, *heeding not*, here only in H. and quite an exception to the ordinary formation of compounds with ἀ-. It is, however, not to be condemned on that ground, as it is freely used by the Tragedians. Compare also ἀτίω in the same sense. L Lips. read ὁ δὲ κρειῶν ἐρατίζων, from P 660. δῆμος, *village*.

170. Schol. B records the old belief that the lion ἔχει ὑπὸ τῇ οὐρᾷ κέντρον μέλαν, ὡς κεράτιον, δι' οὗ ἑαυτὸν μαστίζει, ὑφ' οὗ νυττόμενος πλέον ἀγριοῦται. So also *Scut. Her.* 430-1, γλαυκίῳ δ' ὅσοις δεινὸν πλευράς τε καὶ ὤμους οὐρῇ μαστίων ποσσὶν γλάφει. ἀμφοτέρωθεν, ἀμφοτέρωσε τινές, οὐ φαύλως, Did.

171. On ἐέ, the emphatic form used in reflexive sense, see N 495.

“Αἰνεΐα, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
 ἔσσης; ἢ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρῶεσσιν ἀνάξειν ἵπποδάμοισιν 180
 τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ’ ἐξαναρίξῃς,
 οὐ τοι τούνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ’ ἔμπεδος οὐδ’ ἀεσίφρων.
 ἢ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
 αἶ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ’ ἔολπα τὸ ρέξειν.
 ἦδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι·
 ἢ οὐ μέμνη, ὅτε πέρ σε βοῶν ἄπο, μῦνον ἐόντα,
 σεῦα κατ’ Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
 καρπαλίμως; τότε δ’ οὐ τι μετατροπαλίζεο φεύγων. 190
 ἔνθεν δ’ ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ,

178. *τόσσον πολλόν* must go together, in the sense *so much*. This use of *τόσσον* with adjectives (which is regular in modern Greek) is rare, except in the case of comparatives. There are, however, a few cases, cf. ο 405 οὐ τι περιπληθὴς λίην τόσον, *not so very populous*, δ 371, Φ 275, 370 τόσον αἴτιος. *τοσοῦτο* is similarly used by later writers. The peculiarity of the phrase is that *πολλόν* is pleonastic, as *τόσσον* itself includes the idea of quantity. But this pleonasm serves to emphasize the idea of the very great distance, and so heightens the sarcasm. *ὀμίλου* may be construed in two ways—(1) as an ablative, *sallying against me so far forth from the throng*; (2) as gen. after *τόσσον πολλόν*, *traversing so large a part of the army*. For the use of the gen. in (1) cf. *σταθμοῖο διέσθαι* M 304, and σ 8 there quoted. This gives the most vigorous sense (cf. *ἐρχόμενον προπάροιθεν ὀμίλου*, Γ 22), and suits the common use of *ἐπελθεῖν* (three inferior MSS. have *ἀπελθών* and A has *ἀ* written over the *ἐ*); but the sense *traverse* can be supported by Σ 321 ἄγκε’ ἔπῃλθε, δ 268 ἐπ. γαῖαν. *ἔσσης* have *taken your post*.

180-6 were athetized by Ar. *ὅτι εὐτελεῖς εἰσὶ τῇ κατασκευῇ καὶ τοῖς νοήμασι, καὶ οἱ λόγοι οὐ πρέποντες τῷ Ἀχιλλέως προσώπῳ*. But the same objections might be urged against the whole of this dialogue.

180. Aineias’ pretensions to the crown are explained in 213-41. *Τρῶεσσιν* is

locative, as usual, the gen. *τιμῆς* being used of the thing ruled over, e.g. ω 30 *τιμῆς ἥσπερ ἀσπες* (see H. G. §§ 145 n. 1, 151 g); *to be master of Priam’s dignity among the Trojans*. *τιμῆς τῆς Πριάμου* is a late construction; see H. G. § 260 g; the other instances are all in Od. or I, K, Ψ.

183. *ἀεσίφρων*, also Ψ 603, φ 302, Hes. *Opp.* 335, and *ἀεσιφροσύνη* ο 470, Hes. *Th.* 502. The word has generally been referred, since Buttmann, to *ἀάω*, from φ 302 where *φρεσὶν ἀασθεῖς* and *ἀεσίφρονι θυμῷ* occur together. Buttmann explains *ε* for *α* as an analogical formation due to forms like *ἀλφεισίβοιος, ταμεισίχροος, φαεσίμβροτος*. But here the derivation hardly suits the sense, as *φρεσὶν ἀασθεῖς* should imply a definite “blinding” of the mind, hardly a state of incapacity, which the context requires. It is therefore quite possible that the old derivation from *ἄημι* may be right, cf. Φ 386 *δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἀητο*. The word will then mean “blown about,” “volatile,” in mind, weakened in will by old age. (The weak stem *ἀ-Fe-*, root *vē*, is not elsewhere found, but was doubtless original, G. Meyer, *Gr.* § 34, 1.)

184-5. See Z 194-5.

188. See note on 90. *ἢ Πριάου καὶ (ἢ) Ἀριστοφάνους* “*βοῶν ἐπι*,” οὐκ ἀχαρίτως . . . ἐν τῇ Χίῳ “*βοῶν ἐπι*,” Did. But in this sense *ἐπὶ* seems to take the dat. only, Z 25 *ποιμαίνων ἐπ’ ὄρεσσι*, etc. *μέμνη*, i.e. *μέμνη*, see on O 18.

ληιάδας δὲ γυναῖκας, ἐλεύθερον ἡμαρ ἀπούρας,
 ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 ἀλλ' οὐ νῦν σε ῥύεσθαι οἶομαι, ὥς ἐνὶ θυμῷ
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω
 εἰς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."

195

τὸν δ' αὖτ' Αἰνεΐας ἀπαμείβετο φώνησέν τε·

" Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.

200

ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,

πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων,

ὄψει δ' οὐτ' ἄρ πω σὺ ἐμούς ἴδες οὐτ' ἄρ' ἐγὼ σοὺς.

205

φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,

μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύδνης·

αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαιο

εὖχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη·

τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύουσιν

210

σήμερον· οὐ γάρ φημ' ἐπέεσσὶ γε νηπυτίοισιν

ὦδε διακρινθέντε μάχης ἔξαπονέεσθαι.

εἰ δ' ἐθέλεις, καὶ ταῦτα दाήμεναι, ὄφρ' ἐν εἰδῆς

ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·

193 = Π 831.

195-8 were athetized by Ar. on the ground that the last three lines are wrongly borrowed from P 30-2; he rightly urged that there Menelaos tells Euphorbos to retire because his only aim is to get the body of Patroklos, whereas here Achilles has come into battle to wreak his vengeance, and should not be willing to let his first antagonist escape. But here again the vice is inherent in the whole scene. For *σε ῥύεσθαι* (pres.) Ar. read *ἐρύεσθαι* (fut.)

200. *νηπύτιος* = *in-fans* (*νη-*, *ἡπύ-ω*); a word occurring eight times in T and Φ, and else only in N 292 = T 244.

202 = 433. We ought perhaps in both places to read *ἰδ' αἰσυλα*, if Clemm's der. of the word from *Fīsos* ("unjust words") is right; the open form is required in β 232, ε 10, but cannot be restored in E 403, Φ 214. Cf. *ἀήσυλος* E 876.

204. *πρόκλυτα*, heard in old times; or perhaps lit. *heard forwards* = handed onward by oral tradition.

205-9 were athetized by Ar. *ὅτι οὐκ ἀναγκαῖα τὰ δι' αὐτῶν λεγόμενα, κατὰ τὴν γενεαλογίαν ἀμφοτέρων γινωσκομένων*. This is insufficient ground for condemnation in a passage like the present.

207. *ἁλοσύδνης*, a word recurring only δ 404, *φῶκαι νέποδες καλῆς ἁλοσύδνης*, a passage which throws no light on the present. Hesych. has *ὑδναί· ἔγγονοι*, but that is probably only an attempt to explain these words. It was, however, accepted in Alexandrian times, as Kallim. has *Ἰδατοσύδνη* as the name of a Nereid. Curtius (*Et.*⁵ p. 654) explains *ὑδνη* as = *sunjā* fem. of *sunus* son (root *su* to beget), and for the form of the compound refers to *οὐδενός-ωρος*, *Κυνός-ουρα*. But the δ is not satisfactorily accounted for; and others take *υδν-* to be the same as the stem *υδα-τ* for *υδν-τ* (Skt. *udán-*, gen. *udnás*, G. Meyer, *Gr.* § 335). The word will then mean "daughter of the salt-water," the patronymic force residing only in the noun-termination -η.

208-9 = E 247-8.

213-4 = Z 150-1, *q.v.*

Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215
 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὗ πω Ἴλιος ἱρὴ
 ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ᾧκεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων. 220
 τοῦ τρισχίλαιοι ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.
 τῶν καὶ Βορέης ἡράσσατο βοσκομενῶν,

215. For αὖ L and four other MSS. have ἄρ, and A has ρ written over the υ. αὖ if correct, as authority would seem to shew, proves that there must be something wrong with the text, for it is a particle which cannot introduce a narrative. Either therefore the order of the lines has been dislocated, or the genealogy in 215 ff. has been interpolated from another source where αὖ was in place. Lehrs (*Ar.* p. 409) has ingeniously suggested that the speech consisted originally of 200-12 and 244-58 only; that subsequently the genealogy was inserted, the speech running thus, 200-7, 215-39, 208-9, 241-58. αὖ will then answer to σὲ μὲν in 206. Finally it was attempted to combine the two versions by restoring 210-2, adding after them the borrowed 213-4, and interpolating 240. But even this does not remove the wearisome repetitions in 244-58, which we have already had in substance in 200-2, 210-12—a tautology which is yet more glaring if 244 be made to follow 212 immediately. The speech can hardly be made presentable unless 256 or even 257 follow immediately after 202. We cannot pretend to say whether the weaknesses of the intervening lines are to be placed to the credit of the poet of the "Aeneid," or of the interpolator who introduced the genealogy—a piece of work not without intrinsic interest, but bearing the stamp of the Hesiodic school, and obviously very late in origin.

217. The strongly-marked alliteration only shews how little stress can be laid upon any supposed design in such phenomena.

218. ὑπωρείας, a word used several times by Herod., and quoted by Plato, *Legg.* 681E, 702A τὰς τοῦ Δαρδάνου ὑπωρείας τε καὶ τὴν ἐπὶ θαλάττῃ ἐποίκισιν.

We cannot say whether it embodies a real local tradition, or is merely an ancient speculation as to the development of cities. It must in any case be taken to mean the low hill-country which fringes Ida, not as we should expect the point at which the mountains first rise from the plain; for the latter was the actual site of Ilios and is therefore expressed by ἐν πεδίῳ. But even this phrase does not seem quite natural. It certainly suits Hissarlik better than Bounarbashi, for at the former site the lower town at least, as distinguished from the Akropolis, may have extended to the actual plain.

219. Fick joins 219 to 230, reading Δάρδανος αὖ τέκετο Τρῶα Τρώεσσι Φάνακτα, omitting the intervening lines. The divine horses were according to E 265 given to Tros, not to Erichthonios. The latter name is Attic, and is here to be regarded as an Attic interpolation dating from about 610 B.C., at which time the Athenians were endeavouring to gain a footing at Sigeion; we know from Strabo that they claimed kinship with the Trojans on the ground of this community of mythical ἀρχηγέται (so also Welcker). In support of this plausible supposition Fick urges the forms ἀφνειότατος (the Homeric form is ἀφνειός, E 9, I 483, α 165 being regarded as late), εἰσάμενος 224 for Φεισάμενος, and the contracted forms σκιρτῶεν and κατέκλων.

221. ἵπποι βουκολέοντο, a mixture of metaphor like νέκταρ εἰνοχοεῖ A 598, etc.

223. The idea that mares could actually become pregnant by the wind was widely spread in antiquity; cf. Virgil, *G.* iii. 272. Here, however, it is not necessary to see more than a mythological form of words to express extreme speed.

ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
αἱ δ' ὑποकुσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν,
ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν οὐδὲ κατέκλων·
ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
ἄκρον ἐπὶ ῥηγμῖνος ἄλός πολιοῖο θέεσκον.
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
Τρῶος δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
τὸν καὶ ἀνηρεΐσαντο θεοὶ Διὶ οἶνοχοεῦεν
κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείη. 235
Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε
Λάμπου τε Κλυτίου θ' Ἰκετάονά τ' ὄζον Ἄρηος.

224. τινὲς γράφουσιν “ἵππῳ δ' εἰσάμενος ἐμίγη φιλότῃ καὶ εὐνῇ,” Ariston. Some MSS. add, before or after this line, ἐν μαλακῷ λειμῶνι καὶ ἀνθεσιν εἰρινούσιν (from Hesiod, *Theog.* 279).

227. Cf. Hes. fr. 143 (Rzach) of Iphiklos, ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν, οὐδὲ κατέκλα, ἀλλ' ἐπὶ πυραμίνων ἀθέρων δρομάσκει πόδεσσι . . . καὶ οὐ σινέσκειτο καρπὸν (ap. Eust., and cf. Schol. B). ἀνθερίκων is commonly explained ears of corn like ἀθέρων (so Schol. A τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων). In later Greek ἀνθερίκος is used of the stalk or plant of the *asphodel*, and there is no reason why it should not be the same in this passage. For the derivation see Curt. *Et.* no. 304.

229. For ἔπι MSS. have ἐπί, taking ἄκρον apparently as an adverb, for which there is no analogy. It must be a substantive as λ 597, Ψ 339; but even so the use is doubtful, as neither of these passages supports the use of the gen. Hence Ahrens' reading, ἄκρον ἐπὶ ῥηγμῖνα, is very probable, and has been adopted by Fäsi, Hentze, and others; the change will have been made to avoid the hiatus. This is of course the regular Greek use of ἄκρος. The gen. was evidently read by Ap. Rhod. i. 182, κείνος ἀνὴρ καὶ πόντον ἐπὶ γλανκοῖο θέεσκεν οὐδματος, κ.τ.λ. Virgil's application of the thought to Camilla hardly needs quotation (*Aen.* vii. 808-11). For ῥηγμῖνος = *surf*, without the usual connota-

tion of *shore*, cf. μ 214 κώπησιν ἄλός ῥηγμῖνα θαλάσσης τύπτετε.

231. Cf. Ξ 115, where a dat. is used in place of the gen. Τρῶος.

234. καὶ refers to κάλλιστος, “consequently,” as 165. Did. mentions a variant μὲν. ἀνηρεΐσαντο is the reading of all MSS., but as Döderlein has pointed out (*Gloss.* iii. 244) should be ἀνηρεΐσαντο, from ἀρεπ- = ἀρπ(-άξω) by *anaptyxis*. For this form we have the authority of a Glossary published by Bekker ἀνερειψάμενοι· ἀναρπάσαντες (cf. ἀνερήψαντο, Ap. *Lex.* quoting this passage), and one MS. (V) of Hes. *Theog.* 990 ἀναρειψαμένη for ἀνερειψαμένη or ἀναρειψαμένη of the rest (see Rzach *ad loc.*) Hence with the aid of the cognate form Ἀρέπνια (for which see note on II 150) Fick has convincingly restored in υ 77 (α 241, ξ 371) Ἀρέπνια ἀνερήψαντο, a clear case of the favourite *figura etymologica*, for the vulg. Ἀρπνια ἀνερήψαντο. The word recurs also in δ 727. The sense *snatch up* can by no means be got from ἐρείπω. Whether ἐρέπτεσθαι is cognate is another matter. For a slightly different form of the legend cf. *Hym. Ven.* 203-5.

235 = ο 251. The line may be borrowed here, as the first half is tautological, and the second very weak after the more specific words of the preceding line. Ar. rejected the line in ο, and upheld it here.

238 = Γ 147, 241 = Ζ 211. Aineias and Hector are both fourth in descent from Tros; i.e. they are “third cousins.”

Ἀσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τὲ μινύθει τε,
 ὅπως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἔσταότ' ἐν μέσση ὑσμίνῃ δημοτῆτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο·
 στρεπτή δὲ γλῶσσ' ἔστι βροτῶν, πολέες δ' ἐνι μῦθοι
 παντοῖοι, ἐπέων δὲ πολλὺς νομὸς ἔνθα καὶ ἔνθα.
 ὅπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαιο. 250
 ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶιν ἀνάγκη

242. This evidently alludes to Achilles' sarcasm about Aineias' flight at Lyrnessos.

243. AC read ὁ γὰρ κ' ὅχ' ἄριστος ἀπάντων, from which Heyne suggests that ὁ γὰρ ὅχ' ἄρ. was probably the old reading, altered to avoid the lengthening of γὰρ by the ictus, on the one hand by the insertion of the meaningless κ', on the other by the emendation κάρτιστος.

244 = N 292, and see note on B 435.

245. Heyne remarks that the junction of ὑσμίνῃ with a gen. is quite unique in H.

247. ἐκατόζυγος, so best MSS.; but ἐκατόνζυγος (L Lips.) is more in accordance with analogy, and is read by Heyne. The epithet evidently implies "a ship bigger than was ever seen," for the Homeric ships do not hold more than fifty men. So far as we can judge, Odysseus' comparison of the Kyklops to the mast νηὸς εἰκοσόροιο (ι 322) implies that even this must have been a large size (Grashof, *das Schiff bei Homer*, p. 17). So in Pind. *P.* iv. 436 ναὺς πεντηκόντορος is a type of huge bulk. For ζυγά = *rovers'* benches see ι 99, ν 21, M. and R. p. 540.

248. στρεπτή, exactly our *voluble*, capable of turning easily this way or that, and therefore of uttering words of every sort. For the other metaphorical use of the word see I 497, O 203.

249. The sense of νομός is obscure, and is not explained by the Hesiodic ἀχρεῖος δ' ἔσται ἐπέων νομός (*Opp.* 403), nor by *Hym. Ap.* 20, πάντῃ γὰρ τοι, Φοῖβε, νομοὶ βεβλήατ' αἰοῖδης (?). This may point to the "field of words" as the sense, lit. the pasture-ground, the region in which they can find sustenance.

With this metaphor Fäsi compares ἔπεα πτερόεντα, where words are conceived as winged creatures flying from man to man. The idea will then be that there is a wide region (of insulting thoughts) wherein words may be reared for the tongue—the range of insults is very wide. The scholiasts prefer to explain by νέμεις, "the *portioning out* of words is abundant on either side," i.e. either party can reply to the other with abundant taunts. But this does not suit the Homeric use of νομός, for which cf. Z 511.

250. Cf. Hesiod, *Opp.* 721, εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσαιο.

251-5. ἀθετοῦνται στίχοι πέντε, ὥς ἄκαιροι καὶ ὀχληροὶ προειρημένον τοῦ "ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα" (244). τοῦτο δὲ περιγράφοντός ἐστι τὸν λόγον . . . καὶ τὰ λεγόμενα ἀνάξια τῶν προσώπων. καὶ παρὰ βαρβάροις δὲ ἐστὶ τὸ τὰς γυναῖκας προερχομένας λοιδορεῖσθαι, ὥς παρ' Αἰγυπτίοις, Aristonikos. The first part of this criticism is justified, but these lines are not the only ἄκαιροι καὶ ὀχληροὶ in the speech; even if we expel them as a later recension, with Ar., the repetitions are still far too numerous. The comparison to the women in the streets is indeed the most vigorous passage in the speech, and is consonant with the manners of the heroic age, when women were comparatively free, quite as much as with those of the Egyptians. But the contracted νεικεῖν and νεικεῦσι must be late; and ἔριδος περὶ θυμοβόροιο is almost like a travesty of the other passages where it occurs, H 301, Π 476, cf. H 210, T 58.

νικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
αἷ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
νικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,
πόλλ' ἐτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θάσσον
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

ἦ ῥα καὶ ἐν δεινῷ σάκεϊ ἔλασ' ὄβριμον ἔγχος,
σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
ὥς οὐ ῥήϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
οὐδὲ τότ' Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
[ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς

252. *γυναῖκας*, after the dat. *νῶν*, is "attracted" by the absorbing influence of the acc. *cum infin.* construction. Cf. H. G. §§ 237, 240.

255. *πόλλ' ἐτέα τε καὶ οὐκί* is the reading of most MSS., including A in margin; A text and B have *πολλὰ τὰ τε καὶ οὐκί*. This is probably a corruption of *πολλὰ τ' ἐόντα καὶ οὐκί*, which appears to have been the reading of Ar. (*τὰ τε ταῖς ἀληθείαις ὄντα καὶ μή. τὰ δὲ φανλότερα τῶν ἀντιγράφων "ἐτέα" ἔχει, τουτέστιν ἀληθῆ, Did.*) Schol. V has preserved this reading (*πολλὰ τε ὄντα*). From another Didymean scholion in A there seems to have been a third variant *πολλὰ τ' ἐόντα, τὰ δ' οὐκί*. But the corruption of the scholia makes this so uncertain that some edd. have attributed the reading of the text to Ar. Even against his authority it is preferable, as the lengthening of the -a by ictus is a sign of antiquity, and not likely to have been introduced later; the order of the words is more natural, and *ἐόντα* = "true things" is a phrase not to be paralleled in Homer. (*ἐτεός* itself, however, recurs in H. only as an adv. *ἐτεόν.*) *καὶ τὰ*, the false as well as the true.

259. Ar. appears to have read *σάκεϊ ἔλασ'*, which is not likely to have been a corruption. MSS. *σάκει ἤλασε*. For the long ι cf. Ω 285. Schol. A further

says that Ar. read *δινῷ* for *δεινῷ*, taking it as = *δινωτῷ*. But this is hardly credible.

260. *σμερδαλέω* in the emphatic position is a very weak word after *δεινῷ*. A few inferior MSS. have *σμερδαλέον*, whence Heyne conj. *σμερδαλέον δὲ μέγ' ἀμφὶ σάκος*, where *σμερδ.* is an adv. as so often, *μέγα* an epithet of *σάκος*, or adv. as ι 395, *σμερδαλέον δὲ μέγ' ὤμωξεν*. This is very plausible.

263. *ῥέα διελεύσεσθαι*, cf. N 144. Here also the majority of MSS. have *ῥεῖα δ' ἐλεύσεσθαι*.

266. For *ὑποείκειν* Düntzer conj. *ὑποείκει*, as *οὐ ῥήϊδι' ἐστὶν ὑποείκειν* is evidently not a correct expression. The slight inaccuracy is, however, quite intelligible and natural after *δαμήμεναι*.

268 = Φ 165. Cf. *Scut. Her.* 415 *οὐδ' ἔρρηξεν χαλκός· ἔρυτο δὲ δῶρα θεοῖο*. The gold stands, as the most precious constituent, for the whole metallic facing of the shield. The plural *δῶρα* may be explained as referring to the collective sense of *χρυσός*, the parts of gold, as we might talk of a man possessing "plate, presents from friends." (The reference to the use of the plural of abstract words, H. G. § 171 (4), hardly suits here, as *δῶρα* is used in its most concrete sense.)

269-72. These lines are spurious, as was perceived by Ar.; and Schol V

ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίῳ, 270
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσήν, τῇ ῥ' ἔσχετο μείλινον ἔγχος.]
 δεύτερος αὐτ' Ἀχιλεὺς προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' εἴσῃν, 275
 ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός,
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ
 Πηλιάς ἤϊξεν μελίν, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχευ
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν

says προηθετοῦντο δὲ καὶ παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο (the "Sophists" are only here mentioned as Homeric critics, and the reading is suspicious). They are evidently inserted by some one who thought that the πέντε πτύχες of Σ 481 were formed by the different metals, whereas they were no doubt of hide. Even if the πτύχες were of metal the arrangement here given would be absurd, for the gold is hidden away in the middle where it would be neither useful nor ornamental. 268, as appears from Φ 165, needs no further expansion. Ar.'s explanation of the interpolation is curious. ἀθετοῦνται στίχοι δ', ὅτι διεσκευασμένοι εἰσὶν ὑπὸ τινος τῶν βουλομένων πρόβλημα ποιεῖν. μάχεται δὲ σαφῶς τοῖς γνησίοις· ἄτρωτα γὰρ τὰ ἡφαιστότενκτα συνίσταται (Aristonikos); the passage was interpolated to support the views of some of those who had made a problem of the arrangement of the metals in Σ—a favourite *crux* mentioned by Gellius (xiv. 6), and discussed at length by Porphyrios in Schol. B, and probably by Aristotle in his *Homeric Problems* (see below). Porphyrios held that the gold was the middle, Ar. that it was the outer, of the layers; and the latter, that he might not be accused of atheizing the lines because he could not reconcile them with his view (ἵνα μὴ δοκῇ λύσεως ἡπορηκέναι καὶ διὰ τοῦτο ἡθετηκέναι), gave as an explanation of the lines as they stood that the spear was stopped by the outer layer, not piercing it, but *bending back* the next layers, so that ἐγένετο κοιλότης, οὐ τρώσις, and two layers were "driven through" though the outer one stopped the point! Aris-

totle quotes 272 in an extremely obscure passage of the *Poetics* (25), which is practically unintelligible, but probably points to a λύσις of the same sort.

273-4. Zen. read Ἀχ. μελὴν ἰθυπτίωνα (μελὴν ἰθυπτίωνι?) ἀσπίδα νύξ' ἐύχαλκον ἀμόμονος Αἰνείαιο, to which Ar. objected that νύσσειν is only used of thrusting, not casting.

275. πρῶτην, at the beginning, *i.e.* extreme edge, of the rim. Cf. Ζ 118, where πυμάτη means the same thing proceeding from the centre outwards, instead of as here from the circumference inwards. χαλκός here must mean the metal facing, like χρυσός above. This is made thinner at the edge, which is of less importance than the centre for defensive purposes.

276. ῥινὸς βοός, the body of the shield; ἐπέην, ἐπι- implies "to back it up," not of course that the hide was in front of the metal.

280. κύκλους is most simply explained to mean the two circular portions of the shield, the metal facing and leather backing. These might well be torn apart by a blow close to the edge (so Schol. A, τὸν χαλκοῦν καὶ τὸν βύρσινον). δι' . . . ἔλε, this use of διαιρέω does not recur in H. though so familiar in later Greek. In Φ 70 where ἐγχείη . . . ἰεμένη recurs, ἰεμένη is used in a different sense, being followed by ἀμεναι; it is there doubtless = *Fiεμένη* from *Fiεμαι*, Skt. *vi*, to desire (cf. M 274). Here it seems to be the pass. part. of *ἱημι*, root *sē* (σί-ση-μι). Ahrens (*Beitr.* 121) sees in this an indication that the line is borrowed here, rightly no doubt.

ἔστη, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας, ὃ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλα καὶ οἶος.
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἣ κόρυθ' ἥε σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξύ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαιο,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀιδόσδε κάτεισιν,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἑκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραιοσμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τί ἦ νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰ ψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;

282. The omission of the *F* of *Foi* is very rare, and the phrase *grief poured over his eyes* is hardly to be paralleled in H. unless by *ἄχος νεφέλη ἐκάλυψε μέλαινα*, P 591, and *τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον* δ 716. Bentley most plausibly suggested *ἀχλὺς* for *ἄχος οἱ*, thus restoring a quite Homeric metaphor, cf. E 696, Π 344, Υ 321. We must then write *μυρίῃ* with Cobet, or take *μυρίον* as an adverb, cf. Φ 320. Possibly the latter may be right, in which case the apparent harshness of the construction may have led to the corruption of the passage. The whole clause is parenthetical, *ταρβήσας* recurring to the construction of *ἀλενάμενος*.

285-7 = E 302-4, where see notes.

289. It is not clear whether *τό οἱ . . . ὄλεθρον* is an independent clause descriptive of the shield (*which had saved him*, viz. 268 above), or is to be included under the idea of contingency in the preceding and following clauses, *κε* being virtually supplied from them, *which would have in that case warded off*. The former seems preferable, as the relative *τό* is regularly used to introduce such subordinate descriptive touches. But the whole sentence, with its long chain of unrealised possibilities, is by no means in the Homeric manner.

293. The speech and action of Poseidon are as glaringly inconsistent with his attitude in the *Iliad* in general, and his recent speech (133-43) in particular, as are the words of 306 with that of Zeus. If Aineias is to be saved it should naturally have been done by Apollo who urged him on, and is still in the field. But it is impossible to separate the action of Poseidon from the whole episode, which may have been introduced not only for the glory of Aineias, but to explain some form of Poseidon-worship among the families who claimed descent from him.

298. *μάψ*, without aim or object, so far as he is concerned. *ἀχέων*, a strange expression; apparently “he takes part in the war because of sorrows which do not concern him.” But this use of *ἄχος* is hardly in the Homeric style. Döderlein takes *ἀχέων* as a participle, *ob res alienas dolens*, which will not do. Bentley reads *ἀτέων*, which would remove all difficulty, but is too familiar a word to have been corrupted. There is a curious schol. of Aristonikos, suggesting that Priam's suspicion of Aineias (see N 461) was due not to his pretensions to the Trojan crown, but to the fact that he had no personal interest in the war (*οὐ συνεπεγράφη τῷ τῶν Πριαμίδων πολεμῷ*).

ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτεῖνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται."
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 "ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310
 Αἰνείαν, ἣ κέν μιν ἐρύσσειαι ἢ κεν ἐάσεις
 [Πηλεΐδῃ Ἀχιλῆϊ δαμήμεναι ἐσθλὸν εὐντα.]
 ἦ τοι μὲν γὰρ νῶϊ πολέας ὠμόσσαμεν ὅρκους
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃν κακὸν ἡμαρ, 315
 μηδ' ὁπότ' ἂν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται
 δαιομένη, δαίωσι δ' ἀρήιοι νῆες Ἀχαιῶν."
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,

302. **μόριμον**, here only for **μόρσιμον**, which is read by all MSS. in spite of the metre, the text being given by Eust. alone. The form occurs in Pindar and Aisch.

306. For **ἤχθηρε** Aristoph. read **ἤχθηρει**. But the imperf., as expressing a continued state, is in too flagrant contradiction with the conduct of Zeus. The aor. may be explained as a petulant expression, *has come to hate*, with particular reference to the recent decision of Zeus to let the war take its course.

307. For the legend of the revival of the royal dignity of Troy in the family of Aeneias see note on N 460. **μεταγράφουσιν** *τινες* "Αἰνείω γενεὴ πάντεςσιν ἀνάξει," ὡς προθεσπίζοντος τοῦ ποιητοῦ τὴν Ῥωμαίων ἀρχήν, Schol. A. Strabo and Eust. also mention the variant as introduced to please the Romans. From a schol. on Eur. *Tro.* 44 it appears that Aristophanes suspected 306-8.

308. For **γένωνται** Syr. has **λίπωνται**, which is mentioned also by Did. as the reading of **αἱ ἀπὸ τῶν πόλεων**.

311. See K 44. Here C and others

have **ἐάσης**, in which case **ἐρύσσειαι** will also be aor. subj.

312. This line is omitted by all the best MSS., being found only in C *man. sec.* and two others. It is evidently interpolated from the supposed need of an infin. after *ἔαν*, see on Ω 558.

313. **πολέας**, MSS. *πολείς*, but see N 734. The plur. **ὅρκους** (here only) means "oaths by many different objects," *i.e.* of the most solemn sort; see B 755, O 36, and Buttmann, *Lexil.* p. 436.

315-7 = Φ 374-6, except that there **καιομένη** . . . **καίωσι** is the best attested reading (A here has **κ** written over **δ** in each case). Syr. omits 316-7 but "there are traces of writing in another hand on the upper margin; probably one or more of the omitted lines." They are rejected here by Bekker, Nauck, Christ, Fick, etc., and perhaps are more in place in Φ. The triple repetition of forms of **δαίω** is disagreeable; but a reference to Σ 227 would suggest, that the remedy is to be found rather in changing **δάηται**, a form not elsewhere found, into **κάηται**. (Hesych. *δάηται*· *καίεται*.)

319 = E 167.

ἔξε δ', ὅθ' Αἰνείας ἡδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαιο·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσουντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Αἰνεία, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
 ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσῃαι αὐτῷ, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀϊδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσύνσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
 οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει."
 ὥς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν

320. ἡδὲ κλυτός, so Heyne with L Lips.; *caet.* ἡδ' ὁ κλυτός, a use of the article which could only be excused as occurring in a late passage.

322-4. ἀθετοῦνται στίχοι τρεῖς, ὅτι οὐκ ἐνέσχηται τῇ ἀσπίδι τὸ δόρυ τοῦ Ἀχιλλέως, ἀλλὰ "διὰ πρὸς Πηλιάς ἤξεν μελίην" (276) καὶ "ἐγγεῖν δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ" (279). πῶς οὖν ὁ Ποσειδῶν ἐκ τῆς ἀσπίδος ἤρυσεν τὸ δόρυ; Ariston. The difficulty may be evaded if we suppose that the spear-shaft had carried the shield with it; but this is not the simple sense of 276-9. Still it is of less importance than many other inconsistencies in the book.

329. For the Kaukones see K 429. They are not found among the Trojan allies in the Catalogue, and later tradition knew little or nothing of them. Another tribe of the same name is mentioned as living in Elis, γ 366 (see M. and R.'s note). So Pelasgians are found both in Greece and in Asia Minor. *θωρήσσουντο*, were entering the fight; cf. N 301, Σ 189.

332. ἀτέοντα· οὕτως ἐν ἀπάσαις, Did. ἀφροντιστοῦντα· Καλλίμαχος "Μουσέων κείνος ἀνὴρ ἀτέει," Schol. A. The form appears to recur only in Herod. vii. 223, though ἀτᾶν and ἀτᾶσθαι are found in Trag. The quotation from Kallim. (if rightly emended, MS. μουσαῖον) may shew that he took θεῶν ἀτ. together, *sinning against the gods*. There is a variant χατέοντα in L Lips., and others, *lacking the aid of gods*.

335. συμβλήσῃαι, so most MSS., two (S Mor.) having συμβήσῃαι. There can be no doubt that συμβάλλομαι is the right word (cf. II 565, Φ 578, συμβαίνω does not occur in H.), but there is no other evidence of an aor. ἐβλησόμεν. Hence Cobet (*M. C.* 323) would read συμβλήσῃαι, of which the 3d person βλήσεται is found in ρ 472 (so also Curtius, *Vb.* ii. 58). This would undoubtedly be right if we were certain of the antiquity of the passage; as it is βλήσῃαι may be original, formed on the false analogy of ἐβλησόμεν, of which, however the subj. does not occur.

θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτάρ μιν ἔφην μὰ ψαυτῶς εὐχετάσθαι.
 ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὥς καὶ νῦν φύγεν ἄσμενός ἐκ θανάτοιο. 350
 ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών.”
 ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·
 “μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δέ μοι ἐστι, καὶ ἰφθίμῳ περ ἔοντι,
 τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·
 οὐδέ κ' Ἀρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐ μέ τί φημι μεθησέμεν, οὐδ' ἡβαιόν,
 ἀλλὰ μάλα στιχὸς εἼμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαιρήσειν, ὅς τις σχεδὸν ἔγχεος ἔλθῃ.”
 ὥς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἐκτωρ
 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἄντ' Ἀχιλλῆος· 365

342. Cf. O 668. μέγ' ἔξιδεν, “stared with all his might,” as we say, as though it required a great exercise of force; μέγα as in μέγα κρατεῖν, etc. ἐξ also implies the putting forth of effort, as κεφαλῆς ἐκδέρκεται ὅσσε, Ψ 477; cf. ἐξιδού, Soph. Phil. 851.

343 = Λ 403. 345 = Ν 99.

350. ὥς, so only one MS. (Harl.), but this is a more Homeric construction than ὅς of the rest.

357. ἐφέπειν, to control, *manage*, as we say, with the additional connotation of “driving,” the enemy. See note on Λ 496, and *Journal of Phil.* xiv. 238. ἐφέπειν is often used in later Greek of a general “controlling” his own men, but the idea of hostility is generally connoted in H., and the parallelism of πᾶσι μάχεσθαι indicates that the same is the case here; otherwise it would be possible to translate *it is hard for me to command*

so great an army and (at the same time) to fight with all the enemy.

359. The exact metaphor of the word στόμα is uncertain; see K 8 with note, T 313. We can hardly go further than to regard ὑσμίνης στόμα as a periphrasis for ὑσμίνη. But the use of ἐφέπειν which forms the transition between the primitive idea of “managing” and the derived metaphor “chasing,” the sense of “driving” horses (see Θ 126), suggests that “managing the mouth” here may be a figure from the bit and bridle. καὶ πονέοιτο is used by a sort of hendiadys for πονούμενος, *by dint of labour*; the word having as often a special reference to the toil of battle.

362. The sing. στιχός recurs only in Π 173, only the nom. and acc. plur. being found elsewhere. It evidently means “the enemies’ line of battle.”

365. ἵμεναι, so MSS.; edd. generally

“Τρῶες ὑπέρθυμοι, μὴ δείδιτε Πηλεΐωνα.

καί κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·

ἔγχεϊ δ' ἀργαλέον, ἐπεὶ ἡ πολὺν φέρτεροί εἰσιν.

οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,

ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούει.

370

τῷ δ' ἐγὼ ἀντίος εἼμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,

εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ.”

ὧς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν

Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὥρτο δ' αὐτή.

καὶ τότε ἄρ' Ἑκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων· 375

“Ἑκτορ, μηκέτι πάμπαν Ἀχιλλῇ προμάχιζε,

ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,

μή πῶς σ' ἡὲ βάλλῃ ἡὲ σχεδὸν ἄορι τύψῃ.”

ὧς ἔφαθ', Ἑκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν

ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.

380

ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένος ἀλκήν,

σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἴφιτίωνα

ἔσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,

ὃν νύμφῃ τέκε νηὶς Ὀτρυντῇ πτολιπόρθῳ

Τμῶλῳ ὑπο νιφόεντι, Ὕδῃς ἐν πίνονι δῆμῳ·

385

have ἱμμεναι, though they do not write ζειγνύμεν; see note on II 145. G. Meyer (*Gram.* § 485, 1) would write εἵμεναι, regarding it as an extension of the strong root-form εἰ-, but this does not account for ζειγνύμεν. Ictus-lengthening is the most probable explanation.

370. For κολούει Townl. has κολούσει, which makes the sentence more symmetrical. As it stands, τελέει must be a present like κολούει, and the sentence changes rather weakly from the specific threat to a general reflexion. The mention of the things accomplished is only introduced antithetically to set off the other alternative on which the emphasis is laid, the sense being “even if he sometimes succeeds, yet at other times he fails.” But the whole line, which is quite superfluous, looks like a gnomic commonplace on the power of Zeus, with which reference κολούει is more natural, being equivalent to ἐνικλᾶν, Θ 408 (cf., however, θ 211).

371. τῷ, so ACL, the rest having the more usual τοῦ (and so A in marg.) The dat., however, is found in 422, O 584, H 20, and, as the rarer form, is more likely to have been corrupted. The

epanalepsis of a whole phrase (εἰ πυρὶ χεῖρας ἔοικεν, for χεῖρε *φέβοικεν*?) is found again only in X 128, Ψ 642.

377. ἐκ φλοίσβοιο, the surging mass of warriors opposed to the πρόμαχοι, = οὐλαμός in 379. Cf. E 469 ἐκ φλοίσβοιο σαώσομεν.

383. It is very probable that from this line to 394 is an interpolated passage. The thrice-repeated short o of Ὀτρυντεΐδης (Ὀτρυντῇ), though common in later poetry, is against the Homeric rule, and not metrically necessary; it is never found in the frequent ὀτρύνω. The allusion to the Catalogue (B 865) is very obvious, and the familiarity of the poet with Asiatic localities is itself suspicious. We may perhaps add the short form of the dat. plur. ἐπισσώτροις (394), while the phrase πάντων ἐκπαγλότατ' ἀνδρῶν, twice used of Achilles himself (A 146, Σ 170), is meaningless when applied to an unknown warrior. It is quite possible that the lines have been inserted to glorify a local Otrynteid family by making one of their number participate in the Trojan war.

385. Ὕδῃ was identified by ancient tradition with the later Sardis (Strabo

τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεὺς
 μέσσην κακ κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη.
 δούπησεν δὲ πεσών, ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
 “ κεῖσαι, Ὀτρυντεῖδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν·
 ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ 390
 Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
 “ Ὑλλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῳ δινήεντι.”
 ὥς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψεν.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
 πρώτη ἐν ὕσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημόλεοντα, 395
 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήν.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἰεμένη ρῆξ' ὀστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἰζάντα
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί·
 αὐτὰρ ὁ θυμὸν αἰσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάννυται δέ τε τοῖς ἐνοσίχθων· 405
 ὥς ἄρα τόν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
 Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410

ix. 407, xiii. 129). Townl. and others read "Ἰλῆς, which is evidently wrong; see E 708. Tmolos and the Gygaian lake (390) are mentioned again in B 865-6, q.v.

390. **γενεή**, *birthplace*, as a 407 ποῦ δὲ νύ οἱ γενεή καὶ πατρὶς ἄρουρα; the lake is here used in the pure local sense, not as a mythological personification (B 865). Γυγαίη is evidently connected with the name Gyges, so well known as Lydian.

392. Hyllos, a feeder of the great Lydian Hermes.

396. **ἀλεξητῆρα**, ἀπ. λεγ. Cf. πολεμὸν ἀλαλκῶν, I 605.

397-400 = M 183-6, cf. A 95-8.

401 = A 423. 402 = E 56.

403. **θυμὸν αἰσθων**, see II 468. ἥρυγε, *bellowed*, cf. Σ 580 ἐρύγηλον.

404. **ἀμφὶ** seems to be used in the literal sense, *dragged round* (the altar of)

Poseidon. **Ἑλικώνιον**, apparently from Helike in Achaia, a seat of Poseidon-worship, see Θ 203. Comparing *Hymn.* xxi. 3 ὅς θ' Ἑλικῶνα καὶ εὐρείας ἔχει Αἰγᾶς, it would seem that Helikon was another form of Helike, and distinct from the Boiotian mountain. The most famous cult of the Helikonian Poseidon was, however, the Panionian festival held near Priene. If that be referred to here, it will be proof of the later origin of the passage. Schol. A says of the bellowing, *δοκεῖ δὲ ἐπὶ τὴν θύωσι βοησάντων τῶν βοῶν προσδέχεσθαι τὸ θεῖον τὴν θυσίαν· σιγῶντα δὲ λυποῦνται, μηνίειν νομίζοντες*.

408. **εἶασκε**, see on Ω 17.

409. **νεώτατος γόνιοι**, *the youngest of his offspring*. This collective use of *γόνος* is peculiar, the word elsewhere in H. being apparently used only of a single person, or in the abstract sense.

δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 θῦνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.
 ἀντικρὺς δὲ διέσχε παρ' ὀμφαλὸν ἐγχεος αἰχμῇ,
 γνῦξ δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψεν
 κυανέη, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθεῖς.

415

Ἐκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα λιαζόμενον προτὶ γαίῃ,
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆι
 ὀξὺ δόρυ κραδάων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεὺς
 ὥς εἶδ', ὥς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·
 “ἐγγὺς ἀνὴρ, ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμόν,
 ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

420

ἦ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
 “ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.”
 τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἐκτωρ·
 “Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἦδ' αἷσυλα μυθήσασθαι.
 οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·

425

430

414. See note on Δ 132. If the breast-plate of the cuirass overlapped the back-plate, a crevice would be formed into which the point of a spear would inevitably glance if it were thrown from behind and sideways, as here; striking at the waist, just above where the belt was buckled at the side, it would pass through the abdomen in the direction of the navel. **παραΐσσοντος**, so Ar. and most MSS., but Townl. and others give **παραΐσσοντα**, the more regular constr., which has also in its favour the legitimate hiatus. On the other hand the acc.-is less clear with **νῶτα** immediately preceding, and the change in the case of the participle is common enough, e.g. Ξ 26 **σφι . . . νυσσομένων**, and see H. G. § 243, n. 4. **σύνεχον** is probably intrans., *join together*, as 478.

421. The length of the *υ* of **ἀχλὺς** in *thesi* is one of many indications that this is the original quantity of the

termination -*υς*. There is a curious variant **κέχυτο χλῶος** in Syr. Lips. (χῶλος Harl.) χλῶος is twice used by Ap. Rhod. in the sense of *paleness*, and it is therefore possible that he read it here.

424. **ὥς . . . ὥς**, see A 512, Ξ 294.

425. **ἐσεμάσσατο θυμόν**, so P 564, *q.v.*

426. The purely adjectival use of the part. **τετιμένον** is curious. **ἂν** is the reading of Ar. with L Harl.; the rest have **ἄρ**, which may be right, the opt. being potential, *we could no longer shun one another*. The trans. use of **πτώσσειν** recurs only χ 304. **πτολέμοιο γεφύρας**, see on Δ 371.

429 = Z 143 (cf. H 102); 431-3 = 200-2 above; the lines are no doubt original here.

434. The Scholiasts lose the whole significance of this line by taking it as spoken ironically. It is needless to point out the dignity given to Hector's character by his facing a contest which, with

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
αἶ' κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὄξυν πάροιθεν."

ἦ ῥα καὶ ἀμπεπαλὼν προῖει δόρυ· καὶ τό γ' Ἀθήνη
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἦκα μάλα ψύξασα· τὸ δ' ἄψ' ἵκεθ' Ἑκτορα δῖον, 440
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
ρεῖα μάλ', ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῇ.
τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
ἔγχεϊ χαλκείῳ, τρὶς δ' ἥερα τύψε βαθεῖαν.

[ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,]
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
"ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
ὃ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστιν.
νῦν δ' ἄλλους Τρώων ἐπιείσομαι, ὃν κε κιχίω."

ὧς εἰπὼν Δρύοπ' οὐτα κατ' αὐχένα μέσσον ἄκοντι· 455
ἦριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασεν,
Δημοῦχον δὲ Φιλητορίδην ἧν τε μέγαν τε

heroic frankness, he admits to be unequal.

435. See on P 514.

436. αἶ' κε refers to ταῦτα above, "the decision whether I shall take thy life."

437. πάροιθεν may be taken in the local sense, *before my face* (cf. Z 319 πάροιθε δὲ λάμπετο δουρὸς αἰχμή); or possibly in the temporal, *of old time*, with a reference to the death of Patroklos (Schol. V and Eust.)

439. Ἀχιλλῆος, ablative gen., with πάλιν, as Σ 138, etc. ἦκα μάλα, the same idea as in 444, ρεῖα μάλ' ὥς τε θεός, a very gentle breath from a goddess' mouth is enough to drive back the spear.

444 = Γ 381. 445-8, cf. E 436-9, Π 703-7, 784-6. 447 is omitted here by most MSS., but is given by AC and others. As it occurs in all the three parallel passages, it is more likely to be interpolated from them than wrongly omitted. It is less suitable here, as in the other places the fourth onset is the

signal for an interference from the divine opponent, and so merits special mention; here it is only the occasion for a violent speech from Achilles himself, and leads to nothing at all. The passage clearly gains by the omission.

449-54 = Λ 362-7 (except that in 454 the best MSS., ACD, here read νῦν δ' ἄλλους Τρώων for νῦν δ' αὖ τοὺς ἄλλους). That they are original here and interpolated in Λ admits of little doubt. In addition to the greater suitability of the expression to Achilles than to Diomedes (see on Λ 365), it has been observed that the "saving by Apollo" is significant enough here, while in Λ it can refer only to the statement in 353 that Hector's helmet was given to him by Apollo. Fick is doubtless right in omitting Λ 361-8, and 353 with them. He regards T 445-8 also as copies of a familiar scheme, and thinks that Λ 361 shews that in place of them stood originally the line δουρὶ δ' ἐπαίσσων προσέφη πόδας ὠκὺς Ἀχιλλεύς.

καὶ γόνυ δουρὶ βαλὼν ἡρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστορίδην—ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πως εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη
 μηδὲ κατακτείνειεν ὀμηλικήν ἐλεήσας, 465
 νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαώς. ὁ μὲν ἤπτετο χεῖρεσι γούνων
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὐτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν. τὸν δὲ σκότος ὄσσε κάλυψεν
 θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὐτα παραστάς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὐατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκεῖη. ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακ κεφαλὴν ξίφει ἦλασε κωπήνεντι, 475
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε

458. For καὶ γόνυ D Syr. and others read κακ γόνυ. This is no doubt meant to express, what is clearly the fact, that the first γ is not the nasal but the mute, being completely assimilated to the second, as in κάββαλε. (The variant κάμβαλε is found for the latter in Syr., and some other MSS., and might be quoted for the nasalized γ here if it were better attested or linguistically justified.) The apocope of κατὰ before γ happens to occur here only. ἡρύκακε, for the anomalous reduplication see Curtius, *Vb.* ii. 27, G. Meyer, *Gram.* § 529.

461. ἐξ ἵππων, out of the chariot, as Ω 469; else always ἀφ' ἵππων.

463. For the suspended acc. Τρῶα compare Z 510. It depends only on the general sense resumed in φασγάνῳ οὐτα, 469. From ὁ μὲν to ἐμμεμαώς (468) is a passage open to serious suspicion on internal grounds. The description of Achilles in the poet's own words in 467 is wholly alien to the Epic style; and γλυκύθυμος is a strange compound, as γλυκὺς is always used of things which give pleasure (song, sleep, etc.), and never of the mind itself, "gentle" or "kindly." It looks as though the five

lines were an expansion of 468-9. 466 = γ 146, whence it may be borrowed.

464. λαβὼν is by some taken with γούνων, catching him by the knees, as A 407, Z 45, ζ 142, κ 264 (cf. Φ 71). But the order of the words makes this almost impossible, and Hentze remarks that the imperf. ἤπτετο (468) is evidently "conative," and implies that he did not succeed. Hence λαβὼν must = taking him prisoner, as A 106, γούνων being construed with ἀντίος. Even this is not without harshness, as ἀντίος is generally used with a gen. of a person (see, however, on X 195. We may also quote the use of ἀντιάω, ἀντιάω, which are freely applied to things, but in a different sense, πολέμοιο, etc.)

470. ἐκ . . . ὄλισθεν means of course only that the edge of the liver projected through the wound, not that the whole organ slipped out, which would be impossible. κατ' αὐτοῦ, κατὰ τοῦ ἥπατος ἐκκρουνίζον, Schol. B, rightly as it seems, though αὐτοῦ is used in its weakest sense.

471. ἐνέπλησεν, so best MSS.; Ar. ἐνέπρησεν (with Townl. and others; A has ρ written above λ), "puffed out" the bosom of his chiton; see on A 481.

475-7. See II 332-4.

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσιν τένοντες
 ἀγκῶνος, τῇ τὸν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κεῖτο τανυσθείς.
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱὸν
 Ῥίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθειν· 485
 τὸν βάλε μέσσον ἄκοντι, πάγῃ δ' ἐν νηδύϊ χαλκός,
 ἥριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηίθοον θεράποντα,
 ἀψ' ἵππους στρέψαντα, μετάφρενον ὀξεί δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.
 ὥς δ' ἀναμαιμάει βαθέ' ἄγkea θεσπιδαῆς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
 πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὃ γε πάντῃ θῦνε σὺν ἔγχεϊ δαίμονι ἴσος
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495

478. *ξυνέχουσιν*, *join*, intransitively; the point meant seems to be the insertion of the muscles of the forearm into the elbow joint. For *τένοντες* D (man. 1) and others have *τένοντε*, which is perhaps right; see on Δ 521, Π 587. *χειρός*, "forearm," not "hand"; see Δ 252, Φ 166, Ψ 627.

481. *πρόσθ' ὀρώων*, *beholding before his face*. *Ζηνόδοτος* χωρὶς τοῦ θ "πρόσ' ὀρώων," Schol. V (*πρόσσω ὀρώων*, or *προσ-ορώων*? The latter may be defended, with lengthening by ictus, and would certainly be changed).

483. *ἐκπαλτο*, apparently *throbbed forth*, perhaps by some confusion with the spirting of blood from a severed artery; cf. X 452 *πάλλεται ἥτορ ἀνὰ στόμα*. *πάλλομαι* is not simply = *leap*.

486. *νηδύϊ*, so D and others; the best authority (AC Syr., etc.) is for *πνεύμονι*, but *μέσσον* means the abdomen, not the chest; compare N 397, T 413 ff., with Δ 528. *πνεύμονι* has probably been introduced here through a reminiscence of the latter passage.

490. *ἀναμαιμάει*, *rages through*, here only. The simple *μαιμάω* is used only in the sense *to be eager*. For the simile compare Δ 155 ff.

494. *κτεινομένους ἐφέπων*, *driving his*

victims. The use of the part. *κτεινο-μένους*, *those who were being slain*, is curious. Compare *ἔφεπεν* . . . *αἰὲν ἀποκτείνων*, Δ 177.

495-503. This passage is rejected by many edd. (Heyne, Bekker, Düntzer, Franke, etc.), partly on the ground that 499-502 are a repetition of Δ 534-7, *q.v.*, but more because Achilles, who has hitherto been fighting on foot, suddenly appears in his chariot. The first objection is weakened by the fact that the passage in Δ is in the immediate vicinity of others of doubtful authenticity (see on Δ 522, 540), so that it is probable that the borrowing is there and not here. As to the second, it is not the only case where heroes are represented sometimes in and sometimes out of their chariots without any note of the change; see *e.g.* on O 352, Π 411. This may be accounted for by their practice of keeping the chariots close behind them (cf. N 385, P 502) ready for immediate use. Achilles having slain his most prominent opponents on foot simply drives over the rank and file, who are not worth the trouble of a combat on equal terms. There is thus no cogent reason for rejection; and the simile in 495-7 is certainly in the best Epic style.

τριβέμεναι κρή λευκὸν ἐνκτιμένη ἐν ἀλωῇ,
 ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στεῖβον ὁμοῦ νέκνās τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 500
 ἄς ἄρ' ἀφ' ἱππείων ὀπλέων ῥαθάμιγγες ἔβαλλον
 αἵ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

497. **λεπτά**, here with the original (λέπω). For the transition to the ordinary verbal force, *shelled out* from the husk verbal force, cf. Curtius, *El.* no. 239.

ΙΛΙΑΔΟΣ Φ.

Μάχη παραποτάμιος.

ἀλλ' ὅτε δὴ πόρον ἴξον ἑυρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκεν
 πρὸς πόλιν, ἧ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο

Φ

Before one portion only of this book the critic can feel but little difficulty. The Theomachy (385-513) is one of the very few passages in the Iliad which can be pronounced poetically bad. In place of the imposing conflict of the divine powers which we were led to expect at the beginning of Υ , we are presented only with a ridiculous harlequinade, having no reference to the story, poverty-stricken in expression, and owing what little interest it has to the reminiscences of the wounding of Aphrodite in E , on which it is doubtless founded. The best excuse which can be made for it is to regard it as an early parody, a precursor of the Battle of the Frogs and Mice. To attribute such work to any of the older poets of the Epos is to deny the possibility of any rational criticism in this field.

The rest of the book falls into a prologue (1-33) and four scenes: the deaths of Lykaon (34-138), and of Asteropaios (139-202), the fight with the river (203-384), and the pursuit and rescuing of Agenor (514-611). Of these the last has the best claim to a place in the original $\text{M}\eta\mu\text{is}$. If we regard 514-539 as a transitional piece added to bring back the story to the original scene on the plain, we find that 540 fits on perfectly to the end of Υ , and the career of Achilles is described in terse and vigorous lines, whose effect is rather weakened than raised by the individual conflicts of the early part of the book.

The Lykaon episode is one of very great beauty and pathos, but these qualities are not in themselves enough to prove its antiquity; we have often found them in passages of the later class. My own doubts arise chiefly from a feeling that the style is not the earliest—a feeling which is difficult to express definitely, and must be left to the judgment of capable scholars. The allusion to the Argonautic legend in 41 seems, however, to be a definite mark of comparative lateness; and the familiarity with the topography of the Troas throughout the whole passage points in the same direction. If these reasons should be considered inadequate the episode may stand, but not the prologue, which is separable from it. Here there are many causes of suspicion. The ford of the Skamandros is known only in late parts of the poems. The description of 6-8 is very obscure, and in 17-33 we cannot even make out on which side of the ford Achilles brings out his prisoners; if on the Greek side, as we should suppose, the whole of the later scenery is unintelligible. The prisoners themselves are taken in preparation for the funeral of Patroklos, which, as we shall see, is later than the $\text{M}\eta\mu\text{is}$. This is no doubt the motive which led to the insertion of the prologue.

With the Asteropaios episode less scruple need be felt; there is no denying the justice of the criticism that this scene is but a weaker echo of the death of Lykaon. The bandying of genealogies

ἡματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἔκτωρ· 5
 τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
 πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
 ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην.
 ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ 10
 ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.

contrasts unfavourably with the vivid pathos and force of the preceding passage, and is far too like the meeting of Achilles and Aineias in *Υ*. Whether it was introduced with special reference to some family claiming descent from the River Axios, or is merely a rhapsodist's variation on the theme which he found before him, we cannot pretend to say. The borrowing from the episode of Glaukos and Diomedes in *Ζ* is obvious. But much may be forgiven for the sake of the fine lines with which it ends (194-9).

The wild grandeur of the fight between Achilles and Skamandros has led many critics to give it a place among the oldest constituents of the *Iliad*. But here again we must not be misled by the sense of poetical beauty alone; nor must we be blind to the fact that as the lines stand the execution often falls short of the conception. There is noticeable throughout a want of clearness in the narrative which has led to numerous attempts at a reconstruction of the whole by omission of supposed interpolations. One or two of these may be briefly mentioned. Hoffmann thinks that the original episode comprised only 228-384, the preceding lines being later. M. Schmidt makes the opposite assumptions, taking 228-384 to be an expansion of the original idea given in 209-27. Christ thinks that 1-226 and 1-382 were a shorter and a longer form of the same rhapsody, 227 being a closing line to end the shorter form, and 228-32 added afterwards to form a transition when 227 had become fixed in the text. The great difficulty is no doubt in the very obscure connexion of thought in 221-33. If this can be got over by Siegfried's assumption of a deliberate deceit on the part of the River-god, the whole episode will stand as a single piece, at least down to 327; and to this conclusion the uniformity of style, so far as I can judge, seems to lead.

In 332 we have a clear allusion to the

introduction to the Theomachy in *Τ* 73-4. We are then driven to the conclusion that the interference of Here and Hephaistos (328-84) is a transition scene designed to introduce the Theomachy, and substituted for the original ending of the fight with the river; unless it be preferred to accept the alternative, which to me seems less likely, that the whole fight with the river is later than the Theomachy.

1-2 = *Ξ* 433-4, *Ω* 692-3, *q.v.*

4. For *Ἀχαιοί* several MSS. (BC Townl., etc.) have *οἱ ἄλλοι*, a reminiscence of the same phrase in *Ζ* 41, *Φ* 554. There is no record of the Achaians having passed the ford in the previous battles; indeed the ford itself is named only in the passages quoted from *Ξ* and *Ω*, in this formal line, and like other topographical points seems to be a mere poetical invention for occasional use. The oldest battle-scenes know nothing of it, often though the fight shifts from the city to the camp.

6. *πεφυζότες*, in a state (perf.) of rout, a word recurring only in this book (528, 532) and *X* 1. For the formation see Curtius, *Vb.* ii. 202, H. G. § 26, 5, G. Meyer, *Gr.* § 557 *ad fin.* The mist spread by Here is forgotten again immediately, the usual fate of supernatural darkness in a well-marked class of interpolations; see *O* 668, etc.

8. The idea as shewn by the contrast of *πέδιον* (3) seems to be that above the ford hills came down to the river and cut off the retreat in that direction. The scene so far corresponds to the modern reality that the Menderes is fordable in two places, and is elsewhere deep enough to drown a man. *βαθύρροος* is elsewhere applied only to Okeanos.

11. *ἔννεον*, prob. for *ἐ-σνεF-ον*, root *snu* (Curtius, *Et.* no. 443); or the *nn* may represent an ictus-lengthening like *ἐλαβε*. It may also be explained as = *ἐν-(ἐ)νεον*, swam *therein*; cf. *ἐνστρέφομαι* *E* 306, *ἐντρέχοι* *T* 385, *ἐγκειμαι* *X* 513,

ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἡρέθονται
 φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
 ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
 ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
 πλήτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.

αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθη
 κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος
 φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
 τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰεκῆς 20
 ἄορι θεινομένων, ἐρυνθαίνετο δ' αἵματι ὕδωρ.

ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλᾷσι μυχοὺς λιμένος ἐύορμον,
 δειδιότες· μάλα γάρ τε κατεσθίει, ὅν κε λάβησιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτώσσον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

ζωοὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους
 ποινήν Πατρόκλοιο Μεινοιτιάδαο θανόντος.
 τοὺς ἐξῆγε θύραζε τεθηπότας ἥύτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσιν, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν,

δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαῖζέμεναι μενεαίνων.
 ἐνθ' υἱὶ Πριάμοιο συνήντετο Δαρδανίδαο

though as a rule compounds with *ἐν* imply not *in* but *into*, except in the perf. (ἐγγεγάασιν, etc.)

12. **ῥιπῆς**, the *rush* of fire, as of the wind, O 171. **ἡρέθονται**, take wing. This mode of dealing with locusts is said by the Scholia to be characteristic of Cyprus, and has indeed been practised there till recent years. Strabo says that the same device was used by the locust-eating tribes in Aithiopia (Buchholz, *H. R.* i. 2, 93).

13. **φλέγει** may be either trans. or intrans.; it recurs only in the pass. **φλέγετο**, 365, which is in favour of the first alternative. But **φλεγέθην** is found in both uses, cf. P 738 with Φ 358.

17. **ὁ διογενὴς**, a very rare use of the article in H., to be compared with ὁ γεραῖός and a few similar expressions in H. G. § 261, 3.

20-1 = K 483-4; **ὕδωρ** in place of *γαῖα* leaves an hiatus at the end of the fifth foot. The *ι* of the dat. is rarely, if ever, left unelided. Bentl. conj. *κῦμα*.

22. **μεγακήτεος**, with *huge man*, see on Θ 222. Buttm. translates "dwelling in the great depths," which is less probable.

25. For **δεινοῖο** AD and others (and perhaps even Ar.) read *δινῶο*, explained as *δινῆεντος*, which is of course absurd. See on T 259.

28. **ποινήν**, *blood-price* as Σ 498; lit. "payment," see Curtius, *Et.*⁵ p. 472.

31. **στρεπτοῖσι χιτῶσιν**, see on E 113. Studniczka (p. 64) explains the adj. as applying to an extra torsion of the threads in weaving, which would give a sort of *crappy* or crinkly surface. It is not possible to say why straps were worn, but we may conjecture that they were the belts with which the "pleated doublets" were girt on. In this case we must suppose that the victims are light-armed men, who do not, like Diomedes in E, wear a metal cuirass, but only the *χιτῶν* thickened by pleating, not in this case to prevent chafing, but as a partial defence against blows.

34. **υἱ**, so only two MSS. (S Cant.),

ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ῥά ποτ' αὐτὸς 35
 ἦγε λαβὼν ἐκ πατρὸς ἁλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολῶν· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ
 τάμνε νέους ὄρπηκας, ἵν' ἄρματος ἀντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐκτιμένην ἐπέρασσεν 40
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
 κεῖθεν δὲ ξεινὸς μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.
 ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
 πέμψειν εἰς Αἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἰδρὼς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

but the vulgate *νείε* is not an Homeric form, *νίε* only being found from this stem. In B 791 where the phrase recurs MS. authority is in favour of *νίε*. See also Σ 458.

37. *ἐρινεὸν* . . . *ὄρπηκας*, a "whole and part" figure, rarely found except of persons. But cf. A 236. The young branches are chosen for their flexibility to make the curved *ἀντυγες*. Theokritos ignorantly imitates the passage (xxv. 247) when he makes such shoots used for the felloes of wheels.

40. *ἐπέρασσαν*, *sold*, a verb occurring only in this book of the Iliad (58, 78, 102, 454) and in ξ and ο. The forms found are the perf. part. (58) and the aor. (*ἐπέρασσα* or *ἐπέρασα* as if from *περάζω*). It is to be distinguished from *περάω* to pass which makes *ἐπέρησα* only; but the two verbs are evidently closely akin, through the sense "to make to pass over," which is indeed quite admissible here. Cf. *πρί-αμαι* (in α ξ ο only) and *πι-πρά-σκω* (not Homeric).

41. For Euneos son of Jason and Hippolyte see H 469. He appears to have bought Lykaon as a slave. The *ὦνος* according to Ψ 741 was the silver cup there described. Bergk rejects the line as interpolated from the Argonautic le-

gend, which certainly appears elsewhere in the Iliad only in very late passages.

43. This Eetion does not appear elsewhere. The epithet Ἴμβριος distinguishes him from the father of Andromache (Z 395, etc.) Arisbe, a town on the Hellespont, B 836. The πολλὰ given for him consisted of 300 oxen, 79-80.

44. *ὑπεκπροφυγὼν* shews that the intention was to keep him in custody for his own safety.

45. *φίλοισι* may be a locative dat., among his friends; but H 61, ν 61 (*τέρπεο τῷδ' ἐνὶ οἴκῳ παῖσι τε καὶ λαοῖσι*) are in favour of regarding it rather as instrumental or comitative (H. G. § 145, n. 4).

50. The sentence is interrupted for a time by the explanation of how Achilles recognised Lykaon; it is because he is disarmed, without a helmet or shield. This again is expanded by the independent addition of the clause οὐδ' ἔχεν ἔγχος, and 51-2 are a further explanation of how he came to be in this defenceless state. In 53 we have at last the apodosis to 49. The sentence is a good instance of the way in which the Epic narrator, without losing his main idea, still lets himself be carried away by the thoughts which suggest themselves as he goes on.

“ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὀρώμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
 αὐτὶς ἀναστήσονται ὑπὸ ζόφου ἡρόεντος,
 οἶον δὴ καὶ ὄδ’ ἦλθε φυγὼν ὑπο νηλεῆς ἡμαρ,
 Λῆμνον ἐς ἡγαθέην πεπερημένους· οὐδέ μιν ἔσχευ
 πόντος ἄλός πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
 ἀλλ’ ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
 γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείω,
 ἦ ἄρ’ ὁμῶς καὶ κείθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φυσίζοος, ἥ τε κατὰ κρατερόν περ ἐρύκει.”
 ὧς ὥρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθε τεθηπῶς,
 γούνων ἄψασθαι μεμαῶς, περὶ δ’ ἤθελε θυμῷ 65
 ἐκφυγῆειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
 ἦ τοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
 οὐτάμεναι μεμαῶς, ὃ δ’ ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγχείη δ’ ἄρ’ ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔστη, ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
 αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
 τῇ δ’ ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “γουνουμαί σ’, Ἀχιλεῦ, σὺ δέ μ’ αἶδεο καὶ μ’ ἐλέησον·

54 = N 99. 56, cf. O 191.

57. οἶον δὴ, the causal sense derived from the exclamative, N 633, etc.

58. πεπερημένους, a form objected to by Nauck and Fick, who read πεπρημένους, which is supported by Ionic inscriptions; the latter suggesting also πεπερασμένους, as if from περάζω, like περάσσαι.

59. πόντος ἄλός, the deep of the sea; imitated by Virgil, *maris magna clauditis obice pontus*, *Aen.* x. 377. The primary meaning of the word is not clear. πολέας, MSS. πολεῖς as usual.

62. κείθεν, from the other world; probably a euphemism, as it has no distinct antecedent.

63. The form γῇ is suspected in H.; see on O 18, T 259. For φυσίζοος good MSS. (CD Townl., etc.) have φυσίζωος, a more natural form, and D with others omits κατὰ. This suggests as the older reading γαῖα φυσίζωος, ἥ τε κρατερόν περ ἐρύκει. The only difficulty is the short υ, but this may be defended by φύσις, forms like ἐρυσάρματες τανυσίπτερος, and the analogy of the variation of quantity in θύω, λύω (see Menrad, p. 42). γαῖα φερέσβιος (Fick, Christ) is an arbitrary

change. We have κάτεχεν φυσίζοος αἶα Γ 243, where φυσίζοος may be for φυσίζωος with ω shortened as in ἥρωος (~~) ζ 303.

67. Achilles laid down his spear in 17, and must have taken it up again κατὰ τὸ σιωπώμενον, as the Scholia remark.

68. Both ὑπέδραμε and the words of 69-70 seem to shew that the spear is cast, in spite of the rule of Ar. that οὐτάμεναι is used only of thrusting.

70. Compare T 279-80. ἄμεναι, so AD; the infin. will then be a non-thematic form from root *sa*, analogous to ἵμεναι (~~) T 365. Most MSS. have ἄμμεναι, which might be explained, but less probably, as ἄF-μεναι, root *av* (Skt.) = *to satiate* (see Curtius, *Vb.* i. 211). For the personification of the spear cf. *Λιλαιομένη χροὸς ἄσαι* 168, Λ 574. For 71 cf. Z 45.

73. This line was not read by Ar., and the variations in the MSS. καὶ μιν λισσόμενος, καὶ ῥ’ ὀλοφυρόμενος probably indicate that it is interpolated. If it be omitted, however, the speech begins with an abruptness which is hardly Homeric.

74 = χ 312.

ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο·

75

πάρ γάρ σοι πρώτῳ πασάμην Δημήτερος ἀκτὴν
ἤματι τῷ, ὅτε μ' εἶλες ἐνκτιμένη ἐν ἄλῳ,
καί μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἡγαθήν, ἐκατόμβοιον δέ τοι ἤλφον.

νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοι ἔστιν
ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα

80

πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
μοῖρ' ὀλοή· μέλλω που ἀπέχθесθαι Διὶ πατρί,
ὅς με σοι αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,
Ἄλτα', ὅς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.

85

τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
τῆς δὲ δύνω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.

ἦ τοι τὸν πρώτοισι μετὰ πυρλέεσσι δάμασσας,
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεί δουρί·

90

75. The mere breaking of bread under another man's roof entitles to the position of a suppliant, even though the intention to protect be absent. This is the rule among the Arabs to the present day (see Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 41: "even the thief who has surreptitiously shared the evening draught of an unwitting host is safe"). Thus though Lykaon is not actually a *ἰκέτης*, because he has not been accepted as such by Achilles, he yet claims to be "as good as" one. For this sense of *ἀντί* cf. θ 546 *ἀντὶ κασιγνήτου ξείνός θ' ἰκέτης τε τέτυκται*, and θ 163.

76. *πρώτῳ*, first among strangers, though it is not clear why this should give any special claim. *Δημήτερος ἀκτὴν*, λ 631.

79. *ἐκατόμβοιον* expresses the value of the cup (see on 41), not the actual substance of the ransom. Cf. ψ 703-5.

80. *λύμην* aor. indic., with *νῦν δέ* because it implies his present state, "I am free." It is probably through not seeing this that the ancient commentators generally took the word as an opt., "I should like to be ransomed again." The short *ν* is of course quite decisive against this (cf. *δαινύτο* Ω 665, and II 99). The mention of *τρίς τόσσα* is evidently to shew Achilles how valuable his life will be if spared.

85. *Λαοθόη*, see X 46-51.

86. *Ἄλτα'*, this reading is supported by C (*ἄλταο*) and G (*ἄλταω*), the rest giving *Ἄλτεω*. As this form of the gen. is the older and the most likely to be corrupted, and as it also gives the *epanalepsis* in the proper form, there is no reason to hesitate in accepting it. The Alexandrine tradition abolished almost all cases of the elision of -o of the gen., though there are many grounds for concluding that it was originally permitted. For *ἀνάσσει* LS Syr. Lips. and *ἐναι τῶν κατὰ πόλεις* (Did.) read *ἀνασσε*, because the town had been sacked by Achilles (Γ 92). But Z 35 may imply that it was still standing and inhabited, and we are nowhere told of Altes' death. There is therefore nothing but MS. authority to decide between the two readings.

87. For *ἐπὶ* MSS. read *ὑπό*, as though Satnioeis were a mountain; whereas from Z 34, Ξ 445 we know that it is a river. The right reading is found only in Strabo (*γράφουσι δέ τινες οὐκ εὖ ὑπὸ Σ.*, xiii. 605).

88. *ἔχε*, imperf., although from X 53 she is still alive, because it refers back to the time of the verb *γείνατο*. For the polygamy of Priam see X 48.

89. *δειροτομήσεις*, *slaughter* like a helpless victim at the altar; so 555, χ 349. The word gives the same idea as our "butcher."

νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οἶω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἴκτορός εἰμι, 95
 ὅς τοι ἐταῖρον ἔπεφνεν ἐνῆέα τε κρατερόν τε."

ὥς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσεν·
 " νῆπιε, μή μοι ἄποινα πιφαύσκειο μῆδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπείν αἴσιμον ἡμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ', ὅς τις θάνατον φύγῃ, ὃν κε θεὸς γε
 Ἴλίοο προπάρειθεν ἐμῆς ἐν χερσὶ βάλησιν,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλά, φίλος, θάνε καὶ σὺ· τί ἡ ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράας, οἶος καὶ ἐγὼ καλὸς τε μέγας τε;

92. ἔσσεται, ἐν ἄλλῳ "κακὸν ἔσσειαι," Schol. A, and so L Lips.; a quite admissible reading, see 39, β 166, π 103 κακὸν πάντεσσι γενοίμην.

93. ἐπέλασσε, see on O 418.

95. ὁμογαστριος. Zen. ἰογαστριος, cf. Ω 47. The only objection to this reading is that no other compounds of ἴα are found in Greek. It has been argued that the word shews a trace of the ancient way of reckoning kinship through the mother only, especially in the taking up of blood feuds. (See M'Lennan, *Studies in Ancient History*, pp. 201 ff.) The foundation for such an inference is, however, extremely slight. In a polygamous household the families of different mothers would naturally feel a closer tie among themselves than with half brothers and sisters; and all that Lykaon can urge is that his relationship to Hector is not as close as it might have been. In any case the passage would prove nothing for the Greek practice. (See Z 205 for a trace of female kinship among the Lykians.) After this line Syr. adds another, φ σὺ μάλιστα χόλωαι ἐνὶ φρεσὶν· οἶδα καὶ αὐτός. χόλωαι is not a Greek form (unless it be for χολῶε' = χολῶεαι with ictus-lengthening).

96 = P 204.

98. See A 137. ἀμείλικτον δὲ Φόπ' ἄκουσεν, Fick.

Y

99. πιφαύσκειο, perhaps *tender*, see on Σ 500.

100. The position of πρὶν, as a conjunction, is very rare; the primary clause almost always precedes. But see ξ 229. It is nowhere else correlative to τόφρα.

101. For the qualifying τι see I 645. It is rare in affirmative sentences. A gives a variant τόφρα δέ.

103. φύγῃ, so most MSS.; φύγοι DS Syr. See H. G. § 282. "The subj. is doubtless used in order to retain the positiveness of tone which is given by οὐ and οὐκ ἄν with the subj. in simple sentences (οὐκ ἔσθ' ὅς φύγῃ = οὐ τις φύγῃ)."

104. Ἴλίοο Ahrens, MSS. Ἴλίον. See on B 518. So also O 66, X 6.

105. καί is answered by δέ by a slight anacoluthon; as well of all the Trojans as especially of Priam's children (καὶ . . . καί is very rare in H., apparently only N 260, Ω 641). συμπάντων in G and the margin of A is prob. only a conjecture to avoid this slight harshness.

106. οὕτως, so all MSS. but G, which has αὐτως, a more Homeric phrase. In φίλος the Scholia see a mocking allusion to the claim of hospitality. It rather indicates a real touch of pity. Nom. for vocative, A 231.

107. A favourite line in old days, said

II

- πατρός δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταῖη. 110
 ἔσσεται ἢ ἡὼς ἢ δειλή ἢ μέσον ἡμαρ,
 ὅπποτε τις καὶ ἐμεῖο Ἄρη' ἐκ θυμὸν ἔλῃται,
 ἢ ὃ γε δουρὶ βαλὼν ἢ ἀπὸ νευρῆφιν οἰστῶ.”
 ὥς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔξετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὄξυ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δὺ ξίφος ἄμφηκες· ὃ δ' ἄρα πρηνῆς ἐπὶ γαίῃ
 κέϊτο ταθεῖς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
 “ ἐνταυθοὶ νῦν κέϊσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινῆεις εἴσω ἄλὸς εὐρέα κόλπον. 125
 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαίξει

to have been quoted to Alexander on his deathbed by his physician Kallisthenes.

111. *δειλή* is the reading of BCD with Ar.; while A Syr. Townl. Lips. have *δείλης*, which cannot be construed. The word occurs only here in H., though common in later Greek; but we have *δείλεος* 232 *q.v.* and *δείελον ἡμαρ*, ρ 606. It is therefore possible that we should read *δείλη* here, though the length of the last vowel may be defended in the bucolic diaeresis (E 484, etc.) For *ἔσσεται . . . ὅπποτε* cf. Δ 164. The Scholia generally (but not Ar.) entirely spoil the sentence, putting a stop after *ἔσσεται* which they take with the preceding line, and making *ἢ ἡὼς . . . ἡμαρ* a clumsy parenthesis.

112. "Ἀρη", the MSS. read *ἄρη* (ABCD Townl., etc.), *ἄρη* (S), *ἄρης* (G), or *ἄρει* (L Syr.), all of which come to much the same, and virtually leave us our choice between "Ἀρη", "Ἀρει", and "Ἀρη(ι)". For the first there is no evidence beyond the analogy of the doubtful "Ἀρην", E 909. "Ἀρει" is found occasionally, but always followed by a vowel, so that we can always write "Ἀρη", with the exception of E 757, θ 276 (cf. Φ 431); the contraction (from *-εFi*) is practically unknown in H. (cf. Ψ 792). It appears therefore that all the Homeric forms can be reduced

to the two declensions "Ἀρεος" "Ἀρεῖ", "Ἀρηος" "Ἀρηι" (both representing "ἈρεFος" "ἈρεFi" in different ways), with "Ἀρηα" as the only accus., the exceptions in E 759, θ 276, ranking with the other evidences of the later origin of those two passages.

115-6. Cf. Ξ 495-6. 119 = N 655.

120. *ἦκε φέρεσθαι*, sent him off (as *πᾶν δ' ἡμαρ φερόμην* A 592, *ἦκα πόδας καὶ χεῖρε φέρεσθαι* μ 442, "let go," τ 468 *πόδα προέηκε φέρεσθαι*). *φέρεσθαι* means no more than *to go his way, drift*, expressing not so much the motion as the absence of guidance, and therefore of any care, on the part of the thrower. It is the passive equivalent of the pleonastic infin. in βῆ ἰέναι.

122. Cf. σ 105 *ἐνταυθοὶ νῦν ἦσο*, where the whole passage (101-5) contains several expressions similar to these lines. σ' *ὠτειλὴν αἶμα*, an unusual sequence of accusatives. *σε* and *ὠτειλὴν* must be regarded as a "whole and part" construction, *ὠτειλὴν* and *αἶμα* as accus. of the "near and remote object," as with verbs of washing. MSS. except AD give *ὠτειλῆς*, which is a less harsh construction; but Did. says *οὕτως διὰ τοῦ ν* "*ὠτειλὴν*" *ἅπασαι*, which gives the text all the weight of evidence. (It is possible that σ' may be for *σοι*, an ethic dat.)

126. *ὑπαίξει* οὕτως Ἀρισταρχος, ἄλλοι

ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστνυ κειρίομεν Ἴλιον ἱρήσ,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὅπιθεν κερατίζων.
 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνησ
 ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,

130

δὲ ὑπαλύξει, Did. ABC Lips. and others have ὑπαίξει, D and one or two more ὑπαλύξει. It is possible to make sense of the text: *Many a fish leaping amid the waves shall dart up to (or beneath) the black ripple, to eat Lykaon's fat.* μέλαινα φρίξ is the darkening of the surface of water by the ripple of a breeze, as is described at length in H 63-4; cf. also Ψ 692, δ 402, πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθείς. The idea then is that the corpse after a time will float on the surface, and that the fish will dart up from beneath to eat it. Whether ὑπο- means "up to" or "(along) beneath" it is hardly possible to say, as there seem to be but few parallel compounds of intransitive verbs of motion. ὑπέρχομαι, however, takes an accus. of the point reached (ε 476, σ 150, μ 21), and so ὑποδύομαι. The most natural meaning, "will dart under the ripple (from above)" is excluded by the sense of the passage. So far the text is intelligible, though far from Homeric in expression; but it contains an apparently false quantity in ὑπαίξει, for in all the other forms of αἰσσω the α is invariably long. Still in the uncertainty of the origin of the word this may be passed over, as in all other cases the α, if not lengthened by the augment, is *in arsi*. (It has been explained as αἰσσω = *Fai-Fik-jw* like δαι-δαλλ-ω, see G. Meyer, *Gramm.* § 64, but this is uncertain. If it be = ἀφίσσω, the F would explain the variation, as we have ἀ(F)εἶδω with ᾱ and ᾱ̃.) We do not get on better if we adopt ὑπαλύξει. The old explanation of this is *many a fish will avoid a chill by eating the fat* (!). This hardly convincing interpretation is ascribed by Schol. A to Philetas and Kallistratos, λέγοντες ὅτι οἱ πίονες τῶν ἰχθύων καὶ εὐτροφοὶ τὸ ψυχὸς ὑπομένουσι καὶ οὐ φθείρονται. They must therefore have taken ὅς κε φάγησι to mean "who shall have eaten." If this were admitted, we might take φρέχ' ὑπαλύξει to mean "he shall avoid the surface (*i.e.* dive to the bottom) after his meal"; but this of course will satisfy nobody. It may be questioned whether

the whole passage has not undergone some grave corruption, now undiscoverable. There is no reason to suspect interpolation. (It must be added that Schol. BV directly contradict Did. as to the reading ὑπαίξει, which they attribute to the *Xia*, saying that Ar. read ἐπαίξει. This does not materially affect the interpretation, and is probably erroneous.)

127. ὅς κε φάγησι, Aristoph. ὡς κε, and so L Lips. But the text is at least as good; Mr. Monro notices that it has a sort of prophetic tone (H. G. § 282). The υ of ἰχθύς is long by nature, see H. G. § 116, 4.

128. φθείρεσθε, a phrase more familiar in Attic than in H. The neglect of the F of *Filion* is a ground for suspecting the antiquity of the line. Perhaps we should read κινήετε. The verb is found only here with a local object.

130-5. Ἀρίσταρχος διὰ τῶν ὑπομνημάτων Ἀριστοφάνη φησὶ στίχους ἐξ ἡθετηκέναι ὡς παρεμβληθέντας ὑπὸ τῶν ἀπορούντων διὰ τί ὁ ποταμὸς ὀργίζεται, καίτοι σαφὲς αὐτοῦ λέγοντος τὴν αἰτίαν (*sc.* 146). καὶ τὸ "δηθὰ" ὡς οὐχ Ὀμηρικῶς κείμενον αἰτιῶνται. μήποτε μέντοι καὶ ὁ Ἀρίσταρχος συγκατέθετο τῇ ἀθετήσει, μηδὲν ἀντειπῶν τῷ Ἀριστοφάνει, Did. These arguments do not seem strong, and the passage cannot be judged except in connexion with the whole episode of the fight with the river.

131. δηθὰ, ἐκ πολλοῦ δηλονότι καιροῦ, Schol. B. "You have long been sacrificing bulls"; ἱερεύετε and καθέετε being pres., not impf. Cf. α 49 ὅς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει, "has long been suffering." The use is not so harsh as to afford a ground for athetesis. For the sacrifice of a bull to a river cf. A 728; it is connected with the common personification of a river in the form of a bull or bull-headed man. The sacrifice of live horses in the next line has no parallel in H., and is perhaps mentioned by Achilles contemptuously as a barbarous custom (as which it appears also in Herod. iv. 61). Here we are expressly told that Ar. read πολέας, MSS. having πολεῖς as usual. See on N 734.

ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.

ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόνον, εἰς ὃ κε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο.”

135

ὥς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
ὥρμηνεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.

τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος

Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων,

140

υἱέϊ Πηλεγόνοσ· τὸν δ' Ἀξιὸς εὐρυρέεθρος

γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν

πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.

τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο

ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν

145

Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,

τοὺς Ἀχιλεὺς ἐδάιζε κατὰ ῥόον οὐδ' ἐλέαιρεν.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

“ τίς πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλθεῖν;

150

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.”

τὸν δ' αὖ Πηλεγόνοσ προσεφώνεε φαίδιμος υἱός·

“ Πηλεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις;

εἴμ' ἐκ Παιονίης ἐριβόλου, τηλόθ' ἐούσης,

Παίονας ἄνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν

155

ἡὼς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.

135. Schol. B takes νόσφιν as an adverb, and supplies ἐόντος with ἐμεῖο as gen. absolute, no doubt on the analogy of ἐμεῦ ἀπονόσφιν ἐόντος, σ 268, and O 548, cf. X 332. But there is nothing against the simple prepositional use *far away from me* = when I was far away; T 422 ὀλέσθαι νόσφι φίλου πατρὸς καὶ μητέρος, etc.

137. πόνοιο in special reference to martial exploits as A 601 and often. But φόνιο (so B Syr. al.) seems rather more suitable here.

141. Πηλεγόνοσ, no doubt a Thracian eponymos, as we hear of a tribe of Pelagones there. The name, like Ἀκεσσαμενός, does not recur in H.

146. δαϊκταμένων, here and 301 only. A writes, with Herodianos, δαῖ κταμένων, as also Ἀρηι κτάμενος. See on N 477.

148-9 = Z 121-2.

150. τίς πόθεν εἰς ἀνδρῶν, also α 170,

where see M. and R.'s note for similar instances of the blending of two questions into one. It is possible that πόθεν means not “from what place?” but “of what father?”

151 = Z 127.

153, cf. Z 145. The dialogue is evidently modelled upon that between Glaukos and Diomedes.

154. For “distant Paionia” see B 848-50 where Asteropaios is not mentioned among the leaders—though by a strict reckoning of time eleven days take us back beyond the point at which the Catalogue is inserted. Another difference is that in the Catalogue the Paionians are archers, ἀγκυλότοξοι, not spearmen (δολιχεγχεές only here); but in Δ 533 δόλιχ' ἔγχεα χερσὶν ἔχοντες is used of Thracians.

156. This line is evidently an echo of 81.

αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ρέοντος,
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει· τὸν δ' ἐμέ φασιν
γείνασθαι· νῦν αὖτε μαχόμεθα, φαίδιμ' Ἀχιλλεῦ." 160

ὥς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
Πηλιάδα μελίν· ὃ δ' ἀμαρτῇ δούρασιν ἀμφὶς
ἥρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο. 165

τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
δεύτερος αὐτ' Ἀχιλεὺς μελίνην ἰθυπτίωνα
Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170

καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
Πηλεΐδης δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἄλτ' ἐπὶ οἱ μεμαώς· ὃ δ' ἄρα μελίνην Ἀχιλῆος
οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175

τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ

158. Omitted by AD Syr. Townl. and others; it is interpolated from B 850, BC giving ἐπικίδναται αἶαν here also.

162. ἀμαρτῇ, Ar. ἀμαρτή, see on E 656. Syr. and others give ὀμαρτῇ. Before reaching the principal verb the sentence branches off into two co-ordinate clauses, each applying to one hand; ἐπεὶ περιδέξιος ἦεν being parenthetical, yet causing the following clause to begin with καί.

163. περιδέξιος evidently = *ambidextrous*; the more natural ἀμφιδέξιος does not suit the hexameter. The alternative *περὶ* (very) δεξιός mentioned by the Schol. is less pointed, and open to the objection that H. never uses δεξιός in the metaphorical sense *clever*.

165 = T 268, q.v.

166. ἐπιγράβδην, cf. ἐπέγραψε Δ 139, and ἐπιλίγδην P 599. χείρως, the *fore-arm*, cf. T 479. As this is raised for the cast, the spear in touching it goes ὑπὲρ αὐτοῦ, *over his body*.

168, cf. O 317.

169. ἰθυπτίωνα here only (but cf. on T 273); explained by T 99 ἰθὺ βέλος

πέτεται. Zen. ἰθυκτίωνα, said to mean *straight-grained*, and derived from κτηδών or κτιδών, the fibre of wood, which is impossible.

172. μεσσοπαγὲς most MSS.; Ar. μεσσοπαλές with ABC Syr. The latter was explained (a) *brandished by the middle* (ὅτι πᾶν δόρυ ἐκ μέσου πάλλεται)—here a meaningless epithet; (b) *quivering up to the middle*, in contrast, acc. to Hoffmann, to the commoner phrase ἐπὶ δ' οὐρίαχος πελεμήχθη, where only the butt-end quivers. This was Ar.'s interpretation, but it is obviously unsatisfactory, as a spear which quivered up to the middle must quiver throughout its length; unless we are meant to suppose that it is fixed up to the middle in the earth. In that case we only get by an artificial and far-fetched conceit what we are told in direct words by μεσσοπαγὲς, which is therefore to be preferred.

177. βίης, so Lips. only, the rest having βίη. But there can be no doubt that the gen. is the Homeric construction, as in φ 126 (of the stringing of the bow), where a line and a half are the same as

ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ ἔ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσι νύδ' ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἠὔδα·
 “ κείσ' οὕτω· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσω· Μυρμιδόνεσσιν
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρηνέτων, 190
 κρείσσων αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται.
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύνатаί τι
 χραιομεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίῳ μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,

here, and may very likely have served as model.

179. *ἔ* is found only in two MSS. (S Cant.), but it is a decided improvement to the line.

180-1, see Δ 525-6. 183 = N 619.

185. *παισίν*, plural because the statement is general; so *ἀλόχοισι* Διός 499. *ἐκγεγαῶτι* most MSS. and Ar.; *ἐκγεγαῶτα* GL Lips. The accus. is at least as Homeric, and but for the preponderance of authority should perhaps be preferred.

186. *φῆσθα*, imperf., the present being *φῆσθα* (so ξ 149) according to the grammarians; but this cannot be a correct tradition. *γένος* is to be taken by itself, *by race*, the genitives being directly dependent upon *ἔμμεναι*, and so *γενεήν* in the next line.

190. *τῷ*, “suspectum” Nauck. We cannot write *τῷ*, for this would imply a deduction from what precedes, contrary to the sense of the passage. *τῷ* must here be the dat. of the relative, *by what* (by how much) *Zeus is greater than rivers*, (by so much) *the offspring of Z. is greater than a river's* (offspring). For this use cf. Plato, *Theaet.* 179D *τῷ τοι μάλλον σκεπτέον* *by so much the more must you consider*, and *ὅσῳ* with comparatives throughout Greek. But this

still leaves the difficulty that the forward reference of *τῷ*, correlating two clauses, is against the rel. use of *ὁ* (see H. G. § 262). *ἀλιμυρῆς*, only here and ε 460; in the latter case it has a more special and appropriate sense, for it is used of the mouth of a river where it “murmurs against the brine.”

191. *ποταμοῖο*, sc. “than the offspring of a river,” brachylogy as P 51, etc. *κρείσσων αὖτε* is the reading of Ar., MSS. having *κρείσσων δ' αὖτε*. This may indicate that Ar. took *τῷ* as above, a relative co-ordinating the clauses; or that *αὖτε* is itself a conjunction = *autem* answering to *μὲν* as Δ 237, Γ 241, etc.

192. *πάρα* would seem to indicate that the river meant is the Skamandros; though from the context it should rather be the Axios.

194. *Ἀχελώϊος*, mentioned only here in H. (also Hesiod, *Theog.* 340), that of Ω 616 being quite different. As the only large river of S. Greece, and also probably from its connexion with Dodona, it was regarded with special veneration; διὸ καὶ πᾶν ὕδωρ τῇ τούτου προσηγορία καλεῖται (Schol.), a fact of which the Lexicon will furnish the examples. *ἰσοφαρίζει*, Bentley conj. *ἀντιφερίζει* on account of the F. But as the passage is not certainly ancient the change need not be made.

οὐδὲ βαθυρρέϊται μέγα σθένος Ὀκεανοῖο, 195
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δαίδοικε Διὸς μέγαλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆση.”

ἦ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγγέλνυες τε καὶ ἰχθύες ἀμφεπένοντο,
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ' ὑπο Πηλεΐδαο καὶ ἄορι ἱφι δαμέντα.
 ἐνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησὸν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην· 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκύς Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγξατο δίνης·

195. Ar. read οὐτε for οὐδέ, and therefore must have done the same in the preceding line, and so L Lips.; Zen. omitted 195 altogether, and therefore must have had οὐδέ in 194. A has οὐδέ with τ added above the δ, the rest have οὐδέ in both places. There can be no doubt as to the superior force of the latter, and it is not clear why Ar. did not admit it. His objection to Zen.'s athetesis—that in H. Okeanos, not Ache-loos, is the parent of rivers—is quite sufficient.

199. σμαραγῆση may refer either to light or sound; see on B 463.

203. ἀμφεπένοντο, attended to him; an ironical expression as Ψ 184, the word being properly used of tending a wounded man; Δ 220, Π 28. The eels are separated from the fish because they were regarded as snakes, as indeed the name shews (if conn. with ἔχιδνα, ἔχis, Curt., Et. no. 172). The explanation of the Schol. “eels and other fishes” is therefore wrong. (So also 353).

204. The relation of the two participles is obscure, as neither seems sufficiently different from the other to be subordinated in the usual way, as the special to the general. κείρειν in Δ 560 (δνος κ. εἰσελθὼν βαθὺ λήιον) is hardly to be

further distinguished from ἐρέπτεσθαι (λωτὸν ἐρεπτόμενοι) than “biting” from “munching.” Thus it is hard to say which verb here defines the other. We can only translate feeding on the fat by biting it or the like. ἐπινεφρίδιον also is not like an Epic word. It shews an accurate knowledge of nature, however, as the fat in this spot seems to be a particular delicacy to carnivora; the New Zealand parrots kill sheep by sitting on their backs and biting it out.

206. πεφοβήατο, were in a state of rout. These Paionians have not been mentioned before; it is to be presumed that they were with their leader Astero-paios, and were among those who were driven into the river in l. 8.

213. ἐφθέγξατο MSS., except L which has ἐκφέγξατο, i.e. ἐκφθέγξατο, which was conj. by Isaac Casaubon and has been adopted by most edd. Hoffmann defends the MS. reading on the ground that the ablative use of the gen. without a preposition “has analogy enough.” He does not quote instances, however, and the list in H. G. § 152 includes none strictly parallel to the present. He also objects that ἐκφθ. would mean only “shouted out,” not “out from,” like ἔξειδεν T 342; but Ψ 477 κεφαλῆς ἐκδέρκεται ὅσσε (which

- “ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ’ αἴσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ’ ἐλάσας πεδίον κάτα μέρμερα ῥέξε·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα διαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220
 ἀλλ’ ἄγε δὴ καὶ ἕασον· ἄγη μ’ ἔχει, ὄρχαμε λαῶν.”
 τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ’ οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστνυ καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην· ἥ κέν με δαμάσσεται ἥ κεν ἐγὼ τόν.”
 ὧς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 “ὦ πόποι, ἄργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς

he quotes) disproves this. He also follows Ar. in omitting δ’ after βαθέης, putting a full stop at the end of 212. This produces a harsh asyndeton, and unduly separates προσέφη from the speech which it introduces.

215. ἀνδρῶν, with περὶ, a construction elsewhere found only in the phrase περὶ πάντων (I 38, etc.) The position of ἀνδρῶν is awkward enough to suggest that the line is interpolated as a gloss on περὶ. αἴσυλα, T 202.

220. στεινόμενος, crowded, as ι 219 στείνοντο δὲ σηκοὶ ἀνρῶν ἢδ’ ἐρίφων. αἰδήλως, destroyingly, see on B 455.

221. Schol. V mentions a reading ἕασον, supposed to mean *sate thyself*; cf. T 402. There seems to have been a prejudice against the use of ἕαω without a following infinitive; see Ω 558.

223. It is not easy to say what Achilles promises in ἔσται ταῦτα. Skamandros has asked him to drive the victims away out of his bed. It has been suggested that this is a ruse on the river’s part in order to get Achilles into his power; Achilles falls into the trap, promises to do what he is asked, and in 227, 233 leaps into the river, not in order to slay the Trojans who are there, but to drive them out into the plain. This undoubtedly gives a dramatic and consistent scene; but it involves reading a great deal into the text, as we should certainly have expected to have been warned

expressly of the god’s deceit. The phrase of 227 also would lead us to suppose that Achilles was again slaying the Trojans, not merely clearing the river. Yet every other explanation offers still greater difficulties, so that our choice lies between this and expunging the whole passage.

225. ἀντιβίην πειρηθῆναι as E 220; the dat. Ἑκτορι goes with ἀντιβίην as with ἀντίος T 422, πειρηθῆναι meaning “to try conclusions,” cf. Ψ 553.

226. With the punctuation and accentuation of the text ἥ . . . ἥ give the two alternatives paratactically, as A 410 q.v. It is possible to put a comma after ἀντιβίην and take the ἥ-clauses as subordinate indirect questions, “to try whether . . . or.” In this case we must according to the rule write ἥ for the second ἥ (H. G. §§ 340-1). The sense in that case is rather weaker than with the text.

229. This speech has been generally condemned, on the ground that Apollo is not present to hear the appeal, and that as a matter of fact it remains entirely fruitless and unnoticed. But as a mere expression of reproach, not as a cry for aid, it is by no means out of place, and no further effects would be expected from it. It is true that we know nothing of any such commands of Zeus as are spoken of in 230; but this may be regarded as a passionate outburst in which the exact presentation of fact

εἰρύσαο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλεν 230
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
 δείελος ὧψ' ἐδύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν."

ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω
 κρημνοῦ ἀπαίξας, ὃ δ' ἐπέσσυτο οἴδματι θύων,
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλῃς ἔσαν, οὓς κτάν' Ἀχιλλεύς·
 τοὺς ἔκβαλλε θύραζε, μεμυκῶς ἤυτε ταῦρος,
 χέρσονδε· ζωὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνῃσι βαθείῃσιν μεγάλῃσιν.

δεινὸν δ' ἀμφ' Ἀχιλλῆα κυκώμενον ἵστατο κῦμα, 240
 ὥθει δ' ἐν σάκειϊ πίπτων ῥόος· οὐδὲ πόδεσσιν

εἶχε στηρίξασθαι. ὃ δὲ πτελέην ἔλε χερσὶν
 εὐφυνέα μεγάλην· ἥ δ' ἐκ ῥιζέων ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245

εἴσω πᾶσ' ἐριποῦσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤιξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. οὐδέ τ' ἔληγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιῶν, ἵνα μιν παύσειε πόνοιο

δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250

Πηλεΐδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,

is not poetically indispensable. It is sufficient that Zeus should have permitted (and encouraged) Apollo to help the Trojans for an angry partisan to take it as a command.

232. δείελος by δέιλη (111) as ἔσπερος (α 423, etc.) by the common ἐσπέρα. It is not impossible that the masc. may imply ἀστήρ, with which ὧψ' ἐδύων would well agree (cf. ε 272 ὧψ' ἐδύοντα Βοώτην). Brugmann refers the word, as δέF-ελο-s, to δύ-ω, "the setting (star)." In ρ 606 δείελον ἡμαρ = the declining day.

237. μεμυκῶς ἤυτε ταῦρος probably explains the common personification of rivers in the form of bulls.

238. χέρσος is elsewhere used only of the shore of the sea, not of a river (so ψάμαθος is always sea-sand except 202, 319). σάω, as II 363.

239. For a similar miraculous hiding in a river cf. λ 244, with M. and R.'s note.

* 245. γεφύρωσεν, perhaps rather *dammed* than *bridged* in our sense; see note on

E 89. The latter meaning is, however, evidently admissible here.

246. ἐκ δίνης, so Ar., AC Syr., etc.; ἄλλοι ἐκ λίμνης, Did. and so BDL Lips., etc. The text is clearly right, as λίμνη implies a large open expanse of water. It is rightly used in 317 of the inundation covering the plain.

247. πεδίοιο is to be taken with πέτεσθαι, ἤιξεν πέτεσθαι being like βῆ ἵεναι, etc.

249. ἀκροκελαινιῶν, ἄπ. λεγ., with *black surface*. For the rest of the couplet cf. 137-8. πόνοιο, Ἀριστοφάνης φόνιοι, καὶ λόγον ἔχει, Did.; and so Syr. For μιν Bentley conj. μέν, but this is needless, cf. μιν . . . Ναυσικάαν, ζ 48, and the common use of ὃ as a pronoun in apposition with a proper name.

251. ἐρώῃ, so most MSS., but ADG have ἐρωήν. The acc. may be defended by ι 321 τὸ μὲν ἄμμες εἰσκομεν εἰσορώοντες ὅσον θ' ἰστὸν νηὸς, 325 ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα, κ 113 γυναῖκα εὐρον ὅσην τ' ὄρεος κορυφήν, 167 πείσμα δ' ὅσον τ'

αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,
 ὅς θ' ἄμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
 τῷ εἰκὼς ἦιξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεῖς
 φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλῳ ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·

255

260

ὄργιαν πλεξάμενος. These differ, however, in either having the object of the verb expressed in the acc., which makes the attraction explicable, or in the relative clause being itself the object of a transitive verb (ι 325). As neither of these conditions is present here, it is simpler to supply γίγνεται or ἐστίν, as so often with relatives (H. G. § 271); cf. O 358 where the same phrase has γίγνεται expressed (possibly, however, by an interpolator). So also K 351, Ψ 327.

252. οἶματα, see note on Θ 349; here Philetas read δμματα. τοῦ θηρητῆρος, the great hunter. Cf. Ω 316 μόρφον θηρητῆρ' ὃν καὶ περκνὸν καλέουσιν. The use of the article is late. Perhaps for this reason Ar. is said by Eust. to have read μέλανός του, a certain black hunter—which is so patently un-Homeric as to deserve no credence. Aristotle is said to have read μελανόστου, black-boned—ἀγροεῖ δὲ ὡς οὐ δεῖ ἀπὸ τῶν ἀφανῶν ποιῆσθαι τὰ ἐπίθετα, Schol. B. It may be added that the contracted form is not Homeric, and the epithet is zoologically false. Others (perhaps Philetas) read μελανόσσου, black-eyed, which is better. But still more plausible is Ahren's conj. μελανόρσου, black-tailed. This at once recalls the famous passage of Aischylos about the two eagles, ὁ κελαινὸς ὃ τ' ἐξόπιν ἀργῆς. Aristotle himself distinguishes (H. A. 618, b 28) the πύγαργος as the largest eagle, but the μελανάετος or λαγωφόνος as the "swiftest and strongest." So also Schol. B on Ω 315 εἰώθε δὲ καὶ ὁ Ἀρχίλοχος μελάμπυγον τοῦτον τὸν αἰτὸν καλεῖν, "μή τευ μελαμπύγου τύχης." It is said that the two commonest eagles in Greece are most obviously distinguished by their tail

feathers being white and dark respectively.

254. εἰκὼς only here in the masc., though it is the old form, and the fem. *FeFικυία* is common. (In *εἰοικὼς* the strong stem is due to the analogy of the indicative. G. Meyer, *Gr.* § 552, H. G. § 26, 2.)

257. The practice of irrigation does not seem to be elsewhere alluded to in H. The simile is particularly vivid and striking.

258. ὕδατι ῥόον ἡγεμονεύη, on the analogy of ὀδὸν ἡγεμονεύειν τινι, e.g. ω 225 (the same construction is found with ἡγεῖσθαι also, see Lex.) L Lips. Syr. have ὕδατος, but the gen. cannot be used with the acc.; ἡγεμονεύειν τινός is another thing.

259. ἔχματα, impediments, see Ξ 410. ἔχων is subordinate to βάλλων, meaning no more than *with a mattock in his hand*.

260. τοῦ μὲν . . . τὸ δέ, the subject is the same in both clauses, and there is no opposition even of the verbs. Thus the particles do not really correspond as in later Greek, μὲν as often in H. merely emphasizing the preceding word, here marking the change of subject from ἀνὴρ. So far from any opposition being implied, the repeated τε actually points out the three clauses in 260-2 as being parallel and corresponding, δέ being in each case purely continuative.

262. φθάνει, for the quantity of the α cf. I 506. A possible explanation is given in H. G. § 47 (from *φθα-νF-* for **φθα-νν-*), but the form cannot be pure Ionic. Zen. in both cases read *φθανέει*, which he no doubt regarded as a parallel form of the present; the future would of course be inadmissible here.

ὥς αἰεὶ Ἀχιλῆα κινήσατο κύμα ῥόοιο
καὶ λαιψηρὸν ἔοντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς 265
στήναι ἐναντίβιον καὶ γινώμεναι, εἴ μιν ἅπαντες
ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
τοσσάκι μιν μέγα κύμα διιπετέος ποταμοῖο
πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα 270
θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
Πηλεΐδης δ' ὥμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη
ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανιῶνων, 275
ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν,
ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
ὥς μ' ὄφελ' Ἐκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν, 280
νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι
ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
ὄν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα.”
ὥς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν εἰκτην, 285

269. *πλάζε*, *beat upon* (root *πλαγ* = *πλᾱκ* of *πλήσσω*, etc.; Curtius, *Et.* no. 367, G. Meyer, *Gr.* § 197), only here (and possibly ε 389) in the literal physical sense.

273. *ὥς*, exclamative, as with *ὄφελον*. So also π 364 *ὥς τόνδ' ἀνδρα θεοὶ κακότητος ἔλυσαν*. This seems to be the only case where it is used in a negative sentence (with the possible exception of β 233). The predicate also generally contains an adjective or adverb with which *ὥς* might be taken.

274. *τι πάθοιμι* seems to be used in the familiar Attic sense, *perish*: “if I be but saved from shameful death by drowning, then let come what may.” Cf. A 470 *δεῖδω μὴ τι πάθῃσιν*, and for the thought P 647 *ἐν δὲ φάει καὶ ὀλεσσον*.

276. *ἀλλά*, a very natural change in the form of the sentence for *εἰ μὴ*; cf. 340, Z 335-6, etc.

278. Compare Hector's dying prophecy in X 359-60. The slight discrepancy from 113 is hardly worth notice.

279. *γ' ἔτραφ'*, so AD, the rest having *τέτραφ'* (*τ' ἔτραφ'*, Townl.) In the bucolic diaeresis we might perhaps read *ἐνθάδε ἔτραφ'*, thus avoiding the *γ'* which looks like a metrical stopgap. There is no objection to *τέτραφ'*, except that it is not elsewhere found. For the intrans. *ἔτραφον* cf. B 661. Herod. accented *ἐτράφ'* for *ἐτράφη*, but such an elision is quite impossible.

282. The position of *ὥς* before a substantive without a finite verb, instead of after it (*ὥς*), is very rare. The simile is clearly taken from the practice of sending swine to fatten in the woods in autumn, and driving them home as winter comes on.

283. *ἔναυλος*, a gully, the bed of a small stream. *ἀποέρση*, see on Z 348, and cf. 329 below. Acc. to the Scholia on the latter passage the verb is Kyprian. The *ο* may be explained as the effect of the ictus aided by the power possessed by *F* in common with *λ μ ν*, etc., of being dwelt upon in pronunciation.

χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων.
 “ Πηλεΐδη, μήτ' ἄρ τι λῆν τρέε μήτε τι τάρβει.
 τοῖω γάρ τοι νῶι θεῶν ἐπιταρρόθω εἰμὲν
 Ζηνὸς ἐπαινέσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη. 290
 ὥς οὐ τοι ποταμῶ γε δαμήμεναι αἰσιμόν ἐστιν,
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός.
 αὐτάρ τοι πυκινῶς ὑποθησόμεθ', αἶ κε πίθηαι.
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωικόν, ὅς κε φύγησι. σὺ δ' Ἔκτορι θυμὸν ἀπούρας
 ἄψ' ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.”
 τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,
 εἰς πεδῖον· τὸ δὲ πᾶν πλήθ' ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
 πλώων καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον αἰσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 οὐδὲ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον 305
 χῶετο Πηλεΐωνι, κόρυσσε δὲ κύμα ῥόοιο

287. τοῖσι is evidently due to a mechanical reminiscence of a favourite line (H 445, etc.); it is not appropriate here, as Poseidon speaks to Achilles only.

288. τρέε, *run away*, not a mere synonym of τάρβει. “*τρεῖ* ille qui periculo percepto vel verò vel ficto, *celerè corporis motu retractat*,” Lehrs.

289. See Δ 390, E 828.

290. ἀθετείται, *ὅτι ἀπίθανον εἰς ἀνδρὸς μορφὴν ὁμοιωμένον λέγειν* “ἐγὼ καὶ Παλλὰς Ἀθήνη.” τίς γάρ ἐστιν, οὐ μὴ νοήση, Ariston. But the objection would apply to the whole scene; Achilles has to know that the support given him is divine. The assumption of a human disguise is sufficiently explained by the danger to mortal eyes of a god's appearance in his proper brightness; χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, T 131.

291. ὥς with the negative is similar to that in 273, though a step removed from the pure exclamative use, and virtually = *since*.

293. We have our choice between τοι of most MSS. and σοι BC Syr. (given also as a variant in AD).

295. Ἰλιόφι seems to be used as a pure gen. after τείχεα. It must then be a false archaism, the original locative or instrumental force of the termination being forgotten when the functions of the old locative had been divided among the other cases. See on Γ 3, Θ 561 (where Ἰλιόφι πρό may have assisted the misuse), Δ 350, and H. G. § 158. It is more probable, in so late a passage, that this mistake was made than that we should restore Ἰλίω with L. Meyer; this would have been changed to Ἰλίον as in 104, *q. v.* ἐέλσαι with prothetic ε before F also suggests the mistaken analogy of ἐελμένος (FeFeμ.), but can be paralleled by ἐεισάμενος.

296. ὅς κε, a sort of “whole and part” apposition with λαόν. Ἔκτορι, we should have expected the acc. as the usual construction with verbs of robbing; but cf. P 236.

302. πλώων, *were floating*, expresses the violence of the flood which could lift even armour off the ground. For the form cf. ε 240 τὰ οἱ πλώοιεν ἐλαφρῶς.

305. ἔληγε trans., see on N 424.

ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

“ φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἄνακτος
ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.

310

ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίμπληθι ῥέεθρα
ὔδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
ἴστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσιν.

315

φημὶ γὰρ οὔτε βίην χραϊσμησέμεν οὔτε τι εἶδος
οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης
κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δέ μιν αὐτὸν
εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύας
μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.

320

αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεῶ
ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.”

307. For the appearance of Simoeis see note on E 774. It will be observed that the appeal remains absolutely unanswered.

308. For the scansion of φίλε see Δ 155.

313. ἴστη, for this form of the imper. cf. δαίνῃ, and various post-Homeric instances in G. Meyer, *Gr.* § 573. It is explained as the simple strong present stem without personal ending, whereas καθίστα (I 202) is a contracted form for the thematic καθίσταε. See also Curtius, *Vb.* ii. 39.

315. μέμονεν ἴσα θεοῖσιν, cf. E 441 μηδὲ θεοῖσιν ἴσ' ἔθελε φρονέειν (ἴσον ἐμοὶ φρονέουσα O 50 is different), and in the same sense ἴσον ἐμοὶ φάσθαι A 187, O 167.

317. τὰ τεύχεα καλὰ, the order of the words shews that τὰ is not an article in the Attic sense, but a real pronoun, *those his fair arms*. Cf. on τὸν Χρῦσσην . . . ἀρητῆρα, A 11. νειόθι, cf. νειόθεν ἐκ κραδίης K 10. λίμνης, see on 246.

318. ἰλῦος, the ῥ seems to be a trace of the original length of the suffix -ύς, see on 127. αὐτόν, opposed to his armour.

319. Ar. varied in his editions (διχῶς) between εἰλύσω and ἰλύσω (cf. ἰλῦος above), of which Cobet prefers the latter. But the forms with εἰ- are common enough, though elsewhere only in perf. and plpf. The verb may be explained as = ἐ-φέλ-*F*-ω = *vol-v-o* with prothetic ἐ.

In that case the contraction εἰ for ε*F*ε is proof that the form is not ancient. (*FεFε*-λυμένος κ.τ.λ. can be restored except in M 286, v 352). χέραδος, neut. acc. There was a variant χεράδος, as gen. from χεράς, of which the dat. χεράδι is commonly read in Pind. *P.* 6, 13, but is altered by Böckh to χεράδει. There seems to be no other case of χεράς in Greek (*v. Lexx.*) The alteration is no doubt due to the later constr. of ἄλις with gen., which is not found in H.

320. Friedländer has suggested that 320-1 and 322-3 are two distinct variants wrongly combined; in the first Achilles' bones cannot even be found, while in the second they are to be buried by the Achaians. If this plausible suggestion be admitted, it seems to follow that the second form (322-3) is the older and the first interpolated, as μυρίον comes in awkwardly after ἄλις. But θάπτωσιν may fairly be understood to mean “perform funeral rites,” setting up a σῆμα, even in the absence of the body. Such a ceremony does not actually occur in H., but is quite consonant with the religious importance of the formalities of burial, and is hinted at in X 512-4, α 291.

323. τυμβοχόης, so Krates read, while Ar. made the word τυμβοχοῆς (for -ῆσαι, aor. infin.) The question is of course one of interpretation only, not of MS. tradition. It seems clear that Ar. is wrong,

ἥ καὶ ἐπῶρτ' Ἀχιλλῇ κυκώμενος ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν. 325
 πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο
 ἵστατ' ἀειρόμενον, κατὰ δ' ἥρεε Πηλεΐωνα.
 "Ἡρῃ δὲ μέγ' ἄνυσε περιδείσασ' Ἀχιλλῇ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
 αὐτίκα δ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἷον· 330
 " ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ
 Ξάνθον δινήεντα μάχῃ ἥσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
 εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἥ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καὶ, ἐν δ' αὐτὸν ἵει πυρί· μηδὲ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότ' ἂν δῇ 340
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ."
 ὧς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ daίετο, καίε δὲ νεκρούς
 πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς.

and the only difficulty is to understand how he came to adopt an explanation which seems so perverse. *τυμβοχόη* it is true does not recur in Greek, while *τυμβοχοεῖν* is used by Herod.; but the formation is quite regular, cf. *οἰνοχόη*, and the verb implies the subst. Against *τυμβοχοῆσ'* it must be objected (1) that the -αι of the aor. infin. is nowhere else elided; (2) that the constr. *τυμβοχοῆσαι μιν* is very harsh, and cannot be supported by *νέκταρ οἰνοχοεῖν*, where the acc. is cognate. (Herod. uses the word without an object.) On the other hand the constr. *χρεώ μιν ἔσται* with gen. is sufficiently attested by δ 634 ἐμέ δὲ χρεώ γίγνεται αὐτῆς, I 607 οὗ τί με ταύτης χρεώ τιμῆς.

327. *κατὰ-ἥρεε*, was beginning to pull down. *ἀποέρσειε*, see 283.

331. *ἀθετεῖται* ὅτι ἄκαιρον τὸ ἐπιθετον Schol. A (Here should not allude to her son's deformity when asking a favour). But the line is obviously indispensable. Cobet suggests that the scribe has mistaken the *paragraphos*, a dash a little above the line at the beginning of a

speech answering to our inverted commas, for the *obelos*, a dash at the side of the line. In his copy the *diple* which really belonged to the line may have been accidentally omitted, so that seeing as he supposed the obelos, and having a note referring to a critical mark, he inserted the word *ἀθετεῖται* on his own responsibility. For *κυλλοποδίων* cf. Σ 371.

332. *ἥσκομεν*, the ironical imperf. implying "it seems we were wrong." The reference is evidently to the pairing of the gods in T 67. The symbolic allusion to the enmity of fire and water is obvious.

336. *Τρώων* is of course to be taken with *κεφαλὰς*, ἀπό . . . *κῆαι* belonging together. *κεφαλὰς* virtually = *persons*, cf. *κάρηνα* A 158.

338. ἐν . . . *ἵει πυρί*, almost literally our "set on fire." Ψ 45 ἐνὶ Πάτροκλον θέμεναι πυρί is nearly the same. For the rest of the couplet cf. T 108-9.

343. *πρῶτα μὲν* is answered by the simple δέ in 349, instead of *ἐπειτα δέ*.

344. This line is probably a mere interpolation from 236, where αὐτόν has

πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωὴν
 αἶψ' ἀγξηράνη· χαίρει δέ μιν ὅς τις ἐθείρη·
 ὥς ἐξηράνθη πεδίον πᾶν, καὶ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
 καίοντο πτελέαι καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
 καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλλης ποταμοῖο πεφύκειν·
 τείρουτ' ἐγχέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο. 355
 καίετο δ' ἰς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὠδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
 ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360
 φῆ πυρὶ καίόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὥς δὲ λέβης ζέει ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 κνίσῃν μελδόμενος ἀπαλοτρεφέος σιάλοιο,

its proper reference. Here it must be a neuter for αὐτό, as it can only refer to πεδίον. But there is no other case in Greek of αὐτόν as neuter. We might read αὐτό, though this also does not recur in H. Wolf, followed by most edd., conj. καταυτόθ', on which La R. remarks that in all other instances where this word occurs we can read κατ' αὐτόθ' and refer the preposition to a following verb (λείπειν, ἔζεσθαι, μένειν, etc.)

347. ἐθείρη, a word recurring in Greek only in Orph. Arg. 932 χρυσέαις φολιδέσσιν ἐθείρεται, which explains nothing. The derivation and exact meaning are unknown.

349. κῆεν Hephaistos; ὁ δέ indicating a change of action, but not of subject.

350. All MSS. except L Lips. read πτελέαι τε καὶ ἰτέαι. But as ἰτέη had F (Curtius, Et. no. 593) the corruption is more likely to have been the insertion than the omission of the word, even in a late passage. See also κ 510 μακραί τ' αἰγίροι καὶ ἰτέαι ὠλεσικαρποι.

352. τά, a clear case of lengthening by ictus, cf. Π 228, X 236.

353. οἱ (sc. ἦσαν BCD Lips., etc.), not οἱ (A, etc.) seems to be the right reading, though the repetition of the word im-

mediately afterwards makes it rather harsh. See H. G. § 271 and on Λ 535. The use of the article instead of the relative would be an Atticism. ἐγχέλυές τε καὶ ἰχθύες, v. on 203.

356. The periphrastic use of ἴς though common in Od. does not recur in Il. For καίετο δ' Ptol. Pindarion read καὶ ἐτόδ', removing the comma; which is amusingly ingenious, but not a Homeric construction. The omission of the F of Fίς is rare.

358. φλεγέθοντι agrees with σοί, πυρὶ being an instrumental dat., fight against thee thus blazing with fire.

360. τί μοι ἔριδος, for this use of the partitive gen. cf. H. G. § 151 e.

361. φῆ is only here used after a speech, the regular word being ἦ.

362. ὅτι οἶδεν ἔψῃσιν κρεῶν, χρωμένους δὲ τοὺς ἥρωας οὐ παρειαίγει, Ariston. See similar remarks on O 679, Σ 219. ζέει, MSS. ζεί, but the contracted form is not only un-Homeric but unmetrical. The verb is used with λέβης, just as we say “the kettle boils.”

363. μελδόμενος, melting the fat. The verb is evidently not a passive, as some have taken it. It recurs only in late imitative poets, in the act. The variants κνίσῃ (as

πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ. 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' ἀντμή
 Ἑφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὃ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 παυέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ,
 μηδ' ὀπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται 375
 καιομένη, καίωσι δ' ἀρήιοι υἱες Ἀχαιῶν.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἑφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 “Ἑφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.” 380
 ὧς ἔφαθ', Ἑφαιστος δὲ κατέσβεσε θεσπίδαες πῦρ
 ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
 αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ·
 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
 ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς

if from κνῖσος), κνίσης, κνίσῃ, and μελδομένου are of no importance. The second must imply μελδομένης.

364. ἀμβολάδην, *spurting up*; cf. ὑποβλήδην. κάγκανα, also σ 308, *dry*; cf. πολυκαγκέα δίψην, Δ 642.

366. οὐδ' ἔθελε, *he had no mind to flow on*. ἐθέλειν implies “a wish in which there lies a purpose or design, consequently a desire of something the execution of which is, or at least appears to be, in one's own power” (Buttmann, *Lexil.*) It thus often virtually = δύνασθαι. So I 353, N 106.

369. ῥόον ἔχραε κήδειν, *assailed my stream to vex it*; so φ 69 τόδε δῶμα ἔχραετ' ἐσθιέμεν. The dat. is also found, στυγερός δέ οἱ ἔχραε δαίμων, ε 396. ἐξ ἄλλων = ἐξοχον ἄλλων.

374-6 = Γ 315-7, *q.v.* ἐπὶ goes with ἀλεξήσιν, as in Θ 365, Δ 428. Here the

MSS. all read καιομένη . . . καίωσι, except BC and two others which have δαιομένη, δαίωσι.

384. The object to ἐρύκακε may be either Ξάνθον, in which case περ = *very*; or Ἑφαιστον, when περ = *although*.

386. ἄητο, either mid., *breathed in two directions*, or pass., *was blown about* by gusts of passion (cf. § 131, ὤμενος καὶ ἀήμενος, in the literal sense). The latter gives the better sense, and is supported by ἀεσίφρων, Γ 183, Ψ 603; cf. Γ 108 ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται. For the former the nearest analogy is perhaps the phrase μένεα πνείοντες.

388. σάλπιγξεν, *ὅτι αὐτὸς μὲν οἶδε σάλπιγγα, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει*, Ariston., see on 362, Σ 219. The metaphor is tragic rather than epic. The idea seems to be that the noise of the fighting echoed back from the vault of heaven,

ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 ἔνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν
 χάλκεον ἔγχος ἔχων, καὶ ὀνειδείον φάτο μῦθον·
 “τίπτ' αὖτ', ὦ κυνάμνεια, θεοὺς ἔριδι ξυνελαύνεις 395
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;
 ἦ οὐ μέμνη, ὅτε Τυδείδην Διομήδε' ἀνῆκας
 οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδαψας;
 τῷ σ' αὖ νῦν οἶω ἀποτισέμεν, ὅσσα μ' ἔοργας.”
 ὥς εἰπὼν οὔτησε κατ' αἰγίδα θυσανόεσσαν 400
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχει μακρῷ.
 ἣ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
 τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
 ἐπτά δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,

not that thunder accompanied the battle; for Zeus, the thunderer, is passive. Cf. Hes. *Theog.* 679, of the battle with the Titans, ἐπέστενε δ' οὐρανὸς εὐρὺς σειόμενος.

390. Zeus appears to have a just appreciation of the whole combat, as a parody of serious fighting. It is only here and in 508 in Homer that Zeus ever goes beyond a smile. He is here like the Zeus of the hymn to Hermes (389), who “laughs loud” at the tricks of his naughty son.

394. κυνάμνεια, only here and 421, *dog-fly*; ὁ γὰρ κυὼν ἀναιδής, ἣ δὲ μύια θρασεία (cf. P 570), Ariston. The compound is un-Homeric in thought; and for the formation we can compare only a few later compounds like ἱππαλεκτρῶν, ἰατρόμαντις. The -α- is unexplained; Eust. gives a variant κυνόμενεια, which would be regular.

395. ἄητον, a doubtful word; see on αἴητον, Σ 410. It may perhaps be related to αἴητο above, in the sense “gusty,” *flighty*. Another interpretation is *insatiable*, as if from σα, ἄω, which is barely possible. Qu. Smyrn. has θάρσος ἄατον, which may therefore have been an old variant here, though it would be no

clearer than the text. For the last part of the line see note on H 25.

396. μέμνη, rather μέμνη', see O 18.

397. πανόψιον, a strange word, apparently meaning *visible to all*, as opposed to the goddess who was invisible. The allusion is to E 856. Antimachos is said to have read ὑπονόψιον, either as adv. *secretly*, or adj. *the surreptitious spear*; cf. νοσφίδιος, Hes. *fr.* 4. Bentley conj. πανίψιον. 398, cf. E 858.

399. ὅσσα μ' ἔοργας, Ambros. omits μ', and this would be preferable in an ancient passage. Here the change is needless; cf. X 347.

401. ὅτι ἰδίως ἐπὶ τῆς αἰγίδος τοῦτό φησιν, ἣν Διὸς ὄπλον παραδίδωσιν, Ariston., i.e. the expression is a curious one (*ιδίως*) by which to describe the shield of Zeus himself. It is perhaps for this reason that the best MSS. (ACD) give ἀσπίδα for αἰγίδα. But θυσανόεσσα is only used as an epithet of the aegis.

403-4 = H 264-5.

405. Cf. Ψ 332, and note on M 421.

407. For πέλεθρα, see note on Λ 354. So Tityos lies spread over nine πέλεθρα in λ 577 (where see M. and R.'s note). The only other equally exaggerated picture of divine stature is in E 860 (and

τεύχεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·

“ νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων 410
εὖχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἀντιφερίζεις.

οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
ἣ τοι χωρομένη κακὰ μῆδεται, οὐνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρῶσιν ὑπερφιάλοισιν ἀμύνεις.”

ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ. 415

τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα, μόγισ δ' ἐσαγείρετο θυμόν.

τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 420
καὶ δὴ αἰὲθ' ἣ κυνάμνια ἄγει βροτολοιγὸν Ἄρρη
δηρίου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.”

ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,
καί ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425

τὼ μὲν ἄρ' ἀμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἣ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευεν·

“ τοιοῦτοι νῦν πάντες, ὅσοι Τρῶεσσιν ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430

744 ?) ; all, it will be noticed, in passages of apparently late origin. Homer's gods, though “divinely tall” (Σ 518), are not such monsters as this.

408. *τεύχεα δ'* is the reading of only one MS. (Ambr.), all the rest having *τεύχεά τ'*, which can hardly be right.

410. *νηπύτιε* as a form of address occurs only in this book (441, 474, 585).

411. MS. authority is divided between *ἀντιφερίζεις* (BCD, and γρ. A) and *ἰσοφερίζεις* (A *txt.* Bar. Mor.)

412. *τῆς*, here in the later use “*thy* mother,” of which there is no clear case in H. (see on T 322 and H. G. § 261, *note*). Brugmann therefore reads here *ἧς μητρὸς*, *thy mother*. Ares' desertion of his mother Here's side is denounced in E 832. The *ἐρινύες* here can hardly mean more than *curses*, and have entirely lost the moral significance of the avengers of parental wrongs. Compare Hes. *Theog.* 472

τίσαιτο δ' ἐρινύς πατρὸς ἐοῖο, and see M. and R. on β 135.

416. *ὅτι οἱ χωρίζοντές φασι τὸν τῆς Ἰλιάδος ποιητὴν εἰδέναι συνοῦσαν τῷ Ἄρει τὴν Ἀφροδίτην*, τὸν δὲ τῆς Ὀδυσσεύς *διαφώνως Ἡφαίστῳ* (*i.e.* in the lay of Demodokos in θ the amour with Ares is carried on secretly, while here it appears to be public). *λέγειν δὲ δεῖ ὅτι οὐχ οἱ αὐτοὶ χρόνοι ἦσαν τῆς συμβιώσεως*, Ariston.

417. *ἐσαγείρετο*, cf. O 240 and *θυμηγέρεων*, η 283. Here also BCD and others give *ἐσαγείρατο*.

419-20 = E 713-4.

421. *καὶ δὴ αὖτε*, cf. on A 202, “there again,” an expression of vexation.

429. *μαχοίατο*, “attracted” to the opt. of the principal clause. In other words, as the wish is a thing not to be expected, but only to be imagined, the condition on which it depends is put only as an equally imaginary possibility, though it might equally be regarded with confident expectation (*subj.*)

ἦλθεν Ἄρη' ἐπίκουρος, ἐμῷ μένει ἀντιώωσα·
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
'Ιλίου ἐκπέρσαντες ἐυκτίμενον πτολίεθρον."

[ὥς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη.]

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων·

435

“Φοῖβε, τί ἦ δὴ νῶι διέσταμεν; οὐδὲ ἔοικεν
ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ
ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.

ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἐμοί γε
καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

440

νηπύτι, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
μοῦνοι νῶι θεῶν, ὅτ' ἀγήνορι Λαομέδοντι

παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἔπι ῥητῷ, ὃ δὲ σημαίνων ἐπέτελλεν.

445

ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα

εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες

Ἰδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι

450

ἐξέφερον, τότε νῶι βιήσατο μισθὸν ἅπαντα

Λαομέδων ἐκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.

431. Ἄρη', so Lips., see on 112. Most edd. read Ἄρη or Ἀρει, MSS. generally ἄρη (ἀρη).

433. Ἰλίου, so all MSS. but L and A in marg. which have Ἴλιον. See on B 133.

434 is interpolated from A 595. It is omitted by ABCD and others, but is found in some six, including Townl.

436. One inferior MS. (Vrat. b.) gives ἀφέσταμεν (as 391), which may be right, as the hiatus is permissible here. This bellicose Poseidon hardly seems to be the same god as in T 138-43.

440 = T 219, and cf. N 355. For the compliment of offering an enemy to begin cf. H 235.

442. μέμνηαι, a form not again found in full, though it should doubtless be restored in all cases for μέμνη (see 396). In Ψ 648 we have μέμνησαι. ἀμφίς is the reading of ACD Townl., ἀμφί of the rest. The latter is in accordance with the Homeric idiom, though the use of ἀμφίς may be paralleled by ζ 266 ἀγορή,

καλὸν Ποσειδήμιον ἀμφίς. The legend of the servitude of Poseidon and Apollo to Laomedon is again mentioned in H 452-3 (see note). The reason of the humiliation is not given, though παρ Διὸς might be thought to imply a punishment. The later mythologists said that it was in order to display to the full the ὕβρις of Laomedon.

444. θητεύσαμεν, of hired labour, as elsewhere; see M. and R. on λ 489. The verb recurs in H. again only σ 357, with θῆτες δ 644, and hardly belongs to the oldest Homeric society.

445. σημαίνων, cf. A 289, II 172, and σημάτων, ρ 21.

450. πολυγηθῆες may be either a general epithet, bringing the glad changes of the year; or special, bringing our glad release from service.

451. ἐξέφερον, brought to completion (ἐξ) the term of hire. Cf. the phrase τελεσφόρος ἐνιαυτος. βιήσατο μισθόν, destituit deos Mercede pacta Laomedon, Hor. C. iii. 3, 21.

σὺν μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθεῖν
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάων·
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῷ. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσαν.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ, ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχυν κακῶς σὺν παισὶ καὶ αἰδοίης ἀλόχοισιν." 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 "ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοί γε βρωτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων."
 ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.
 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
 "Ἀρτεμις ἀγροτέρη, καὶ ὀνειδείειον φάτο μῦθον·
 "φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·

453. **σύν**, so all the best MSS. for *σοι* of the vulg. (Eust., etc.) which is in every way inferior, as it introduces an entirely false antithesis with *ἀμφοτέρων*; there is no reason why Apollo should be singled out for special punishment.

454. **περάαν**, see on 40. οὕτως Ἀρίστ-
 αρχος *τηλεδαπάων*· αἱ ἀπὸ τῶν πόλεων
 θηλυτερῶν, Did. This was probably
 understood to mean "fertile," cf. *θῆλυς*
ἑέρση, and *θηλύτατον πεδίον* in Kalli-
 machos.

455. **ἀπολεψέμεν**, so L Lips. only, the
 rest giving *ἀποκόψειν* (A) or *ἀποκοψέμεν*.
 ὅτι καταχρηστικῶς ἀπολεψέμεν ἀντὶ τοῦ
ἀποκόψειν, Ariston., which shews that
 Ar. read *ἀπολεψέμεν*. There can be no
 doubt that this is the more vigorous
 reading, treating the human body as if
 it were a mere trunk of a tree, cf. A 236.
στεῦτο, see on Σ 191.

459. **πειρᾷ**, i.e. *πειράε'(αι)*, unless we
 read *πειρᾶς* with L Lips. See Ω 390.

460. **πρόχυν**, cf. on I 570. But the
 derivation from *γόνυ* does not suit this
 passage, and is in itself phonetically very
 doubtful (see G. Meyer, *Gr.* § 212). Cf.

also ξ 69, *ὀλέσθαι πρόχυν*. It is too far-
 fetched to make the word mean "be
 brought to their knees and so perish."
 The interpretation must therefore be left
 open.

464. An obvious reminiscence of the
 famous simile in Z 146, though far from
 improved by the totally incongruous
 clause *ἀρούρης καρπὸν ἔδοντες*, and by the
 ludicrous confusion of metaphor in *ζαφ-*
λεγέες, "like leaves are full of fire, eating
 the fruit of the earth." It is hard to
 believe that any poet could have written
 such a medley except in deliberate
 parody.

466. **ἀκήριοι**, see A 392.

467. **αὐτοί**, *by themselves*, without our
 interference.

469. **μιγήμεναι ἐν παλάμῃσιν**, a strange
 phrase apparently founded on the familiar
μιγήμεναι ἐν δαὶ λυγρῇ with the *ἐν παλά-*
μῃσιν of H 105, Ω 738. Cf. Ξ 386.

471. ἀθετεῖται ὅτι περισσὸς μετὰ τὸν
 "τὸν δέ . . . θηρῶν." τίς δὲ κυνηγετικὴ
 θεὸς εἰ μὴ ἡ Ἀρτεμις; Ariston. The line
 may be a gloss, but is quite inoffensive.

473. **μέλεον**, adv. as K 480, Π 336,

νηπυτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
εὐχομένου, ὥς τὸ πρίν, ἐν ἀθανάτοισι θεοῖσιν,
ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν."

ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
[νείκεσεν ἰοχέαιραν ὀνειδείους ἐπέεσσιν.] 480

"πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντί' ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
τοξοφόρῳ περ εὔση, ἐπεὶ σε λέοντα γυναιξὶν
Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἣν κ' ἐθέλησθα.
ἦ τοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν 485
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφί μάχεσθαι.
εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' ἐν εἰδῆς
ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις."

ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἰνυτο τόξα, 490

for nothing, without a struggle. So also ἀνεμώλιον αὐτως may be taken together as μάψ αὐτως. Compare Pandaros of his bow, E 216 ἀνεμώλια γάρ μοι ὀπηδεῖ.

475-7. ἀπὸ τούτου ἀθετοῦνται στίχοι γ' οὐ δύναται γάρ ὁ αἰδούμενος "πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν" αἰετ προκαλεῖσθαι τὸν Ποσειδῶνα ἐν τῷ Ὀλύμπῳ πρὸς μάχην. ἄλλως τε οὐδὲ πολεμικός ἐστιν, ἀλλὰ χοροῖς καὶ φόρμιγγι τέρπεται, Ariston. But the speech can hardly end with 474, and self-contradiction is not inconceivable in the author of the Theomachia.

477. πολεμίζειν, so D, caet. πολεμίζειν, but the future is required by the sense, and the confusion of these forms in MSS. is constant.

480. This line is given only by a few late MSS., and was interpolated later than Aristonikos, who says that we must supply προσέφη in 479 from 478, κοινὸν δεῖ δέξασθαι τὸ προσέφη. Such a construction is harsh and un-Homeric, but not therefore to be rejected in the Theomachy.

481. κύον ἀδεές, as Θ 423.

482. ἀντιφέρεσθαι, cf. A 589 ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι. μένος is added from the common μένος ἀντιφερίζειν or ἰσοφαρίζειν, where the verb means to rival, not as in A 589 to oppose. It appears therefore that we must here

take it in the former sense. If it meant oppose we should require μένει.

483. γυναιξὶν is the emphatic word, "even if you have a bow, it was only given you to use against women, not against goddesses." The masc. λέοντα is strange, but the fem. does not occur in H. (see on P 134, Σ 318), and the masc. may therefore be taken as of common gender, especially as it appears to be a borrowed (Semitic) word. Death is commonly personified under the form of a lion in Semitic mythology, and some traces of this appear even in Greek symbolism, of which the present passage is the clearest. For Artemis as a death-goddess see Z 205, 428, etc. She is said to have been worshipped in Ambrakia in the form of a lioness.

487. See Z 150 for the possible constructions of the passage. Or we may here regard 489 as supplying a very practical apodosis to the εἰ-clause, as in H 242. So Nikanor suggests, ἦ καὶ κομματικὸν ἀπέλιπε τὸν λόγον ἐπίτηδες ὁ ποιητής, τῆς θεοῦ διὰ τῶν ἔργων τὸ λείπον ἀναπληρωσάσης. For the gen. πολέμοιο, to learn about war, see H. G. § 151 d.

490. τόξα, from the mention of arrows in 492, seems to mean "weapons of archery," including the quiver; though this is not a Homeric use, cf. A 45. αὐτοῖσιν in the emphatic place cannot

αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιώσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἰστοί.
 δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἥ ῥά θ' ὑπ' ἱρηκος κοίλην εἰσέπττατο πέτρην,
 χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἴσιμον ἦεν· 495
 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

Λητὼ δὲ προσέειπε διάκτορος ἀργεῖφόντης·
 “Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
 εὐχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφιν.”

ὥς ἄρ' ἔφη, Λητὼ δὲ συναίνυτο καμπύλα τόξα
 πεπτῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κούρης.
 ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἥς·
 ἡ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ, 505
 δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἀμβρόσιος ἐάνδς τρέμε· τὴν δὲ προτὶ οἶ
 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 [μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ·]” 510
 τὸν δ' αὖτε προσέειπεν ἐυστέφανος κελαδαινῇ·

mean less than “those very weapons,”
i.e. her own bow and arrows.

492. ἐντροπαλιζομένην, turning aside her head to avoid the blows. So Ar. and most MSS.; Syr., Townl., *al.* have -μένη, which is evidently inferior, as there is no reason why Here should turn aside.

495. χηραμόν, a cleft, a word recurring in Aristotle and later writers; for the etymology see Curtius, *Et.* nos. 192, 179. χειρή is used in the same sense in X 93.

499. πληκτίζεσθαι, to bandy blows. ἀλόχοισι, plur. because the sentiment is general (cf. 185), containing also an evident allusion to the triumph of Here.

502. καμπύλα applies properly only to the bow though τόξα plainly means the arrows; an instance of the purely mechanical use of a familiar standing epithet. So μετὰ στροφάλιγγι κούρης is tastelessly borrowed from the fine passage Π 775. Here it can only mean that she raises the dust by running away. πεπτῶτ', so A in marg. L Lips. There are variants πεπτέωτ' (A, etc.) and πεπτέωτ' (CS); in χ 384 MSS. are divided between

πεπτηῶτας, πεπτειῶτας, πεπτηότας, and πεπτέοτας, of which the last only will scan. The only form known in Attic is πεπτῶς, and this alone is justifiable on the analogy of πέπτωκα (for πεπτῶς). It is late in any case, but that is what we have to expect. The variants with η and ε evidently arose from a confusion with πεπτηῶς from πτη (κατα-πή-την, πτήσσω), to which root the word belongs in ξ 354, in spite of Veitch and L. and S.

504. This line looks as though it were formed on Σ 138 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐοῖο, but the constr. must be different, as πάλιν evidently cannot here be taken with the gen., back from (see Υ 439). We must either make θυγατέρος depend on τόξα or regard it as a gen. of the point aimed at or attained (H. G. § 151, b, c). Neither of these alternatives is satisfactory.

509-10 = E 373-4, as indeed the whole scene is clearly founded on reminiscences of the wounding of Aphrodite. 510 is omitted here by almost all MSS.; only Townl. and two others give it.

511. κελαδαινῇ as subst., see Π 183.

“ σή μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νείκος ἐφήπται.”

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν. 515

μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἥματι κείνῳ.

οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιόωντες,

καὶ δ' ἴξον παρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.

ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν,

πάσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφήκεν,
ὥς Ἀχιλλεὺς Τρῶεσσι πόνον καὶ κήδε' ἔθηκεν. 525

ἐστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ

Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαῖνε χαμᾶζε

ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς· 530
“ πεπταμένος ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ

ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὅδε κλονέων· νῦν οἷω λoίγι' ἔσεσθαι.

513. νείκος ἐφήπται, cf. B 32. Ar. read νείκε' ἐφήπται (or perhaps ἐνύχθη).

520. παρ Ζηνί, so Ar. with A, most MSS. having παρὰ πατρί. There is nothing but authority to decide between the two.

522. Adapted from Σ 207, not successfully. The disasters caused by Achilles seem to be compared to the disaster of a burning city; but according to the actual words they are compared to the rising smoke. This is very pointless. ἵκηται was read by Ar., and is given in the margin of A; all the rest have ἰκάνει.

523. θεῶν . . . ἀνῆκεν may be taken as a parenthesis, indicating perhaps that the fire is accidental, and not due to an enemy; then καπνός will be the nom. to ἔθηκε and ἐφήκεν, and the unity of the simile is at least superficially saved. Still this is very harsh. It is almost equally unsatisfactory to make μῆνις the subject of the three following verbs, as the comparison to the smoke is entirely lost sight of. Bothe by omitting 524

(with L) certainly improves the passage, and gets rid of the fourfold assonance of ηκε, which is disagreeable to our ears, though we cannot be sure that it was so to the Greeks (there are three rhyming lines in Ψ 152-4). It is thus possible to regard Achilles' progress over the plain as likened to the slow but unceasing advance of a great column of smoke, putting aside all question of the misery caused by the fire.

526. θείου, prob. as built by Poseidon. θεῖος is not used as a mere synonym of ἱερός, the common epithet of citadels.

530. ὀτρύνων, Ar. with AD, the rest having ὀτρυνέων. The future part. is out of place in introducing a speech which is to be regarded as the actual representation in words of the action of the verb.

531. πύλας refers presumably to the Skaian gate, the only one of which we hear on the side towards the plain.

533. κλονέων, BC κλονέει, which is equally good. λoίγια, as A 518.

αὐτὰρ ἐπεὶ κ' ἐς τεῖχος ἀναπνεύσωσιν ἀλέντες,
αὐτίς ἐπανθέμεναι σανίδας πυκινῶς ἄραρυίας·
δεΐδια γάρ, μὴ οὖλος ἀνὴρ ἐς τεῖχος ἄλῃται."

535

ὥς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λαιγὸν ἀλάλκοι.

οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,

540

δίψη καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο

φεύγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

ἔνθα κεν ὑψίπυλον Τροίην ἔλιν υἷες Ἀχαιῶν,

εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,

545

φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.

ἐν μὲν οἱ κραδίη θάρσος βάλε, πὰρ δέ οἱ αὐτὸς

ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,

φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥερι πολλῇ.

535. οὕτως Ἀρίσταρχος, ἐπανθέμεναι διὰ τοῦ ν, ὅλον ἀναθεῖναι. τινὲς δὲ τῶν κατὰ πόλεις ἐπ' ἀψ θέμεναι, Did. The latter is the reading of all our MSS. (except C acc. to Hoffmann, but not La R.) So in Σ 14 Ar. read ἀψ ἐπὶ νῆας ἔμεν for νῆας ἐπ' ἀψ ἰέναι of MSS. It is not easy to decide between the two readings. Against ἐπ' ἀψ θέμεναι the only argument seems to be the sound. ἐπιτιθέναι is the Homeric word for closing a gate (e.g. E 751), while ἐπανατιθέναι is not elsewhere found. Compounds with ἐπανα- are common in later Greek, but the only Homeric instance is ἐπανέστησαν, B 85. But as these arguments are by no means strong, we may be content to let Ar. decide the matter for us.

537. ἄνεσαν, loosed, relaxed, the fastenings; cf. θ 359, X 80 for this sense of ἀνίημι.

538. φάος, safety for the fugitives, as Z 6, Σ 102, and elsewhere. Ζηρόδοτος τοὺς στίχους ἠθέτηκε, γελοῖον ἡγούμενος διὰ πύλης φωτίζεσθαι τὴν πόλιν, τοῦ παντὸς τόπου ἐναιθρῖον ὄντος, Aristonikos. It is not easy to believe that this silly reason was Zen.'s real ground for the athetesis.

539. ἀλάλκοι best MSS.; BC Townl. and others having ἀμύναι, which is also given as a variant by A, and may possibly have been read by Ar., though the Scholia are obscure. The constr. of gen. and acc. is that usual with ἀμύνειν, while ἀλαλκεῖν generally takes dat. and

acc. On the other hand, λαιγὸν ἀλαλκεῖν comes twice besides in this book (138, 250), and we have φάρμακον . . . ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἦμαρ, κ 288, and οὐκ ἔσθ' ὅς σῃς γε κύνας κεφαλῆς ἀπαλάλκοι, X 348. The balance is thus slightly in favour of the text. There are two possible alternatives, if we accept it, which evade the unusual constr.; we may take Τρώων with ἀντίος, putting the comma after it, or we may make it depend as a possessive gen. upon λαιγόν. But neither of these is natural; and ἀντίος is generally used of hostile meeting.

542. σφεδανόν, so most MSS., as A 165, Π 372. But ABL Townl. Syr. have σφεδανῶν, and this was the reading of Ar.; ὅτι σφεδανῶν σφόδρως διώκων, Ariston., οὕτω σφεδανῶν, ὑπερρωμένους τῷ θυμῷ καὶ σφόδρος ὑπάρχων, καθάπερ ἀπὸ τοῦ φονᾶν τὸ φονῶν, Did. (Of these the latter explanation is the more correct, as σφεδανῶν would be intrans., though contracted from σφεδανέων rather than σφεδανᾶων.) The contracted form is in itself suspicious, and the participle is not demanded by the analogy of O 742, Ω 326.

544-5. Cf. Π 698-700. 546, cf. Δ 194.

548. κῆρας A, χείρας caet., which seems to be due to the MS. reading of A 97, q.v., and is not acceptable.

549. φηγῶ, presumably the oak by the Skaian gate; I 354, etc.

αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
 ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς καὶ ἀνάλκιδα δειροτομήσει. 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδῖον Ἰλῆιον, ὅφρ' ἂν ἴκωμαι
 Ἰδης τε κνημοὺς κατὰ τε ῥωπήια δύω·
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο 560
 ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιερόμενον πόλιος πεδίοις νοήσῃ
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·

550. πτολίπορθον· ὅτι πλεονάζει ἐπ' Ὀδυσσέως τὸ πτολίπορθος, νῦν δὲ ἀπαξ ἐπ' Ἀχιλλέως. πρὸς τοὺς χωρίζοντας· τούτοις γὰρ χρῶνται. τινὲς δὲ Ἀχιλλέα Πηλεΐωνα ποιοῦσι, ξενισθέντες πρὸς τὸ ἐπίθετον, Ariston. We find Ἀχιλλῆα πτολίπορθον, however, in the spurious O 77. How the chorizontes used the observation is not clear.

551. πόρφυρε, see on Ξ 16, and M. and R. on δ 427.

552 = Δ 403, where it introduces a speech very similar in construction to Agenor's, though shorter. The scheme of Hector's deliberation, X 99-130, is still closer to the present. In all these cases two alternatives are discussed and rejected, with the identical line Δ 407 = Φ 562 = X 122, in favour of the more heroic course. Between Hector's speech and Antenor's there is the further resemblance that (1) the most obvious means of escape, direct flight, is summarily rejected; (2) a more circuitous evasion is first entertained and then dropped, after both sides have been considered; (3) resistance is decided upon with some faint hope.

555. ἀνάλκιδα, not “helpless,” “unarmed,” as some have taken it, but a *coward* with all the contemptuous connotation of the word, as will be seen by referring to the other instances of the word, e.g. Δ 390 ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο, O 62 ἀνάλκιδα φύζαν, etc.

556. εἰ, “suppose I leave”; no apo-

dosis is required; cf. A 581. So also in 567 and the corresponding line X 111.

558. Ἰλῆιον, so Ar. and MSS., Ἰδῆιον Krates, a reading which would be decidedly preferable if it had better authority, as Ἰλῆιον could not be formed either from Ἴλιον or Ἴλος (τὸ πρὸς τῷ τάφῳ τοῦ Ἴλου, Schol. B, v. K 415). The natural meaning of the word would then be *the plain on the side of Ida*, i.e. the part of the level valley of the Skamandros which lies south of Hissarlik, towards the main mass of Ida. The κνημοί would be the ridges which close the southern end of this valley about Bounarbashi. Agenor's plan is to separate himself from the fugitives crowding the gates, and escape past the west side of the town. But all this, in the face of tradition, seems to be little more than a learned conjecture. No πεδῖον other than the Τρωικόν (K 11, etc.) or Σκαμάνδριον (B 465), the plain between the city and the ships, appears elsewhere in the poems; and this cannot be meant here, as to fly towards that would be to run into the lion's mouth. The poet may have invented a name with a general similarity to the familiar Ἴλος and Ἴλιον without any special local knowledge.

561. ἰδρῶ ἀποψυχθεὶς, cf. A 621, K 572.

563. ἀπαιερόμενον, our colloquial “taking myself off.” The act. ἀπαίρειν is familiar in this sense in Attic prose and verse; the mid. seems not to recur.

οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
 λίην γὰρ κρατερός περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέν οἱ προπάραιθε πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῶ,
 ἐν δέ ἴα ψυχή, θνητὸν δέ ἔφασ' ἀνθρωποὶ
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει." 570
 ὥς εἰπὼν Ἀχιλῆα ἀλεις μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἥτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεί οὐδὲ φοβεῖται, ἐπεὶ κεν ὕλαγμὸν ἀκούσῃ· 575
 εἷ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἢ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἢ συμβλήμεναι ἢ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγῆνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·
 "ἦ δὴ πού μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλλεῦ,

567. **πόλιος**, a rare synizesis. Hence Heyne suggests *προπάραιθε πόλῃος ἐναντίον*, Fick *πρόσθεν πόλιος* (cf. X 464). But why should either of these have been changed?

568. It will be noticed that the invulnerability of Achilles is a purely post-Homeric legend.

569. For the hiatus cf. T 194. Heyne proposes *ἐν δὲ μία* as T 272, Fick *ἐννὶ δ' ἴα* (*ἐννὶ* with ictus lengthening), others *ἐν δέ τ' ἴα*. Of these Fick's is the only one likely to have been corrupted.

570. *ἀθετεῖται*, *ὅτι ὡς ἐλλείποντος τοῦ λόγου ἐνέταξέ τις αὐτόν*. *δεῖ δὲ τῷ "θνητὸν δέ ἔφασ' ἀνθρωποὶ" προσυπακούειν τὸ εἶναι. καὶ ὅτι ἐπιφερόμενον τὸ "αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει" ἐναντίον ἐστὶ τῷ προτρέποντι τὸν Ἀγῆνωρα ἀντιστῆναι τῷ Ἀχιλλεῖ*, Ariston. The objection is well founded; the desire to supply a verb which is not needed has been a fruitful source of interpolation, cf. A 295. The meaning of the last clause is that the line directly contradicts the hope of victory which has just been expressed. It is from Θ 141.

573. **πάρδαλις** Ar. L Lips.; *πόρδαλις* ACD Syr. Townl. See on N 103, P 20.

575. **ταρβεί** for *ταρβέει*, though the

metre does not imperatively demand the open form at the end of the first foot, where there is a diaeresis. So M 46. *'Αρίσταρχος τινὰς φησὶ γράφειν "κυνυλαγμὸν."* καὶ *Στησίχορος δὲ ἔοικεν οὕτως ἀνεγνωκέναι. φησὶ γοῦν "ἀπειρέσιοι κυνυλαγμοί,"* Herod. Acc. to Schol. V, the reading with *υ* was Zenodotean. But for the authority of Stesichoros it would probably have been regarded as absurd. In any case it cannot be approved.

576. The shortening of *ῆ* (which is from *ῆFέ*) is very rare, occurring only in four other places in Il., K 451, II 515 (we can read *ῆ ἐν* for *ῆ ἐνί*), Φ 113, Ψ 724. The first and last of these are late passages, composed perhaps when the feeling that the particle was contracted had been lost. Here *μιν* may represent an older *F' = ἐ*. The supposition is supported by the reading *τις* for *μιν* of L Lips., and *αἱ ἀπὸ τῶν πόλεων*, which will be an alternative stop-gap.

580. **πειρήσαιτο**, the only instance in H. of the opt. after *πρὶν* (except *πρὶν γ' ὅτε . . . ἄσαιμι*, I 489).

583. **ἔολπας**, the neglect of the *F* is rare, cf. T 186, and see H. G. p. 293 *fin.* Bentley conj. *ἔFέλλπε*, the simplest change of several that have been proposed (*ῆ μάλα*

ἡματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων·
 νηπύτι, ἥ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
 "Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ᾧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής."
 ἦ ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφήκεν, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·
 ἀμφὶ δέ οἱ κνημὶς νεοτεύκτου κασσιτέριοιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἡρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθέοιο 595
 δεύτερος· οὐδὲ ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἡέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
 αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα εἰκῶς 600
 ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 εἰς ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
 τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὥς αἰεὶ ἔλποιτο κιχήσεσθαι ποσσὶν οἴσιν· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
 ἀσπάσιοι προτὶ ἄστν, πόλις δ' ἔμπλητο ἀλέντων·
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς

δὴ τι *FéFolpas* Cobet; ἡ δὴ πον σὺ *FéFolpas* Christ).

586. ἀνέρες εἰμέν· ἐν ταῖς πλείοσιν οὕτως ἐφέρετο "ἄνδρες ἐνειμεν," καὶ μήποτε οὐ κακῶς, Did.

587. οὕτως αἱ Ἀριστάρχου οἳ καὶ πρόσθε· ἐν τισὶ δὲ τῶν εἰκαιτέρων οἳ κε πρόσθε, Did. (Schol B). All our MSS. read κε or κεν, which involves taking εἰρυνόμεσθα as a future; but there is no meaning in the particle, which is purely otiose. καὶ is used with the rel. precisely as in Υ 165, where see note. It marks the clause as a consequence of the preceding words, and may be expressed by "therefore."

588. ἐφέψεις and ἐφέψειν ω 471 are the only instances of the future in this phrase (for which see on Z 321), the aor. being elsewhere the only tense used.

591. καὶ ῥ' ἔβαλε, evidently for καὶ *F'*

ἔβαλ', and so 597 κάλυψε δέ *F'* for δ' ἄρ' (Γ 381).

592. οἳ, so La R. with only two inferior MSS. (H Vrat. d), the rest having μιν. As he points out, the dat. is the only case used in similar phrases, e.g. M 396, N 805, Σ 205, where it means *upon him*. When ἀμφὶ is used with acc. it means *round about*, Π 414, Ω 588, etc. If μιν be read it must therefore mean *κνήμην*.

594 is omitted in the text by A, and is not improbably a later addition made for the sake of referring to the ὀπλοποιία.

596. οὐδὲ ἔασεν, so ACD (Hoffmann; La R. does not give this variant). This is clearly another place where *F'* = ἐ has dropped out, but has no substituted stop-gap in the best tradition, though most MSS. read οὐδέ τ'.

604. δόλῳ . . . ποσσὶν οἴσιν, a paren-

μεῖναι ἔτ' ἀλλήλους, καὶ γνῶμεναι, ὅς τε πεφεύγοι
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο
ἐς πόλιν, ὅν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

610

thesis explanatory of the preceding words; *τόφρα* answering to *εἶος*.

609. *πεφεύγοι* all MSS. but D, which has *πεφεύγει*, a quite admissible reading but rather less picturesque than the opt., which expresses the mere possibility only of any particular man having survived: "to discover the man who *might have* escaped and him who *had* fallen." There is, however, some doubt as to the thematic perf. opt. in *-οι*, see note on Θ 270.

610. *ἐσσυμένως* A Bar. Mor. only, the rest have *ἀσπασίως*, which is weak after *ἀσπάσιοι* just above.

611. Ἀρίσταρχος *εὐκτικῶς* *σαώσαι ἀντὶ τοῦ σαώσειαν*, Did. MSS. have *σάωσαν*, which is possible, like *πεφεύγει* above,

though for the same reason the opt. is to be preferred here also. The use of the sing. verb, even though *πόδες* is one of the nominatives, is sufficiently supported by Γ 327, B 339, ξ 291, cf. P 387. Bekker has ingeniously but needlessly conjectured that both readings spring from an older *σαώσαι = σαώσειαν*, of which he finds another instance by reading *ἄλφωιν* for *ἄλφοι* in ν 383. This form of the 3d pl. opt. is sufficiently established by inscriptions from Delphi for the thematic tenses (*-οιν*), and we should therefore be justified in assuming its existence in the aor. form, if there were any need. See Curtius, *Vb.* ii. 88; G. Meyer, *Gr.* §§ 587, 589.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

ὥς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροί,
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν σάκε' ὤμοισι κλίναντες.

X

The story of the slaying of Hector is simple and straightforward; its place in the *Mῆνις* is incontestable. It is closely connected with the end of the preceding book—so closely that Φ 526 would seem to be a more natural point for the division of the rhapsodies.

The book contains, however, a few additions. Most are of small compass and not essential to the story. The most important is the closing scene, which for many reasons must be ascribed to a later hand. Naber and Fick hold that 394 ends the *Mῆνις*, with the song of triumph over the dead Hector. But 404 surely forms a better finish, while the ὦς of 405 is the regular introduction to a fresh canto. Fick's idea that 391-4 and 399-400 are inconsistent is without any justification. The following scene, 405-36, is clearly an introduction to the ransoming of the body in Ω, and may almost be called a part of that book; while the beautiful 437-515 may well be from the hand which gave the parting scene of husband and wife in Ζ. It is unfortunately disfigured by the interpolation of 487-507; for though the description of the sorrows of orphanage has a pathos of its own, it is entirely unsuited to the context, as Aristarchos long ago perceived, and is fitted into its place by a most frigid stop-gap in 500-7.

Of other suspect passages 381-90 is the least defensible. Where the lines are not commonplace they are obscure; 385

is entirely out of place in an address to the army at large.

More doubt will be felt as to the suspicion which has been thrown on parts of the speeches of Priam and Hector, 38-76 and 99-130. To deal with the latter first, it has been urged that the repetition after so short a space of the exact scheme on which the speech of Agenor in Φ 552-70 is framed must be regarded as a fault. To this it might be replied that the objection tells equally against the speech of Agenor. But it is strange that Hector should not make even a passing allusion to the moving appeals of his parents; and still more strange that he should thus entertain the thought of surrender after the vigorous description of his heroic attitude in 92-7. His reflexions certainly shew anything but *ἄσβεστον μένος*. The use of *ὑπό* in 102, and the curious epanalepsis in 128 may possibly be notes of late origin, though the latter could be easily removed by excision of the line.

The portion of Priam's speech to which objection has been made is 46-55. If the death of Lykaon in the preceding book is an addition, these lines must of course go with it, and most readers will probably feel that the tone of them rather weakens than enforces the passionate appeal of the preceding passage. The balancing of the grief of the parents and that of the people for Lykaon and Polydoros, and of the loss of both against that of Hector, is the thought rather of a dispassionate bystander than of a chief

"Εκτορα δ' αὐτοῦ μῆναι ὅλοιή μοῖρα πέδῃσεν, 5
 Ἴλιόο προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων.
 "τίπτε με, Πηλέος νιέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με 10
 ἔγνωσ, ὥς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις.
 ἦ νύ τοι οὔ τι μέλει Τρώων πόνος, οὓς ἐφόβησας,
 οἳ δὴ τοι εἰς ἄστν ἄλεν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὔ τοι μόρσιμός εἰμι."
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

actor. Further doubts as to 69-73 are mentioned in the note on 72.

Great doubt has also been thrown on 167-187 as an imitation of the similar scene in II (431-461), and as wrongly anticipating the decision of the scales of Zeus in 209 ff. The considerable, but not invincible, difficulties of 199-207 have induced some to extend the athetesis from 166 to 207. Though this gives a good and simple connexion, the positive grounds for rejection appear to me inadequate.

The whole book has an incontestable claim to a place in the very front rank of all Epic poetry. It occupies a peculiar place in the *Iliad*, as no single Greek hero with the exception of Achilles and Patroklos is so much as named from beginning to end. The artistic effect of this reticence is an ample justification for it, and rebuts any suggestion thereon founded of separate authorship. Even Patroklos is not named till 323, an interpolation; whence some critics have argued that the "Patrokleia" did not form part of the original *Mῆνις*, as Achilles "could not have failed" to mention his dead friend in his colloquy with Hector before the fight. But most readers will find in the burning fury of 261-8 a more vivid allusion to Achilles' special grief than could well be given by words.

1. πεφυγότες, see on Φ 6.

2. ἀπεψύχοντο, so MSS.; AL give a variant ἀνεψύχοντο. διχῶς, καὶ ἀνεψύχοντο καὶ ἀπεψύχοντο· χαριεστέρα δὲ ἢ διὰ τοῦ ν, Did. (A); but ὁ δὲ Ἀρίσταρχος ἀνεψύχοντο γράφει. χαριέστερον δὲ τὸ ἀπεψύχοντο, B. Both these contradictory statements are suspicious; ἀπό is clearly the preposition required, and there is no hint of a variation where the word recurs.

In E 795, K 575 ἀνα- is in place. ἀκέοντο, a unique use. The word is regularly used of healing wounds; but is found also of *patching up* ships ξ 383, and *repairing* an error N 115, κ 69.

4. σάκε' ὤμοισι κλίναντες, see A 593, N 488. In both these cases the formation is destined to receive a charge of the enemy. How it could serve in an advance is by no means clear, as the soldiers' right arms would be impeded. It may mean that the approach to the walls is a mere reconnaissance carried out with all defensive precautions.

5. ὅλοιή so only AD (*man. pr.*) G, the rest having ὅλοή. Both forms clearly represent ὅλοFή, the *o* being lengthened before the *F* by the development of a semivocalic *u*, as in ἀποέρση, etc. The insertion of the *i* is a mere metrical device to express this length as in θέλειν (*v.* Z 507) λείουσι (E 782), etc. It would therefore be better to write ὅλονή. The form recurs only A 342; *v.* Hartel, *Hom. St.* iii. 30.

6. Ἴλιόο, Φ 104, etc.

7. Apollo is still in the guise of Agenor, Φ 600.

10. σὺ δέ, the opposition is only between the actions, not the subjects, of the two clauses, as A 191, etc. The interposition of the subordinate ὥς θεός εἰμι makes the expression natural, though not logical. For the last half of the line cf. Δ 32 (*Syr.* adds Δ 33 here also, though it is clearly out of place). μενεαίνεις, *art striving*, cf. note on II 491.

11. Τρώων, a curious case of the objective gen., "labour concerning the Trojans," *i.e.* the slaughtering of them. MSS. do not give here the usual variant φόνος, which would seem a more natural expression.

“ ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαίαν ὀδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδεισας ὀπίσσω·
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμις γε παρείη.” 20

ὥς εἰπὼν προτὶ ἄστρῳ μέγα φρονέων ἐβεβήκειν,
σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
ὥς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.
τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν 25
παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἰσὶν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ,
ὃν τε κύν' Ὀρίωνος ἐπὶ κλησὶν καλέουσιν·
λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
ᾧ μωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνειν
λυσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35

15. ἔβλαψας, *madest me to fall*; in this metaphorical sense used only of divine agency in H. (e.g. I 507, O 724) except φ 294 οἶνος καὶ ἄλλους βλάπτει. Bentley conj. βλάψας με, *Εκάεργε*. Others have proposed to transfer μ' to the next line (τρέψας μ' ἀπὸ τείχεος). ὀλοώτατε as Γ 365. Eust. mentions a variant δολιώτατε (δολοώτατε, MS.)

19. Cf. A 515 ἐπεὶ οὐ τοι ἔπι δέος. ὀπίσσω, *hereafter*. 20 = β 62.

23. ὅς ῥά τε ῥεῖα, ὅς τε *Ῥεῖα* Ahrens. Cf. Ψ 517-8 Z 507, and for *τιταινειν* also B 390, M 58. It is simplest to take *πεδίοιο* with *θέησιν*.

24 = O 269. *λαιψηρά* may be either an adverb or a (predicative) epithet. In the latter case it comes from the familiar *λαιψηρὰ δὲ γούνα* K 358, T 93, X 144, 204 in spite of the interposed *πόδας*. For the adj. agreeing with a noun from which it is separated by another of different gender cf. O 344.

27. The *star that goes forth in harvest-time*, Seirios, is the ἀστήρ ὀπωρινός of E 5, where see note (and cf. A 62, N 244-5). It is strange that the shining “in

the darkness of night” should be brought into connexion with the *heliacal* rising of the star in summer, the time of fever; Seirios is, of course, seen at night only in winter and spring. We can only say that the combination of *brightness* and *deadliness* which renders this such a splendid simile, is poetically legitimate, though astronomically impossible.

29. The name of the “dog” (*Canis maior*) has now been transferred to the constellation of which Seirios is the brightest star. It follows close upon Orion. Ὀρίωνος, rather Ὠαρίωνος, see on Σ 486. ἐπὶ κλησὶν in Σ 487 means “as a second name.” It may be so here if we can assume that the preceding description is in itself enough to suggest the first name Seirios.

31. σημειῶσαι ὅτι ἅπαξ ἐνταῦθα ὁ πυρετός, καὶ ὅτι πυρετὸν κυρίως λέγει, οὐχ ὥς τινες δέχονται τὴν διάκανσιν τοῦ ἀέρος, Ariston. So Virg. *Aen.* x. 274 *Sitim morbosque ferens mortalibus aegris*.

34. ἀνασχόμενος, *sc. χεῖρας*, cf. Ψ 686. The word indicates the violence of his gesture.

ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῇ μάχεσθαι·
 τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 “Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν,
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,
 ὅσσον ἐμοί· τάχα κέν ἐκύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἦ κέ μοι αἶνὸν ἀπὸ πρᾶπιδων ἄχος ἔλθοι·
 ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπῶν.
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστν ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Αἶδαο δόμοισιν,

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36. οὕτως Ἀρίσταρχος ἐστήκει ἀνευ τοῦ εἰ Did. (most MSS. have εἰστήκει). Edd. generally read ἐστήκειν. (On the question of ν ἐφέλκ. in these plupf. and similar imperf. forms see La R. H. T. p. 194.)

41. σχέτλιος, of Achilles, *relentless*. But it is quite possible to suppose that the word is a reproach addressed to Hector, “obstinate,” the nom. being used as often in an exclamation. Cf. K 164, Σ 13. The following wish is similar in construction to that in Φ 428-33. Cf. Lange, EI, 355.

42. ἔδοιεν is the reading of Ar. only, MSS. all giving ἔδονται. That the opt. is not necessitated by the sense is seen from Γ 54, Δ 386, *q.v.* But it is evidently better, both as followed by κε . . . ἔλθοι, and because Priam certainly does not mean to express any confident hope that the dogs will soon eat Achilles. For the use of κεν and ἄν with the fut. indic. see on 66 below.

43. κείμενον, *sc.* unburied. ἔλθοι is to be taken with ἀπό. Cf. Ω 514. ἦ . . . ἔλθοι is a parenthesis, ὅς referring to ἐ.

45. Cf. Φ 454. The variant θηλυτεράων is mentioned here also by Schol. V.

46. For the deaths of Lykaon and Polydoros see Τ 407 ff., Φ 34 ff.; for Laothoe Φ 85 ff. κρείουσα (here only) evidently implies that she was a real wife and not in any subordinate position.

Thus we have a genuine case of polygamy, but among the Trojans only; nothing of the sort is even hinted at among the Homeric Greeks. This is one of the few hints of a conscious difference of custom dividing the two nations.

50. ἀπολυσόμεθ', aor. subj. or fut. indic. (?) see below. ἐν ἄλλῳ ἀπολύσομεν, Did.; a wrong reading, as the act. is used only of him who accepts the ransom (see on A 13).

51. This giving of gifts to the daughter is again a proof that she can hardly have been in an inferior place, or one of which the father disapproved. Compare note on I 146.

52. As Nikanor points out, this line may be punctuated in two ways: (a) as in the text; (b) with the comma after τεθνᾶσι instead of δόμοισιν. The latter has the advantage of giving a better antithesis to μιννθαδιώτερον, “we shall indeed carry our grief to the grave, but the people will the sooner be consoled.” On the other hand the line occurs four times in the Od. (δ 834, ο 350, ν 208, ω 264), and there we must always take the two halves together, supplying εἰσιν (ἐστίν). This consideration is decisive unless we are prepared to suppose that the poet of the Odyssey borrowed the line without noticing or understanding how it was to be taken. This is not absolutely impossible, as there are a good

ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῇ δαμασθείς. 55
 ἀλλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 νιᾶς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῇτι,
 ἐλκομένας τε νυοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρόωτησι θύρῃσιν

many cases where lines are taken from earlier portions with a slight change of connexion; but it is certainly not necessary. (See Lange, EI, p. 530.)

59. *φρονέοντα*, before I have lost my *φρένες* in extreme old age. This absolute use occurs here only. Schol. V mentions a variant *ζώνοντα*, which may, however, be no more than a gloss.

60. *ἐπὶ γήραος οὐδῶ*, a phrase which recurs also in Ω 487, ο 246, 348, ψ 212. The ordinary explanation, "upon the threshold," *i.e.* at the beginning of old age, suits the passages in the *Od.*, but not those in *Il.*, where such a limitation destroys the force of the appeal to old age altogether. Hence it seems necessary to take *οὐδῶ* = *ὀδῶ* as ρ 196, *φάτ' ἀρισφαλὲ' ἔμμεναι οὐδόν*: "*upon the path of old age*" satisfies all requirements.

61. *πόλλ' ἐπιδόντα*, *πολλὰ φιδόντα* Bentr. *ἐφορᾶν* in H. means "to see to," "visit," or "oversee"; not elsewhere as in later Greek "live to see" (except perhaps ν 233).

62. *ἐλκηθείσας*, probably no more than "dragged into slavery," though the Scholia see in it a more specific reference to the fate of *Kassandra* (as in λ 580). Cf. *ἐλκηθμοῖο* Z 465.

65 is suspected with some reason by Düntzer and Nauck as a weak and tautological addition. It is omitted by *Plutarch* when quoting 56-78 (*Cons. Apoll.* vi. 433).

66. *ἂν . . . ἐρύουσιν*, a clear case of *ἂν* with the fut. indic. if the text is right. The only variations recorded are

ἐρύσουσι L Lips., *ἐρύσωσι* Plut. *ut supra*. Ar. read *ἐρύουσιν*, *Alexion ἐρυοῦσιν*, but both in the same sense. If the use of the fut. indic. with *ἂν* be totally denied to H., as has been proposed, it is not difficult to abolish the particle by a slight emendation, *e.g.* *αἶ*. So in 70 we may read *οἱ γ'* for *οἱ κε*. Similar changes may be made in almost every case where the construction is found. In cases where the fut. stem is identical with that of a known sigmatic aorist, we can always change -*εις*, -*ει*, -*ουσιν*, -*εσθε*, -*ονται*, into -*ης*, -*η*, -*ωσιν*, -*ησθε*, -*ωνται*; the other cases are always ambiguous because of the short vowel of the Homeric aor. subj. There remain only verbs of which we can say with confidence that they have no aorist stem identical with the future. And as the number of these is even smaller in H. than later Greek (*e.g.* we have *ἀξέμεν*, *οἰσέμεν*, and perhaps *ὀψέσθαι* as aorists) we are almost reduced for crucial instances to the comparatively small number of futures which have not a sigmatic stem, with the addition of a few like *κείσονται* in 71, which we feel confident cannot be aorists. Of these crucial instances the present seems to be the only one with *ἂν* (see Ebel. *Lex.* i. p. 697 b); the few ambiguous cases may all be subj. With *κε* there are three, *δώσω* Ξ 267, *ἐρέει* Δ 176 (cf. *ὥς ποτέ τις ἐρέει* 182), *κείσονται* X 71. These passages, taken in conjunction with the general MS. tradition, undoubtedly make a strong *prima facie* case in favour of the construction; the stronger because, if we

ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῷ
τύψας ἢ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται·
οὓς τρέφον ἐν μεγάροισι τραπέζης θυραωρούς,
οἳ κ' ἐμὸν αἶμα πιόντες ἀλύσσοντες περὶ θυμῷ
70 κείσονται ἐν προθύροισι. νέφ δέ τε πάντ' ἐπέοικεν,
ἀρηικταμένῳ, δεδαῦγμένῳ ὀξεί χαλκῷ
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη·
ἀλλ' ὅτε δὴ πολὺν τε κάρη πολὺν τε γένειον
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
75 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."

suppose them all to be corruptions, they are against the classical rule, whereas we expect corruptions to be in the direction of what is more familiar. The only exception is in the case of "false archaisms"; but if *ἄν* with fut. indic. was never possible in Greek as we are told, it is hard to see on what the supposed archaism can have been based. It would be more reasonable to expect to find the fut. indic. regularly corrupted into the aor. subj., which to the classic period was doubtless an archaic construction (Pind. *N.* vii. 68 *μαθὼν δέ τις ἄν ἐρεῖ* looks like a reminiscence of Δ 176). It certainly cannot be said that the fut. indic. is inconsistent with the meaning of *κεν*; on the contrary it seems so natural that surprise may be felt that it should have been allowed to drop out of use; though indeed it has never been entirely eliminated even from Attic prose. There seems therefore to be no sufficient ground for altering the ordinary tradition. Compare also notes on B 258, E 212, P 557, and for the use of the constr. see H. G. § 326, 1. *πύματον*, after living to see all my family slain. *πρώτῃσι θύρῃσιν*, at the street door leading into the *αὐλή*.

69. It is possible to put the colon after *θυραωρούς*, and make *οὓς* refer back instead of forward; but the punctuation of the text is more forcible. Or we may have no colon at all, *οἳ* being a relative instead of a demonstrative; the relative sometimes "marks the return to the main thread of the narrative"; see H. G. § 272 where instances are given. *τραπέζης* as Ψ 173. *θυραωρούς*, so Ar. and Syr., other MSS. having *πυλαωρούς*. But as Ar. remarked *πύλη* is only used of city gates, and the sense requires *θύρη*, *house-door*.

70. *ἀλύσσοντες*, here only, apparently

a derived form of *ἀλύω*, "maddened." *περὶ θυμῷ*, H. G. § 186, n. 2.

71. *πάντα*, any fate, even mutilation, if it come upon him in war; *ἀρηικταμένῳ* being concessive, and the clause *δεδ.* . . . *κεῖσθαι* being in apposition with *πάντα* as the most extreme of all cases. *πάντα* is again taken up in 73 and enforced by *περ* which belongs to the whole clause, *yea, everything is honourable to him in death*. The sing. *ὅττι* is again in apposition with *πάντα* in a very similar way to the preceding *κεῖσθαι*, as implying the extreme conceivable.

72. *ἀρηικταμένῳ*, here only. AC and others give *Ἀρηικταμένῳ*, cf. *δαϊκτάμενος* Φ 146, and note on N 477. This passage closely resembles a well-known fragment of Tyrtaios (x. 21-8).

*αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι
πεσόντα
κεῖσθαι πρόσθε νέων ἀνδρα παλαιότερον,
ἤδη λευκὸν ἔχοντα κάρη πόλιόν τε γένειον,
θυμὸν ἀποπνεύοντ' ἄλκιμον ἐν κονίῃ,
αἵματ' ἐντ' αἰδοῖα φίλῃς ἐν χερσὶν ἔχοντα—
αἰσχρὰ τὰδ' ὀφθαλμοῖς καὶ νεμεσητὸν ἰδεῖν—
καὶ χροὰ γυμνωθέντα· νέοισι δὲ πάντ'
ἐπέοικεν,
ὄφρ' ἐρατῆς ἤβης ἀγλαὸν ἀνθος ἔχῃ.*

This is commonly supposed to be copied by Tyrtaios from H.; in which case *πάντ' ἐπέοικεν*, with neglected *F* (*πάντα FέFοικεν* Bentr.) would date from a respectable antiquity. But there is much to be said for Heyne's doubt as to the originality of 69-73. Though to be devoured by dogs (66, 75) is the common fate of the heroic dead, yet that a man should be eaten by his own house-dogs is an exaggeration of horror unlike the old Epic style. In this case 71 will be copied from Tyrtaios, doubtless from the coincidence of *αἰδῶ* with *αἰδοῖα*, to which

ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶν
τίλλων ἐκ κεφαλῆς· οὐδ' Ἑκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν· 80
καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
“Ἑκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆιον ἄνδρα
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἵστασο τούτῳ· 85
σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἐγὼ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶιν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.”
ὥς τώ γε κλαίοντε προσαυδήτην φίλον υἱὸν 90
πολλὰ λισσομένῳ· οὐδ' Ἑκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσσον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλισσόμενος περὶ χειρὶ· 95

the resemblance of the two passages is reduced.

80. *κόλπον ἀνιεμένη*, pulling open the front of the dress, which hung in a deep fold from the shoulders down to the waist. To do this she must have loosed the brooch on one shoulder. (Helbig in his second edition, p. 214, surrenders his earlier view that the archaic Greek dress had a vertical opening down the front, which, though it would give a very vivid explanation of the passage, has been proved by Studniczka not to have existed. The Homeric peplos, like the Doric garb, opened down one side.) The use of the verb is parallel to *ἀνίεναι πύλας* Φ 537. Cf. also *αἶγας ἀνιεμένους*, “slitting up,” β 300.

83. *ἐπέσχον*, *held to thy lips*, 494, I 489.

84. *φίλε*, masc. *πρὸς τὸ σημαίνόμενον*, like *θάλος* ὄν 87.

85. *ἑών* ABC with Ar.; *ἰών* D Lips. Syr. The former is preferable, as it is the position within the wall whence the defence is to be conducted, not the coming to it, on which stress is laid.

86. *σχέτλιος*, ambiguous precisely as in 41. If referred to Achilles it is an exclamative nom. as A 231 *δημοβόρος*

βασιλεύς. If applied to Hector *σχέτλιος* would be more natural.

87. The emphasis is on *ἐν λεχέεσσι*. For *θάλος* A Townl. have *τέκος* (the former with *θάλος* in marg.)

88. *πολύδωρος*, see on Z 394. (Ar.'s explanation *πολύεδνος* may be right after all, *bought by many gifts*; there is no certainty that the *ἔδνα* may not also have been called *δῶρα*, though given not, as Ar. supposed, to the bride, but to her father. This clearly gives a more vigorous sense than a vague *bountiful*; the word, which recurs also ω 294, is used only with *ἄλοχος*.) *μέγα νῦν ἐπὶ τόπου*, Schol. B, i.e. with *ἀνευθε*, *very far away*. This does not seem very natural, but is perhaps better than the alternative of joining it with *κατέδονται*, *shall eat amain*.

94. The poison of snakes was supposed to be derived from herbs which they ate. *μέλλοντες δὲ τινα ἐλλοχᾶν ἢ ἄνθρωπον ἢ θῆρα θανατηφόρους ῥίζας ἐσθίουσι καὶ τὰς πόας ταιάτας*, Aelian, *H. A.* vi. 4. Cf. *Coluber mala gramina pastus*, Virg. *Aen.* ii. 471.

95. *ἐλισσόμενος περὶ χειρὶ*, *coiling round (inside) the hole*, cf. A 317. The description is due rather to human nervousness than to accurate observa-

ὥς Ἴκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
 πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἐρείσας.
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγών· εἰ μὲν κε πύλας καὶ τείχεα δύω,
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
 ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.
 νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 αἰδέομαι Τρώας καὶ Τρωάδας ἐλκεσιπέπλους,
 μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο·
 “Ἴκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.”
 ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
 ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι
 ἢ ἐκεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλλης.
 εἰ δέ κε ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω

100

105

110

tion of nature, as a snake under the circumstances would certainly prefer to retire into the hole.

98. For the scheme of the following speech compare that of Agenor, Φ 552 ff., and see the remarks in the Introduction to the book.

100. The allusion is to Polydamas' speech in Σ 249 ff., *q.v.* ἀναθήσει ἀντὶ τοῦ περιάψει, Schol. B. Cf. ἐλεγχείην καταχεῖναι Ψ 408, ξ 38; μῶμον ἀνάψαι β 86.

102. Ὑπο, temporal, see note on II 202; or perhaps in a local sense *under cover of the night* (“regarded as a *space* of darkness,” H. G. § 203; as in *θοὴν διὰ νύκτα μέλαιναν*, etc.) Cf. ὑπηόιος. The use of temporal slightly differs from that in II and coincides with that of later authors, as it implies only *in the course of*, not *during*.

103 = E 201. 105 = Z 442.

108. κέρδιον, αἱ κατ' ἄνδρα κάλλιον, Did. The editions κατ' ἄνδρα are mentioned again only on Ψ 88. It is reasonable to suppose with Wolf that this is a general name for the editions of Antimachos, Rhianos, etc., as αἱ κατὰ πόλεις probably means the *Χία*, *Μασσαλιωτική*, etc.

109. κατακτείναντα, nearly all MSS.; διχῶς καὶ κατακτείναντι, Did. The dat.

is found in Eust. and a couple of inferior MSS. but is less suitable to Homeric usage; H. G. § 243, *n.* 4. In the next line αὐτόν is rather better supported, but the pronoun does not come under the rule which affects the participle, and the dative is required, in spite of the apparent harshness of the interposed acc., to agree with ἐμοί. The alternative, to take αὐτῷ = ὑπ' αὐτοῦ, suggested by Ariston., is not admissible. ἄντην, *man to man*, with κατακτείναντι. It takes the emphatic place to point the contrast with 99. νέεσθαι, *to return home*, with the idea of *happy* return which belongs to the verb and its derivative νόστος.

110. This is the only instance of *κεν* with the infin. in H.; cf. I 684. The addition of the particle to the second of two disjunctive clauses is found also in Λ 431-3, δ 546. It is more commonly added to both clauses, H. G. § 363, 4. It seems to serve here as a reinforcement of the *ἄν* above, which colours with its contingent tone the subordinate clauses depending on it. But we should certainly have rather expected the familiar *ἢ ἐκεν*.

111. For the construction of the *ei*-clause without an apodosis see Φ 556.

113. αὐτός, *by myself*, without my arms.

καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 ἡγάγετο Τροίηνδ', ἥ τ' ἔπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
 ἄλλ' ἀποδάσσεσθαι, ὅσσα πτόλις ἦδε κέκευθεν.
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 μή τι κατακρύψειν, ἀλλ' ἀνδιχα πάντα δάσσεσθαι. 120
 [κτῆσιν, ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει.]
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα
 αὐτῶς ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

115-6. Cf. H 389-90. ἥ is perhaps for θ, "attracted" to the gender of ἀρχή, the antecedent being the whole preceding clause as in ἡ θέμις ἐστίν; though it may with some violence be referred to Ἑλένην. For Τροίηνδ' Lips. has Τροίην, which is adopted by Hoffmann and is very probably right.

117. ἀμφίς, apart from Helen's property, which is surrendered in its entirety. It is hardly so well taken as = ἀνδιχα, *in half*.

118. ἀποδάσσεσθαι, Ar. with BCD Lips., A and others having -ασθαι. ὅσσα AB Lips. Townl. ὅσα τε D, and A in marg. (ὅσα, C).

119. Τρωσὶν, at the hands of the Trojans, the dat. as with δέχομαι, etc.; H. G. § 143, n. 2. γερούσιον, sworn by the γέροντες in the name of the people.

120. δάσσεσθαι, so Cobet, *M. C.* 329, after Stephanus and Heyne for δάσασθαι of MSS., which cannot be right. Schol. V μέλλοντός ἐστι διὰ διὰ τοῦ σ (*debut esse διὰ τοῦ ε*, Heyne) shews that the reading is old; and the variation in 118 shews how little trust can be reposed on MS. testimony in such a matter. See note on Σ 511-2, where we see the origin of the aor., and whence 121 has been interpolated. It is omitted by ADH, and is an objectionable tautology after 118.

123. ἴκωμαι, approach as ἰκέτης. So also Ε 260 τὴν ἰκόμεν φεύγων.

124. αἰδέσεται, respect my character, as suppliant and therefore αἰδοῖος (Φ 75).

126. It is impossible to explain with any confidence the phrase ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης. It recurs, with variations,

several times in Greek, but not in a way to throw much light on the present passage. The other instances are, τ 163 οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης: quoted by Plato *Apol.* 34D καὶ γὰρ αὐτὸ τοῦτο τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων: Hesiod. *Theog.* 35 ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην; It seems that there must have been some familiar connexion between the two words which permitted them to be used together in various contexts by some virtue of allusiveness now lost. How common this is in ordinary conversation with proverbial expressions hardly needs to be pointed out. A homely analogy may be found in the phrase "cock and bull," which further suggests that an oak and a rock may have been interlocutors in some primitive fable, the knowledge of which, if attainable, might explain all allusions. Suppose, for instance, that an oak and a rock dispute in summer time which of them is the father of mankind. The oak points to primitive man making his hut under its branches, and living upon its acorns. The rock is silenced till storms and winter come, when man is glad to take refuge, not under the bare and dying branches, but under the unchanging shelter of the rock, in whose favour the controversy is thus decided. Such a story might even be regarded as having relation to a conflict between the two ancient objects of human worship, "stocks and stones," which lie at the root of so many early religions. The belief that an oak or a rock was the actual progenitor of man is at least not incon-

τῷ ὀαριζέμεναι, ἃ τε παρθένος ἡίθεός τε,
 παρθένος ἡίθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἵδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
 ὥς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς
 Ἴσος ἐνναλίῳ, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἣ πυρὸς αἶθομένου ἢ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐτὸς μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηιδίως οἶμησε μετὰ τρήρωνα πέλειαν· 140
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκὼς
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὁ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαιψήρὰ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,

sistent with what we know of primitive thought. Such a hypothesis can have no other support than that it would explain the passages where the phrase in question occurs. For the Od. and Hesiod this is obvious. The meaning of the present passage will be "I have not even so much as a tree or a rock, the traditional protectors of the human race, to shelter me so that I could hold converse at my ease—as easily as a pair of lovers dallying together." If such a hypothetical explanation be not admitted, it remains only to see in the oak and rock a rustic background to the scene of love-making. Is such a background Epic or even Greek?

128. The *epanalepsis* was greatly admired by ancient critics, but has offended the moderns, who maintain that the moment is not suitable for such artificial flowers of speech. Jordan has accordingly suspected the line of interpolation.

129. *ξυνελαυνέμεν*, the act. is only here used intrans.; cf. *σύμβalon* II 565. *ὅττι τάχιστα*, ἐν ἄλλῳ ὅφρα τάχιστα, Did. The colon should then be placed before the word *ὅφρα*, as in N 326, etc. Reading *ὅττι* the punctuation must be as in the text, as I 659, O 146, Ψ 403,

414, cf. 71; *εἵδομεν* being added asyndetically as in Θ 532. Paley compares Aisch. *Cho.* 890 *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*.

132. *κορυθαίκι* only here, in sense = *κορυθαῖλῳ*. Compare the doubtful *τριχάικες*, τ 177.

134. *ἀμφί*, at either end, both point and butt.

140. *οἶμησε*, swoops, also 308, 311, ω 538. Cf. *οἶμα* Φ 252.

141. *ὑπαιθα*, before him, as Φ 493.

143. *ὅτι τὸ τρέσαι οὐ τὴν πτόησιν σημαίνει*, ἀλλὰ συνήθως αὐτῷ φεύγειν. *ἐπήνεγκε γοῦν "τεῖχος ὑπο Τρώων"*, Ariston. For this remark see on N 514, Φ 288.

144. *λαιψήρὰ*, see note on 24.

145. Where the *σκοπιή* was we cannot say. It can hardly be the tomb of Aisyetes where Polites is posted as *σκοπός* in B 793, as that must have been far from the wall. The *ἐρινεός* is named as a landmark again in Z 433, Λ 167.

146. The idea seems to be that a wagon-track ran round the town at a short distance from the wall, and that both keep away from under the wall in order to secure the better going of this road.

κρουνὼ δ' ἵκανον καλλιρρόω· ἔνθα δὲ πηγαὶ
δοιαὶ ἀναΐσσουνσι Σκαμάνδρου δινήεντος·
ἡ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο· 150
ἡ δ' ἐτέρη θέρεϊ προρέει ἐικνῖα χαλάζῃ
ἡ χιόνι ψυχρῇ ἡ ἐξ ὕδατος κρυστάλλῳ.
ἐνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα

147. *ἔνθα δέ*, MSS., *ἔνθα τε* Hermann and most edd. See note on N 21. The two springs are of necessity at the root of all speculations on the question whether or no the poet is describing an actual locality with which he was personally acquainted. Lechevalier thought that he had discovered them at the foot of the hill of Bounarbashi, which therefore for many years held an unquestioned claim to be the site of Troy. But further investigation shewed, firstly, that there were at this spot not two springs but very many—the Turks call the place “the Forty Eyes” (*i.e.* springs); secondly, that to the thermometer all the springs were of the same temperature, whatever they might be to the fancy. Virchow (*Beiträge zur Landeskunde der Troas*, 13-45) has tested all the springs round the plain of Troy, and finds that there are but trifling differences of temperature between them. There are hot springs in the Troad, but they lie far away to the S.W. (at Tuzla and Lidja Hammám) and are quite out of the question. It is, however, remarkable that the Menderé, which we are bound to identify with the Skamandros, rises in Ida from two very large springs notably differing in temperature. Clarke in 1801 found them to be 34° and 69° Fahr. respectively, Barker Webb in 1819 43° and 70°, Virchow in 1879 8·4° and 15·8° Cent. (= 47·12° and 60·44° F.), the differences depending doubtless on the amount of melting snow which probably supplies the cold spring. This admirably suits the words of the text; the more so as *πηγαὶ Σκαμάνδρου* must mean *sources of Skamandros*, not merely “springs flowing into Skamandros.” But the sources in question, so far from being close under Troy, whether we place it at Hissarlik or Bounarbashi, are some twenty miles away to the S.E., close under the top of Ida. The conclusion is inevitable;

the topography of the *Mῆνις* is a fancy picture, composed of fragments of real geography known by hearsay to a poet not personally acquainted with the locality. The piece of information about the springs is just such as might have been brought home to Greece by campaigners in the Troad; not only is the spot itself, according to the descriptions, one eminently calculated to impress the imagination, but it was in all likelihood the seat of the worship of the *διπετῆς ποταμός* in connexion with the ancient cultus of Zeus upon Gargaros. Whether from confusion of the tradition or from merely poetical motives, the poet transfers the source of the river bodily to the foot of the hill of Troy.

148. Ar. endeavoured to evade the difficulty of the expression *πηγαὶ Σκαμάνδρου* above mentioned by assuming an ellipse of a preposition, *ἐξ* or *ἀπό*, as though “springs fed by Skamandros.” This is quite indefensible.

150. The “steam” from the water may be understood to apply to winter only, as the following *θέρεϊ* may imply. Such a phenomenon has not been observed at the source of the Skamandros, but would be quite possible in very cold weather with water at a constant temperature of over 60° F.

152. *ἐξ ὕδατος*, the prepositional phrase is used attributively, *ice formed from water*.

153. *πλυνοί*, *washing-troughs*, cf. ζ 40, 86. Schliemann has found such basins at the foot of Hissarlik, but they are of Roman brickwork. They would be, of course, a necessity to any ancient city. In the same passage of ζ we also find *σιγαλόεντα* used of *dirty* clothes. It is an *epitheton ornans* expressing probably the natural gloss of linen (Studniczka, p. 50). The princess Nausikaa herself washes the clothes as the wives and daughters of the Trojans do here.

πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὅπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων,
 καρπαλίμως, ἐπεὶ οὐχ ἱεράϊον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἣ τρίπος ἥ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὥς τῶ τρὶς Πριάμοιο πόλιν περιδινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρώντο.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἑκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην 170
 Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δίος Ἀχιλλεύς

157. The distributive apposition **φεύγων . . . διώκων** is peculiar; the addition of **ὃ δέ** to the second clause to mark the opposition is, however, quite in the Epic style, and is really older than the development into **ὃ μὲν φεύγων, ὃ δὲ διώκων**.

158 is rejected by Bekker, Düntzer, and Nauck as a weak and tautological addition. **ἐν ἐνίοις δὲ φέρεται στίχος ὑπὸ τοῦτον εὐτελής**, “**φεύγ' νῆας Πριάμοιο, δίωκε δὲ δίος Ἀχιλλεύς**,” Did.; which is worse still.

159. **βοείην**, perhaps a shield, as P 492, *q.v.* A mere hide seems too cheap a thing for a prize, though Schol. V says **καὶ νῦν Οἰταῖοι Ἡρακλεῖ πενταετήριον ἀγῶνα ποιοῦντες βύρσαν διδῶσι. ἱεράϊον**, an ox, cf. Ψ 260. So also in ξ 250, ρ 600.

163. **τρωχῶσι**, for **τροχάουσι**, see on O 666. **τὸ δέ** marks the opposition, “and in that case a great prize is set.”

164. **ἀνδρὸς κατατεθνηῶτος** is best taken with **ἀεθλον**, on the analogy of Ψ 631 **βασίλῃος ἀεθλα**. Cf. Ariston., **ὅτι ἀμφίβολον πότερον ἀνδρὸς τεθνεῶτος γυνή, ἢ ἐπὶ τεθνεῶτι ἀνδρί, ὃ καὶ ὑγιές· οὐκ οἶδε γὰρ ἄλλους ἢ τοὺς ἐπιταφίους ἀγῶνας** Ὀμηρος.

165. Aristotle (*Poet.* 24) quotes the pursuit thrice round the city as an impossibility (**ἄλογον**) for the stage, but

permissible to an Epic poet. This supposed impossibility was apparently the motive which induced some critics, in defiance of the plain and only possible sense of the words, to take **πόλιν πέρι δινηθήτην** to mean “made a circuit hard by the city”; comparing **περὶ πόλιν μαρνάμενοι** Z 327 and similar phrases. Heyne, who adopted this idea, subsequently abandoned it, pointing out that the addition of **τρὶς** removed all doubt as to the meaning of the words, which cannot be taken otherwise than in Ω 16 **τρὶς ἐρύσας περὶ σῆμα Μενoitιάδαο**. A triple circuit of the hill of Hissarlik, though a severe course, is by no means an absurd impossibility for a strong man; see Schliemann, *Ilios*, p. 142. So Virgil understood the words, while varying the application; *ter circum Iliacos raptaverat Hectora muros*, *Aen.* i. 483.

166. **δ' ἐς** A and others, **δέ DL, δέ τε BC**. The last is the ordinary reading, but the text, besides having the best support, gives the best sense, as **ἐσορᾶν** is the regular word for “looking on,” Δ 4, 9, Ω 23, etc.

171. In Θ 48 Zeus has an altar on Gargaros, the highest peak of Ida (5806 feet above the sea). Schliemann found there a slab of marble which he believes to have been an altar; *Troja*, 332-7.

- ἄστν περί Πριάμοιο ποσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε,
 ἥέ μιν ἐκ θανάτοιο σαώσομεν ἥέ μιν ἤδη 175
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε κελαινεφές, οἶον ἔειπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
 ἀψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 ἔρξον, ὅπῃ δὴ τοι νόος ἐπλετο, μηδέ τ' ἐρώει.” 185
 ὧς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα.
 Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὥκυς Ἀχιλλεύς.
 ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας· 190
 τὸν δ' εἴ πέρ τε λάθησι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
 ὁσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 ἀντίον αἵξεσθαι, ἐυδμήτους ὑπὸ πύργους, 195

174-6. Compare the similar passage concerning Sarpedon, II 435-8; so also 179-81 = II 441-3.

182-4 = Θ 38-40. (οἱ ἀστερίσκοι) ὅτι ἐνταῦθα ὑγιῶς λέγονται, κατὰ δὲ τὴν πρὸ τῆς κλόνου μάχης ἀγορὰν τῶν θεῶν οὐκέτι, Ariston. There is no doubt that the lines are far more intelligible after the hesitating speech of Zeus here than when alluding to his very uncompromising threats in Θ 5-27. He may be supposed now to recognize, in spite of his proposal to save Hector, that the fated time has come, and he cannot resist. In Θ he still has a free hand.

188. Cf. on Λ 496. The analogy of Υ 492, Φ 533, where κλονέων is used absolutely, leaves no doubt that Ἔκτορα is to be taken as the object of ἔφεπε alone.

194. The only explanation of this passage seems to be that Hector is still running along the wagon-track (146), but that Achilles is taking the shorter

but rougher course immediately under the walls. Thus though he cannot overtake Hector, he can cut him off whenever he attempts to reach the gate. For the Dardanian gate see on E 789. The fact that the Skaian gate is not named is in favour of Ar.'s identification of the two. This part of the description evidently applies to the whole of the first three circuits.

195. αἵξεσθαι, so D only; αἵξασθαι *caet.* So we have ἐφορμᾶται ποιησέμεν, φ 399, and the fut. is similarly used after μέμονα (H 36), etc. Besides, though we find both αἵξαι and αἰχθῆναι, the aor. mid. does not recur (see on Ψ 773), whereas the fut. of intrans. verbs is commonly in the mid. (Bekker, *H. B.* i. 196). The aor. or pres. infin. is usual after ὀρμᾶν (Θ 511, K 359, N 188, Φ 265, 572, δ 282), which may account for the change. For ἀντίος = *in the face of* an inanimate object cf. O 694, ἔθυσεν νεός . . . ἀντίος αἵξας, and Υ 464.

εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάροιθεν ὑποτρέψασκε παραφθὰς
 πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεῖ.
 ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν.
 οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν.
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὔδ' ὃς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,

200

196. For the dat. οἱ with ἀλάλκοιεν cf. Γ 9, E 779, Z 109.

197. προπάροιθεν may be taken either in a local or temporal sense; cf. K 476. ὑποτρέψασκε is the reading of Syr. H only, the rest having ἀποστρέψασκε. Ar. is said to have varied between the latter and παραστρέψασκε. There can be no doubt that τρέπω is more suited than στρέφω to express the idea *turning him aside*. στρέψας would rather mean "making him wheel round." ποτὶ πτόλιος, *on the city side of him*.

199-201. ἀθετοῦνται στίχοι τρεῖς ὅτι καὶ τῇ κατασκευῇ καὶ τῷ νοήματι εὐτελεῖς· καὶ γὰρ ἀπραξίαν δρόμον καὶ τὸ ἀπαράβατον σημαίνουν, ἐναντίως τῷ "ὥς δέ τ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι" (162). Against the latter objection it may be pointed out that there is every poetical justification for one simile to introduce the chase by the notion of speed, and another to close it by a representation of helpless fatigue. Indeed Virgil's imitation in *Aen.* xii. 908 shews that no poetical objection can be made, while the vividness of the feeling described is one which will come home to every one. The main difficulty lies in 200, which seems tautological and awkward, though quite intelligible, in expression. It may be a mere gloss. The difference between διώκειν and μάρψαι will be noticed; the inability to catch in reality is not compared to the inability to *catch* in a dream, which would be commonplace enough, but to the feeling of inability even to *move in pursuit*—a far more effective point. Achilles' powerlessness to overtake Hector is depicted with the utmost vividness when compared to the dreamer's feeling that he has to move and yet is rooted to the ground. For the omission of τις as subject cf. N 287. The length of the -ω of ὀνείρῳ is unusual, but v. A 484, E 215; and so -η remains long in Δ 412.

202-4. These lines are open to far more serious objection than the pre-

ceding. The only means by which the passage can be made to yield sense is to take it as follows: *How could Hector have escaped (up to this point) had not Apollo come to his help (though) for the last time? moreover, Achilles forbade the Greeks to touch him.* But this, even if possible, is not natural or Homeric. It would seem to require an imperf. for the aor. ὑπεξέφυγεν, and the form of the question would imply that Hector did escape death altogether. Homeric use forbids us to take 205 with the preceding εἰ μή (as held by Fäsi and Hentze, who put a comma after γούνα); it must be added independently, whether as a further explanation of Hector's having escaped so long, or simply as a fresh step in the narrative. Düntzer suggests τῶς for πῶς, "thus Hector would have escaped had not Apollo, who had helped his running, now withdrawn his aid," the last idea being given by the emphasis on πύματόν τε καὶ ὕστατον. But the thought is materially weakened by the addition of ἐγγύθεν, as this lays stress on the positive instead of the negative side of the god's action. Still it is certainly more Homeric, involving the familiar idea of a success which "might have been" gained by valour even ὑπὲρ μόρον, but for divine interference. Both explanations leave untouched the difficulty of the sudden appearance of Apollo, whose intervention has not before been alluded to. Perhaps this may be accounted for by his watchfulness on the Trojan side, which is always assumed even when not stated. If we could assume 204 to be an interpolation from Υ 93, this explanation would be considerably strengthened. There is, however, a further alternative in the reading ὑπεξέφευγεν, which is given by Syr., and, according to Schol. A, was the reading of Ar. (though this is doubtful, see Ludwich *ad loc.*) Of this word two explanations have been given, (1) *postponed*, (2) *outrun*. The latter is supported by Hoffmann on the analogy

εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα;
 λαοῖσιν δ' ἀνένενε καρῆατι δῖος Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἷσιμον ἦμαρ,
 ὥχετο δ' εἰς Αἶδαο, λίπεν δέ εἰ Φοῖβος Ἀπόλλων.
 Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215
 “νῦν δὴ νῶί γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἑκτορα δηῶσαντε μάχης ἀτόν περ ἑόντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220

of γ 496 τοῖον γὰρ ὑπέκφερον ὡκέες ἵπποι and Ψ 376 ποδώκεες ἔκφερον ἵπποι, where, however, the construction is essentially different. Compare also ὑπεκφέρειν ἡμέρης ὁδῶ, *to get a day's start*, Herod. iv. 125. For (1) there is no analogy at all.

205. λαοῖσιν BC al.; ἄλλοισιν ADL Syr., etc.

207. See note on K 368.

208. τὸ τέταρτον, after completing three circuits they are just beginning one more, the springs being near the starting-point.

209-10 = Θ 69-70. 212 = Θ 72, where see notes. *ὅτι ἐντεῦθεν ἡ Ψυχοστασία Αἰσχύλου πέπλασται, ὡς τοῦ Διὸς τὰς ψυχὰς ἱστάντος, οὐ θανατηφόρους μοίρας*, Ariston. Compare Plutarch *de aud. poet.* 165F *τραγῳδίαν ὁ Αἰσχύλος ὄλην τῷ μύθῳ περιέθηκεν, ἐπιγράψας Ψυχοστασίαν, καὶ παραστήσας ταῖς πλάστιγξι τοῦ Διὸς ἐνθεν μὲν τὴν Θέτιν ἐνθεν δὲ τὴν Ἥω, δεομένας ὑπὲρ τῶν νιέων μαχομένων*. The latter passage shews that the Ψυχοστασία dealt with the death of Memnon, not of Hector. Apparently Aischylos took the idea of the weighing and transferred the scene, with the characteristic determination of the Greek artist to have a free hand with his materials, which has led to the general avoidance by the tragedians of the few opportunities offered by the Iliad and Odyssey for dramatic treatment. The

weighing of souls after death is a familiar symbol in Egyptian religion, and may also have had its influence on Aischylos. Virgil has a well-known imitation of the passage in *Aen.* xii. 725 ff.

212. Χρῦσιππος “*ῥῦμα*” γράφει (for μέσσα)· τὴν γὰρ ῥοπήν τοῦ ζυγοῦ ῥύμην καλεῖσθαι, Schol. V.

213. ὥχετο, the subject may be αἷσιμον ἦμαρ, “Hector’s fate descended to the grave,” symbolizing his death; or better, *Hector* himself, who is proleptically said to have gone to Hades when his fate was decided. Either expression, though fine and vigorous, is unique in the Epic style; for this reason Düntzer and Nauck most needlessly suspect the line.

216. *ὅτι Ζηνόδοτος γράφει νῶν*, Ariston. This and the νῶί γ’ of the text are evidently two attempts to avoid the supposed hiatus before *ἙέFολπα*.

217. Ἀχαιοῖσι may be a proper dat., *shall bring the A. glory*, or a locative, *shall bring ourselves great glory in the Achaeans’ eyes to the ship*, as in phrases like ἀριπρεπέα Τρώεσσιν, Z 477, and others quoted on Δ 95 *q.v.* The peculiarity of the phrase lies in the addition of *προτὶ νῆας*, which shews that οἴσεσθαι means *bring*, not merely *win* as in the common κράτος φέρεσθαι, etc.

219. See note on Z 488.

220. MS. evidence is divided between

προπροκυλινδόμενος πατρὸς Διὸς αἰγίοχοιο.
ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

ὥς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
στῇ δ' ἄρ' ἐπὶ μελὴς χαλκογλῶχινος ἐρεισθείς.
ἢ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἑκτορα δῖον
Δηιφόβῳ ἐικυῖα δέμας καὶ ἀτειρέα φωνήν.
ἀγχού δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα.
" ἦθεί', ἦ μάλα δὴ σε βιάζεται ὥκυς Ἀχιλλεύς,
ἄστνυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων.
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ.
" Δηίφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πριάμος τέκε παῖδας.
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
ὥς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη.
" ἦθεί', ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
λίσσονθ' ἐξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
αὔθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες.
ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

πάθοι A (with *ει* written over *οι*) BC Syr. and *πάθη* DL Mor., etc. Both are equally possible, with an obvious but slight difference in sense.

221. *προπροκυλινδόμενος* recurs in *ρ* 525 of a wanderer *rolled on and on* away from his home; a context which makes the reduplication seem more natural than it does here, where it strengthens the meaning of the verb, *rolling violently*, rather than of the preposition.

222. *ἄμπνυε*, from an aor. *ἄμπνυον*, which though quite regular in formation is not elsewhere found; cf. *πίε* (by *πῖθι*), etc. Cobet's conj. *ἄμπνυο*, to suit *ἄμπνυτο*, though possible, is quite needless.

225. *χαλκογλῶχινος*, the spear is not elsewhere represented as having barbs (cf. *τανυγλῶχινος* of arrows, Θ 297); possibly *γλωχίς* may imply no more than *blade* or *point*.

229. *ὅτι νεωτέρου πρὸς πρεσβύτερον σεπτική προσφώνησις ἐστὶ τὸ ἠθείε*, Aris-ton. See on K 37.

231 = Λ 348 *q.v.* Here *στέωμεν* has strong MS. support (BCL *al.*)

234. *γνωτῶν*, cf. note on N 697. *τέκε*, sing. where we should expect plural, as Σ 398.

235. *τιμήσασθαι* MSS.; Stephanus, with Eustathius, reads *-εσθαι*, and so Nauck, Cobet, Fick, etc. (see Cobet, *M. C.* 329). The future is the more natural, *I ween that I shall honour thee* in the future; but the aor. may be defended in the sense *I intend, am minded, to honour thee*, as Ω 560, *νοέω δὲ καὶ αὐτὸς Ἑκτορά τοι λύσαι*.

236. *ὥς* is the reading of BC Townl., and on metrical grounds is superior to *ὅς* of the other MSS. It is of course to be taken as = *ὅτι οὕτως* (Δ 157, etc.) The lengthening of a monosyllable in the first arsis is rare; the other cases are *τό ῥα* Π 228, *τό οἱ* X 307, where the ictus is aided by the following *ρ* and *φ*, and *τὰ περὶ* Φ 352, which may be a case of original length (see on Σ 4).

ἔστω φειδωλή, ἵνα εἶδομεν, ἥ κεν Ἀχιλλεύς
νῶι κατακτείνας ἔναρα βροτόεντα φέρηται 245
νῆας ἐπὶ γλαφυράς, ἥ κεν σῶ δουρὶ δαμείῃ.”

ὥς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
τρὶς περὶ ἄστν μέγα Πριάμου δῖον οὐδέ ποτ' ἔτλην
μῆναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σείο· ἔλοιμί κεν ἥ κεν ἀλοίην.
ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων. 255
οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικίῳ, αἶ κεν ἐμοὶ Ζεὺς
δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι.
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ρέζειν.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἔκτορ, μὴ μοι, ἄλαστε, συνημοσύνας ἀγόρευε. 261
ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

244. φειδωλή only here for the commoner φειδῶ, cf. H 409. For the periphrasis cf. Θ 181 *μνημοσύνη τις ἔπειτα πυρὸς δηλοῖο γενέσθω*.

246. δαμείῃ, so MSS., except δαμείῃ AH, δαμήῃ Lips.(?); the constr. is exactly the same as in Σ 308, where see note. Wolf wrote δαμήῃ and is followed by most edd., but the change to subj. is needless. (ἥ . . . ἦ is Bekker's alteration for εἴ . . . ἦ of MSS.; see H. G. § 341.)

247. τὸ ἐξῆς ἐστὶν ὡς ἡγήσατο φαμένη καὶ κερδοσύνη (so Friedl.; MS. ἐστὶ καὶ ἡγήσατο), οἶον οὐ μόνον διὰ λόγων αὐτὸν ἠπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπίστως, Nikanor: so saying she led him moreover (did not merely talk to him) with guile. But it is simpler to take καὶ as expressing the consequence of her words, see on Υ 165.

251. δῖον, fled, apparently conn. with δέμαί, and distinct from δ(F)τε, feared (see Curtius, *Et.* no. 268). γράφεται καὶ δῖες· καὶ οὕτως εἶχον αἱ χαριέστεραι, Did. Both forms are equally isolated; the doubt as to the trans. or intrans. use may be paralleled by δέμαί, which = *fugio* M 304, Ψ 475, and = *fugo* passim.

253. ἔλοιμί κεν ἥ κεν ἀλοίην, whether I slay or be slain, stated paratactically,

“it may be that I might slay you, or that I might be slain.” The optatives are potential. (Hentze less simply takes the first as potential, the second as concessive, “I might kill you, or, I grant, I might be slain,” while Delbrück, *S. F.* i. 200, and Monro, *H. G.* § 300 n, take them both as concessive, “expressing willingness.”)

254. ἐπιδώμεθα, from ἐπιδόσθαι, lit. let us give one another our gods, each offering to the other the guarantee of his own gods as guardians of his oath, as is done in the formula of Γ 276 ff. (see note). In the more similar circumstances of H 76 ff., however, Zeus alone is called upon to guard the oaths of both parties. ἐπι- implies *thereover, thereto*, as in θεοὶ δ' ἐπὶ μάρτυροι ἔστων α 273, and ἐπίσκοποι in the next line. The use of the verb is quite isolated, but no good sense can be got if we divide the word ἐπιδώμεθα. Schol. B mentions a variant ἐπιβώσομεν· οἱ γάρ, a correction no doubt suggested by K 463, where see note.

257. καμμονίην, in pregnant sense as Ψ 661, *power to outlast*.

261. ἄλαστε, see note on M 163. συνημοσύνας, the ἁρμονίαι of 255; cf. συνώμεθα N 381. Herod. would write *συνήμοσύνας*, with interaspiration.

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσιν διαμπερές ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν 265
 ὄρκια ἔσσονται πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρή
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις,
 κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων."

ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος·
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἐκτωρ·
 ἔζετο γὰρ προῖδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἀψ' δ' Ἀχιλλῇ δίδου, λάθε δ' Ἐκτορα ποιμένα λαῶν.
 Ἐκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·
 "ἦμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον· ἦ τοι ἔφης γε 280
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,

265. Tradition is somewhat in favour of οὔτε (BC Syr.), though there is good support for οὐδέ (DL; A has οὔτε with δ above the τ). The latter is of course the regular correlative to οὐ, but we find οὐ . . . οὔτε in ι 146 (see M. and R.), λ 483. οὔτε joins the two clauses more intimately, as though the second were included as a matter of course in the former (Hoffmann).

266-7 = E 288-9 *q.v.* The hiatus after ὄρκια in the first foot is legitimate, so that we need not read ὄρκια γ' with D, though the particle would be in place, giving the emphasis of contempt. The γε after πρὶν, moreover, is omitted by the 1st hand of Syr., and may well be dispensed with.

268. παντοίης is illustrated by H 237 ff. 269 = E 602.

271. ἀθρόα, in one "lump sum" (M. and R. on α 43).

275. ἔζετο, crouched, for the usual ἐάλη. Cant. reads ἄζετο, an ingenious emendation based on II 736 *q.v.*, and to be taken as = took care (ἠύλαβ' ἦθη).

280. ἠείδης, a form which recurs in ι 206. ἦ- is the temporal augment, arising from the prothetic ε so often developed by F; cf. ἦσκον, ἦκτο from ἐ-*F*ικ- (G. Meyer, *Gr.* § 475 c, H. G. § 68). Christ suggests εὔειδης, Naber εὔειδησθα ἐμὸν, where υ represents the semi-vocalised *F*. ἦ τοι ἔφης γε, sarcastic, yet you thought you did.

281. ἀρτιεπῆς, glib of tongue (cf. ἀρτίπους ἀρτίφρων), i.e. a mere chatterer, not a doer. So in the next clause μύθων is the emphatic word. ἐπὶ κλοπὸς, wily, as λ 364, ν 291, and with the same construction φ 397 ἐπὶ κλοπὸς ἔπλετο τόξων, cunning in bows. The evolution from κλέπτω of the purely mental sense, cozen, conceal, do secretly, goes very far in later Greek, see L. and S. The transitional steps κλέπτειν νόον and νόφ are Homeric, Ξ 217, A 132, etc. Cf. the ἐπὶ κλοπὸν ἥθος of women, Hes. *Opp.* 67.

282. Compare Z 265. For λάθωμαι BC Syr. give λαθοίμην, but the subj. is more in place as indicating the intended effect as still continuing. 283. = Θ 95.

εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
 χάλκεον· ὥς δὴ μιν σῶ ἐνὶ χροῖ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείω καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.”

ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὐσας·
 ἦτεέ μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295

Ἔκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·
 “ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανατὸνδε κάλεσσαν·
 Διήφοβον γὰρ ἐγὼ γ' ἐφάμην ἥρωα παρεῖναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδέ τ' ἄνευθεν, 300
 οὐδ' ἀλέη· ἦ γὰρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλῳ, οἷ μὲ πάρος γε
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

ὥς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,

285. ἄλυναι A Syr., ἄλυε CDL and most others. But the verb is not elsewhere found in the act., while the mid. aor. with α is common in the forms ἀλεύσθαι and ἀλέ(φ)ασθαι.

286. ἐνὶ S Cant. only; caet. ἐν. Cf. on 199 for the length of φ.

293. κατηφήσας, *downcast*; see on II 498. ἀλλ(ο) (a rare elision), it was usual to carry two spears.

294. λευκάσπιδα, ἄπ. εἰρ. The only case where λευκός is connected with a shield is A 35, where on Agamemnon's shield are ὀμφαλοί . . . κασσιτέριοι λευκοί. The adjective may mean no more than *resplendent*, see on E 185.

295. The rather harsh asyndeton is due to the fact that ἦτεε is explicative of ἐκάλει.

299. Hector knows who has deceived him, as in T 450 Achilles knows that it is Apollo who saves Hector.

301. The reference of τό γε is vague; we may understand “that I should die

after all.” φίλτερον, the comparative expresses “rather than what they seemed to mean.”

303. εἰρύατο, ACD Syr., *al.*; L and others have εἰρύαται, which is preferred by Heyne and defended by Cobet (*M. C.* 371). But, to say nothing of the weight of testimony and the analogy of the preceding ἦεν, the present perf. here would give a wrong sense. It is of course common in H. (A 553, etc.) with πάρος, but only when the emphasis is laid on a habit having been continued to the present time; here the emphasis is on the fact of the change. In this sense the use with the imperf. is regular (N 102 and often).

304. ἀσπουδί, *without an effort*, as Θ 512, O 476.

307. τό lengthened by ictus before F, see on 236. τέτατο, *extended*; elsewhere only of objects which can be said strictly *to be stretched*, as capable of being shortened; e.g. Γ 372, and cf. E 728.

οἴμησεν δὲ ἀλείς ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἰσιν πεδίουδε διὰ νεφέων ἐρεβεννῶν
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγών· 310
 ὥς Ἐκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 [χρύσσαι, ἃς Ἡφαιστος ἔει λόφον ἀμφὶ θαμειάς].
 οἶος δ' ἀστὴρ εἰσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
 ὥς αἰχμῆς ἀπέλαμπ' ἐνέκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἐκτορι δίω, 320
 εἰσορόων χροῶ καλόν, ὅπη εἵξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῶ χάλκεα τεύχεα,
 καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς,
 φαίνετο δ', ἥ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,

310. **πτῶκα** ἐπιθετικῶς Apollon., i.e. *timid*. But in P 676 and later Greek it is a subst., and so it is better to take it here on the analogy of ἱρηξ κίρκος, *τρήρωνες πελειάδες*, etc.

313. **ἀγρίοο**, MSS. *ἀγρίον*; Φ 104, etc. For the constr. of **κάλυψεν** cf. E 315, P 132, Φ 321.

315-6 = T 382-3. The second line is omitted in the text of AD, and in two other MSS. It is out of place in the old part of the poems where the *ὅπλοποιία* is unknown.

317. Cf. 28. The Evening Star is hardly the one which we should expect to find *in the gloom of the night*, if that be the meaning of *νυκτὸς ἀμολγῶ*. But in certain circumstances Venus is a brilliant object in winter to a comparatively late hour.

319. **ἀπέλαμπε**, *there was a gleam*. We must supply *σέλας* (cf. T 379) or the like as subject from the general idea of the verb itself; a very curious use, and hardly to be paralleled in H., if in Greek. There is no similar instance given in Kühner, § 352, phrases like *ἐκῆρυξε* (sc. ὁ κῆρυξ), etc., all having personal subjects. The most analogous is the idiom *ἦν ἀμφὶ ἡλίου δυσμάς*, etc., sc. *ἡ ἡμέρα*. The only other instance of an impersonal verb quoted from H. is ι 143, *οὐδὲ προῦφαίνετ' ἰδέσθαι*, *there was no light to see by*, and here *ἰδέσθαι* may

be taken as the subject (as with *δεῖ πρέπει*, etc.) In the case of *βροντᾶ, ὕει*, etc., the subject is *Ζεὺς*, and in H. is always expressed.

322. **ἄλλο τόσον μὲν**, for this adverbial phrase cf. Σ 378, Ψ 454. **τεύχεα**, MSS. *τεύχη*, see on H 207.

323 = P 187. If Patroklos wore Achilles' arms in the original poem, it is almost incredible that the fact should not be mentioned here.

324-5. Though the sense of the passage is clear enough, it is critically one of extreme difficulty. The only important MS. variation is between **λαυκανίην** (A Syr. Mor.) and **λαυκανίης** or **λευκανίης** (BCDL Townl., etc.) The evidence of Did. is *ἐν τισι τῶν ὑπομνημάτων* (see on H 95) *φαῖνεν* (*φαῖνον*, Schol. V) *δ' ἡ κληῖδες*, *ἔν' ἡ ἐπὶ τῶν τευχέων*· *τὰ τεύχη οὐκ ἐκάλυπτε τὴν λαυκανίην*, *ἀλλ' ἐποίει φαίνεσθαι*. It appears then (1) that Ar. in his editions had the text; (2) that the *κοινή* had *λαυκανίης*; (3) that in "some of his memoranda" Ar. read *φαῖνον* or *φαῖνεν*—in either case agreeing with *τεύχεα*, *the armour exposed the gullet*. The text will mean *the skin* (*χρῶς*, from 322) *was exposed where the collar-bones from the shoulders clasp the neck, even the gullet*, *λαυκανίην* being in "whole and part" apposition with *αὐχένα*. Those who read *λαυκανίης* made the gen. depend either on *κληῖδες* (Schol.

λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325

τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχρ'εῖ δῖος Ἀχιλλεύς,
ἀντικρὺς δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή.

οὐδ' ἄρ' ἀπ' ἀσφάραγον μελή τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.

ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς· 330

“Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων

σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἔοντα,

νῆπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων

νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,

ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἡδ' οἰωνοὶ 335

ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἐκτωρ·

“λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῶν,

μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,

BV) or on *χρῶς*, the subject supplied to *φαίνεται* (Eust.) For *λαυκανίη* cf. also Ω 642. It is possible that here it may mean *throat* generally rather than *gullet*, though the more special sense is recommended by the antithesis with *ἀσφάραγος*, *wind-ripe*, in 328. *ἀπ' ὤμων* is to be taken as a prepositional attribute to *κλήιδες*, cf. 447, *οἰμωγῆς ἀπὸ πύργου*, K 371 *ἐμῆς ἀπὸ χειρὸς ὄλεθρον*. It is possible, but less pointed, to take *ἀπ' ὤμων* with the verb, *hold the neck apart from the shoulders*, cf. the similar phrase in Θ 325, with note.

329. *ἀθετεῖται*, *ὅτι γελοῖος, εἰ ἡ μελίᾳ ἐπετήδενσε μὴ ἀποτεμεῖν τὸν ἀσφάραγον, ἵνα προσφωνήσῃ τὸν Ἀχιλλέα. ἀπολογούμενοι δὲ φασιν ὅτι τὸ ἐκ τύχης συμβεβηκὸς αἰτιατικῶς ἐξηγήνοχεν*, Ariston. Even if we supposed that *ὄφρα* indicated the purpose of the spear, this would not be a more violent personification than phrases like *ἐγχεα. . . λιλαιόμενα χρὸς ἄσαι*. But it is easy, and more reasonable, to suppose that the intention indicated is that of fate.

331. *ἀτάρ* indicates the contrast of what follows with the actual circumstances; he might have begun with *κείσαι*, but leaves it to be expressed by the grim reality. The taunt is purposely made to resemble that of Hector on slaying Patroklos, Π 830.

332. *σῶς*, this is the only passage where the open form *σῶος* or *σόος* cannot be at once restored (see on A 117, N 773). Hence Nauck conj. *ζῶς* (E 887, Π 445),

which is not a very suitable word. It is more likely that we should read *σῶος*, or *σῶος*, *ἔσσεσθ'*, and take it as a case of ictus-lengthening.

333. *τοῖο* goes with *ἀνευθεν*, repeating *νόσφιν ἔοντα*. *ἀμείνων* may mean either “better than *he*” or “better than *thou*.” The former seems most natural.

336. *οἱ περὶ Ἀντίμαχον ἐπὶ τὸ γνωριμώτερον “ἐλκήσουσι κακῶς,”* Did. (*Ἀντίμαχος “κακῶς,”* Schol. V). *αἰκῶς* is found in later Greek, so it is not clear why Antimachos should have preferred *κακῶς* as “the more familiar”; perhaps because *αἰκῶς* is not found elsewhere in H., the regular form being *αἰκής*, with the strong stem. (Lehrs doubted the correctness of the Schol.; v. Ludwig, *ad loc.*) Fick rejects 335-6 in order to avoid this exceptional form, and the “Ionic” contracted future *κτεριοῦσιν*, for which, however, we can easily read *κτερίσουσιν*.

339. *μή με ἔα*, so all MSS. but C, which has *μή μ' ἔα*. The hiatus is not admissible, and the old form was no doubt *μή μ' ἔαε* with ictus lengthening. By restoring the open form we can get rid of the other numerous cases of *hiatus illicitus* before *ἐάν* (B 165, 181, Θ 428, P 16, Ψ 73, δ 805, κ 536, σ 420). So we should restore *ἐάουσι* for *εἰῶσι*, and similarly with all other forms of *εἰῶ* (except where the *εἰ-* is the augmented form), the first syll. always being in thesis. There is no evidence for the word having ever begun with a con-

ἀλλὰ σὺ μὲν χαλκὸν τε ἄλιν χρυσὸν τε δέδεξο
 δῶρα, τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχῃσι θανόντα."

340

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων·

345

αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
 ὥμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
 ὥς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.
 οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσι νήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα,
 οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
 Δαρδανίδης Πρίαμος, οὐδ' ὥς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἶωνοὶ κατὰ πάντα δάσονται."

350

sonant. See also Ω 17, G. Meyer, *Gr.* § 479 *Anm.*

342-3 = H 79-80.

346. αὐτόν, emphatic, as opposed to the dogs. For the wish compare Δ 34, Ω 212. So far from the expression involving, as some have thought, a reminiscence of a stage of cannibalism, it is meant, while conveying hatred enough, to express that which is inconceivable; see on Ω 212. The idiom by which a certainty is thus expressed, by contrasting it with an impossibility in the form of a wish, is familiar; see on Θ 538, Σ 464; Lange, EI 329-32, and 504. The punctuation of the whole speech is Lange's, and is clearly right, from the analogy of I 379-87, where we have the same climax of repudiation in the two asyndetic clauses with οὐδ' εἰ, followed by οὐδ' ὥς. Others put a comma after ἀπαλάλκοι and colon after ἄλλα (350), thus joining the first οὐδ' εἰ clause with what precedes, the second with what follows. This entirely emasculates the sentence.

347. οἷά μ' ἔοργας, an interjection, cf. Φ 399.

348. Ἀρίσταρχος ὥς, χωρὶς τῆς βαρείας, Schol. Par. Others read ὥς for οὕτως, thus taking 346-7 by themselves, and making 348 an independent line—very badly. ἀπαλάλκοι, a potential opt. (Nauck conj. σῆς κε for σῆς γε).

349. With εἴκοσι we must supply the idea *times* from the termination of δεκάκις, a rather violent resource, but apparently the best. The tradition reads

εἰκοσινήριτα in one word, A adding the "hyphen" (see Ξ 135). This may be explained (a) εἰκοσιν-ήριτα, *twenty-counted*, where -ήριτα is to be taken as an equivalent of -άκις; (b) εἰκοσι-νήριτα, *twenty-countless*, which hardly makes sense. νήριτος occurs also in Hes. *Opp.* 511, νήριτος ὕλη, and Ap. Rhod. iii. 1288 in the sense *countless*, and it is easy to connect it with ἀριθμός (Curt. *Et.* no. 488). Compare the very similar I 379.

350. στήσωσι, *weigh out*, compare note on ἀποστήσονται N 745.

351. σ' αὐτὸν χρυσῷ ἐρύσασθαι, *pay thy weight in gold*, lit. *weigh thy body* (see A 4) *with gold*; cf. Theognis 77 πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι ἄξιος. This settles the meaning of the verb; to take it merely as *to ransom with gold* reduces the sentence to a ridiculous anti-climax. Though it is not easy to see how the transition of meaning comes in, we may at least compare the use of ἔλκειν in weighing, see 212. ὁ δὲ Αἰσχύλος ἐπ' ἀληθείας ἀντίσταθμον χρυσὸν πεποίηκε πρὸς τὸ Ἑκτορος σῶμα ἐν Φρυγίῃ, Schol. A. For ἀνώγοι L has ἀνώγη, and so Bekker and others read, to suit the preceding στήσωσι. But the change is quite natural; that a large ransom will be offered is likely, but that it should be equal to Hector's weight in gold is an impossible exaggeration and is therefore expressed by the mood of imagination (Lange, EI 504-5). In I 379-85 the opt. is used in both the clauses, because both are equally imaginary and impossible.

τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἑκτωρ· 355
 “ ἦ σ’ ἐν γιγνώσκων προτιόσσομαι, οὐδ’ ἄρ’ ἔμελλον
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
 φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
 ἡματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
 ἐσθλὸν ἐόντ’ ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.” 360

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
 ψυχὴ δ’ ἐκ ῥεθέων παταμένη Ἀιδόσδε βεβήκειν
 ὃν πότμον γοώουσα, λιποῦσ’ ἀδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·
 “ τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ὅπποτε κεν δὴ 365
 Ζεὺς ἐθέλῃ τελέσαι ἢ δ’ ἀθάνατοι θεοὶ ἄλλοι.”

ἦ ῥα καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ’ ἀνευθεν ἔθηχ’, ὁ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα
 αἱματόεντ’· ἄλλοι δὲ περίδραμον νῖες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370
 Ἑκτορος· οὐδ’ ἄρα οἳ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἑκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.”

ὥς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375
 τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,

356. The similarity between the deaths of Hector and Patroklos is evidently intentional. Both have the dying man's insight into the future (see II 854). **προτιόσσομαι**, *ὅτι ἀπὸ τῶν ὅσων ἡ μεταφορὰ (i.e. not from ὅσσα, see on A 105), προβλέπω τῷ νῷ*. The phrase has been very variously explained; the best sense is got by translating *Verily I know thee well, and behold thee as thou art*, or, with a closer adherence to the use of ὅσσομαι, *forebode my fate*.

358. The words **μή τοί τι θεῶν μήνιμα γένωμαι** recur in the speech of Elpenor's shade when asking burial for his body, λ 73 (a doubtful passage, see M. and R. on λ 51). Cf. Eur. *Phoen.* 934.

359. Compare the prophecy of Xanthos in less specific terms, T 417.

361-4 = II 855-8, where see notes.

365. **τέθναθι**, *lie dead*, cf. O 496, *τεθνάτω*. The rest of the couplet = Σ 115-6.

370. The admiration felt for the beauty of the corpse recalls Herodotus' description

of the finding of the body of Masistios at Plataiai (ix. 25). A parallel to the taunting words of 373-4 may be found in *Burnt Njal*, ii. 194, "All men said that it was better to be near Skarphedinn dead than they weened, for no man was afraid of him." As for the stabbing of the dead body (alluded to again in Ω 421), we may say in palliation of this apparently insensate brutality (which the poet evidently regards as quite natural) that there is a widespread belief that a dead man's ghost is maimed and harmless to his enemies if the body be mutilated. For this superstition see note on Σ 180; the old English custom of running a stake through the body of a suicide is equally due to it. It has also been suggested that each Myrmidon may have claimed his individual right to a share in revenge for kindred blood shed by Hector.

371. For **Ἑκτορος** G. Hermann plausibly conj. **Ἑκτορα**, cf. E 787.

372 = B 271, *q.v.*

στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἣ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἥε μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 385
 κεῖται παρ νήεσσι νέκυς ἄκλαντος ἄθαρτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,

378. Zen. read Ἀτρείδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν. But Agamemnon is still wounded in his tent, and all Greek heroes except Achilles are absolutely ignored in this book. (BC have ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀργος.)

379. Α στίχος ἀκέφαλος, in the language of the old grammarians. The lengthening of the first syllable of ἐπεὶ is found again in Ψ 2 and four times in Od. (cf. M. and R. on μ 423). For a suggested etymology (ἐπ- *Fei*, from the pron. stem *σφε*) which would make the lengthening intelligible see Curtius, *Et.* no. 601. But after all the “license” must in the last resort depend upon the ictus—aided perhaps by the supposed analogy of ὄππως: ὄπως.

381. *πειρηθῶμεν*, Bekker followed by La R. *πειρηθέωμεν*. The contracted form of the subj. is very rare, and is almost unknown in ancient parts of the poems. The only other instances in the Il. are *δαῶμεν* B 299, *χολωθῆς* I 33, *φανῆ* 707, *πειρηθῆτον* K 444, *μεθῶμεν* 449, *ιανθῆς* T 174, *ἀμερθῆς* X 58, and perhaps *νεμεσσηθῶμεν* Ω 53, *q.v.* (Menrad, p. 148). The full form would be *πειρηθήομεν*. The proposed evolution, too, is curious and hardly suits the situation; it seems to be a sort of “reconnaissance in force,” *let us make trial in arms round about the city*. But this rather suits the temper of the tactical interpolator whom we already know (see on B 362, Δ 303, etc.) than of Achilles. The words will not bear the sense “let us try to storm the city,” nor

do 382-4 suit this. Hence Hoffmann, Christ, Fick and others have good reason for rejecting 381-90. Other difficulties are noted below.

381. *εἰ δ' ἄγε* is found in *apodosis* also δ 832, and see Ω 407.

382. *ὄφρα κέ τι* is the reading of most MSS., *that we may in some measure learn*. ABL and others have *κ' ἔτι*, which does not give so good a sense.

385. This formal line is found elsewhere only in monologues introduced by the phrase *εἶπε πρὸς ὃν μεγαλήτορα θυμὸν*, and is very unsuitable to the present context. (But Heyne thinks that the passage is of importance, as reconciling the obvious duty of Achilles to follow up his success with the economy of the poem, which requires that he should not assault the city.)

388. BC and A in margin read *ζῶδς ἐν Ἀργείοισι φιλοππολέμοισι μετείω*: cf. Ψ 47. On *εἴω* as subj. for *ἔω* see H 340.

389. *Nay, even if in the grave men forget their dead, yet will I even there be mindful of my dear comrade*. This seems to be the most forcible explanation, but it is certainly not simple or natural. But the same may be said of the alternative, *Even if men forget those who are dead in the grave, yet will I remember my friend even when he is there*; this is not only obscure, but is an anti-climax after the preceding line, whereas the first alternative is a fitting culmination to 388. *καταλήθονται* is used with a vague subject like *φασίν*, etc.

νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο."

ἦ ῥα καὶ Ἑκτορα δῖον αἰκέα μῆδετο ἔργα.

395

ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβάς ἀνά τε κλυτὰ τεύχε' αἰέρας
 μαστιξέν ῥ' ἐλάαν, τὸ δ' οὐκ ἀέκοντε πετέσθην.
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυνάειαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κείτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν αἰεκίσσασθαι ἣν ἐν πατρίδι γαίῃ.

400

ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσεν δὲ μάλα μέγα παιῖδ' ἐσιδοῦσα.
 ὦμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπασα
 Ἴλιος ὀφρυνόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,

405

410

393-4. One MS. notes in the margin οὗτός ἐστιν ὁ παιάν, these lines give the actual song which Achilles puts into the mouth of his men—an ingenious observation which has been widely accepted. Ar. athetized the lines *ὅτι παρὰ τὴν ἀξίαν Ἀχιλλέως οἱ λόγοι*, which is far from obvious. Nauck rejects 391-4, but without explanation.

396. **τένοντε**, the "Achilles-tendons," so called not from this passage, but because the later legend placed Achilles' vulnerable point here. The belt given by Hector to Aias does not play the part here which it did in the tragedians; see note on H 305. As to the dragging, Schol. A has an interesting note, which looks as though it contained some truth; ὁ δὲ Καλλιμαχὸς φησιν ὅτι πατρίων ἐστί Θεσσαλοῖς τοὺς τῶν φιλτάτων φονέας σύρειν περὶ τοὺς τῶν φονευθέντων τάφους. Σίμωνα γὰρ φησι, Θεσσαλὸν τὸ γένος, Εὐρυδάμαντα τὸν Μειδίου ἀποκτείναντα Θράσυλλον τὸν ἀδελφὸν αὐτοῦ ἄρξασθαι τοῦ νόμου πρῶτον· τοῦτον γὰρ ἐξάψαι τοῦ δίφρου τὸν φονέα

καὶ περὶ τὸν τοῦ τετελευτηκότος τάφον ἔλκειν· ὅθεν καὶ τὸν Ἀχιλλέα ὡς Θεσσαλὸν πατρίῳ ἔθει τοῦτο ποιῆσαι καὶ δῆσαι τὸν Ἑκτορα.

402. **πίτναντο**, L Townl. and Ar.; while ABC have *πίλναντο*, D and others *πίμπλναντο*. The two last can only be construed by violent means, the assumption of an ellipse of *κονίη*, *κονίης* respectively; when the following clause becomes a mere tautology.

406. **λιπαρὴν** seems to denote linen shining with oil, cf. Σ 382, 596. Helbig, *H. E.* 165. The **καλύπτρη** is the same as the *κρήδεμνον* (470) or *κάλυμμα* (Ω 93), a long veil thrown over the head by women walking abroad (Helbig, p. 216).

409. **κωκυτός** of men, **οἰμωγή** of women, as in the preceding couplet.

410. The subject of **ἔην** is vague, "the state of things" as we might say; H. G. § 161. **τῷ** represents the following *εἰ*-clause, cf. H. G. § 257, 4, and note on Λ 467.

414. See Ω 164, 640, in which passages

- ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415
 “σχέσθε, φίλοι, καὶ μ’ οἶον ἐάσατε, κηδόμενοι περ,
 ἐξελθόντα πόλλης ἰκέσθ’ ἐπὶ νῆας Ἀχαιῶν·
 λίσσωμ’ ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἦδ’ ἐλεήσῃ 420
 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται,
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ’ ἐμοὶ περὶ πάντων ἄλγε’ ἔθηκεν·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 ὥς ἐνός, οὐ μ’ ἄχος ὅξυ κατοίσεται Ἄιδος εἶσω, 425
 Ἔκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ’, ἣ μιν ἔτικτε δυσάμμορος, ἦδ’ ἐγὼ αὐτός.”
 ὧς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωῆσιν δ’ Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο· 430
 “τέκνον, ἐγὼ δειλή· τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμάρ
 εὐχωλὴ κατὰ ἄστυ πελέσκειο, πᾶσί τ’ ὄνειαρ
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὧς
 δειδέχατ’· ἦ γὰρ καὶ σφι μάλα μέγα κῦδος ἔσθαι 435
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

κόπος is more in place, as the scene is in the courtyard of the palace, where dung was regularly collected from the animals stalled there; see ρ 296-9, where the fact is plainly stated.

415. **ἐξονομακλήδην**, as μ 250; so we have **ἐξονομαίνω**. In δ 278 it occurs with *tnesis*, ἐκ δ’ ὀνομακλήδην.

416. **κηδόμενοι περ** Ar. with L and inferior MSS.; the best (ABCD) all having **κηδόμενόν περ**. The nom. means *though anxious for me*, the acc., *in my sore (περ) trouble*.

418. **λίσσωμαι** *I will beseech*. This paratactic use of the subj. when introduced by the modal adverb ὥς or ὅπως becomes hypotactic, and produces the developed final sentence which is here in embryo. So also 450, Ψ 71.

419. Cf. II 808, where **ἡλικίη** = ὁμηλικίη in the concrete sense, *equals in years*. It is best to take it in the same way here, *if he may perchance have shame before his equals*, may feel disgraced among young men if he does not respect the aged. If we take it to mean *my age* the next clause becomes purely tautological.

425. **κατοίσεται**, exactly Jacob’s “will bring down my grey hairs with sorrow to the grave.”

430. Compare Σ 316, Ω 747. According to Schol. V, Ar. read **ἀθρόον** for **ἀδινοῦ**, but this must have been only an explanation.

431. **βείομαι** is the reading of ABC, and probably Ar.; D and others having **βίομαι**. See notes on O 194, II 852. For the exclamative nom. **ἐγὼ** cf. 477, which shews that the stop after **δειλή** is right. **αἰνὰ παθοῦσα**, MSS.; but from Schol. BV it appears that Ar. read **τεκούσα**, like A 414.

435. **δειδέχατο**, cf. Δ 4, I 224, and particularly η 71, **λαῶν οἳ μὲν ῥα θεὸν ὧς εἰσορόωντες δειδέχονται μύθοισιν ὅτε στείχῃσ’ ἀνὰ ἄστυ**, *welcome him*. The verb is apparently conn. with the Herodotean **δέξω**, which can hardly belong to root *dik* (G. Meyer, *Gr.* § 115 *Anm.*), in the sense “point at,” but the formation is far from clear. For **καί** (DL *al.*) other MSS. give **κέ**, which makes the sentiment very flat. **καί** is explicative of what precedes, as in T 165, etc.

ὥς ἔφατο κλαίονσ'. ἄλοχος δ' οὐ πώ τι πέπυστο
 Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἡγγεῖλ', ὅτι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἢ γ' ἴστον ὑφαίνει μυχῶ δόμον ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν ἐυπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἑκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμῳῇσιν ἐυπλοκάμοισι μετηύδα·
 "δεῦτε, δῶ μοι ἔπεσθον· ἴδωμ', ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς

437. It is not clear whether Ἑκτορος is to be taken closely with ἄλοχος or with πέπυστο; the absence of a participle (θανόντος) is in favour of the former, though we have the simple gen. in θ 12, ὅφρα ξείνοιο πύθησθε.

441. See Γ 125-6, with notes there.
 θρόνα ἄνθη καὶ τὰ ἐκ χρωμάτων ποικίλματα Κύπριοι, Hesych. Θεσσαλοὶ μὲν τὰ πεποικιλμένα ζῶα· Κύπριοι δὲ τὰ ἀνθινὰ ἱμάτια· Αἰτωλοὶ δὲ τὰ φάρμακα, ὥς φησι Κλειταρχος· Ὁμηρος δὲ τὰ ῥόδα παρὰ τὸ ἀνω θορεῖν ἐκ τῆς γῆς, Schol. on Theokr. ii. 59—almost the only other passage where the word occurs, unless it be in Sappho's ποικιλόθρον'; so that beyond these traditions there is nothing to fix the sense of the word. For the etymology cf. Curtius, *Et.*⁵ p. 501, G. Meyer, *Gr.* § 207. Helbig, *H. E.* 192-3 suggests that the word must here be taken in a wide sense, *ornaments*, as vegetable patterns are not found in the oldest representations of figured dresses, the ornamentation being almost entirely "geometrical." Studniczka, however, has shewn (p. 54) that this is too general a statement; there are a few cases of floral decoration on garments, e.g. on the François vase. ἔπασσε is a word of general import, and may mean that the patterns were actually inwoven, the possibility of which

is wrongly doubted in the note on Γ 125.

448. ἐλελίχθη, A 530. κερκίς is generally explained as the weaver's rod by which the threads of the woof were driven home (Lat. *pecten*); others take it to mean *shuttle*. It is of gold in ε 62 (where see M. and R.)

450. The *F* is twice neglected. DL have ὅτι for ὅτινα, which Hoffmann adopts, comparing κ 44 ἰδόμεθα ὅτι τὰδ' ἐστίν, X 73 πάντα . . . ὅτι, and Σ 128 (q.v.) These, however, differ by the important fact that in no case are the sing. and plur. joined as subject of the verb. ὅτι τὰδ' ἔργα τέτυκται would be possible, as then ὅτι would be part of the predicate. Hoffmann's translation, "what the facts are," which he supports by Ω 354, is not likely to be accepted. Thus, if the *F* is to be restored, Hoffmann's earlier conj. (adopted by Bekker) ἴδω τίνα deserves the preference. (For τίς in indirect questions cf. Σ 192, Ω 197, ο 423 εἰρώτα . . . τίς εἶη.) The *F* of ἴδωμι (or ἴδωμαι) may easily be restored by reading ἔπεσθε with Bentley.

452. πάλλεται ἀνὰ στόμα, exactly as we say "my heart is in my mouth." Cf. K 94.

454. Cf. Σ 272. From that passage Menrad would read ἐμοί for ἐμεῦ—cer-

δείδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς
 μῶνον ἀποτμήξας πόλιος πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηορίας ἀλεγεινῆς,
 ἣ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺν προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων."

455

ὥς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση,
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κλον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 ἔστη παπτήνασ' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,

460

465

tainly a more natural constr., apart from the suspicious character of the contracted ἐμεῦ. *ἔπος*, the thing which I say. The identification of a real thing with the words which name it is a common phenomenon of primitive psychology, and is indeed the foundation of the whole system of omens from words.

457. ἀγνηορίας ἀλεγεινῆς, the fatal pride which possessed him; an echo of Andromache's last words to Hector, δαίμονι, φθίσει σε τὸ σὸν μένος, Z 407. So M 46 ἀγνηορίῃ δέ μιν ἔκτα, and II 753.

458. For πληθυὶ all MSS. read πληθύει (exc. a few inferior ones which have πλήθει, as P 330, Ψ 639). But they are divided between μέν' and μένεν (La R. and Hoffmann are contradictory, as often; La R. gives μέν' to ΔH, μένε to D, μένεν to BCELS; Hoffm. μέν' HL Lips., μένεν ABCDE—an instructive instance of the discreditable state of the very foundations of Homeric criticism). Both the disyllabic and trisyllabic reading of the word may be defended, the latter by ἰλδος Φ 318 (see note), the former by the usual practice (see II 526, Ω 108, ε 231, κ 544, λ 514, π 105, ρ 504, 605). The accentuation πληθύει is wrong in either case (for πληθύει or πληθύει). Cf. Menrad, pp. 57-8. In λ 514, where most of 458 recurs, the contracted form alone is given by MSS. 459 also = λ 515; whence "458-9 spurii?" Nauck. There is no reason for assuming the lines to be original in λ rather than here.

460. μαινάδι, mad woman rather than

maenad (see Z 135); so in similar circumstances μαινομένη ἐκνύα, Z 389.

465. ἀκηδέστως, ruthlessly, and so Ω 417, like ἀκηδέες Φ 123. In Z 60 ἀκήδεστοι has a passive sense.

467. ἐκάπυσσεν, ἅπ. λεγ., see on κεκαφῆτα E 698.

468. Ἀρίσταρχος βάλε δέσματα, αἱ δὲ κοιναὶ χεῖς, Did. βάλε is given by L Lips. and one or two others, χέε by ABCD, etc. As the act is involuntary, the latter might seem preferable, for χέω means to let slip (P 619). But this does not suit τῇλε, which with βάλε indicates the violence of her action even in the moment of fainting (cf. 406). δέσματα is a general name for the articles of the head-dress named in the following lines. Helbig (H. E. 219-26) explains these as follows. The ἄμπυξ is a metal diadem over the forehead, the στεφάνη of Σ 597. κεκρύφαλος is a hood, or rather a high stiff cap, apparently of oriental origin. The κρήδεμνον is a sort of mantilla thrown over the head. The meaning of the πλεκτὴ ἀναδέσμη is doubtful; Helbig identifies it with a roll, apparently of some twisted stuff, which in Etruscan tomb-pictures is found in connexion with an obvious ἄμπυξ and κρήδεμνον, surrounding just such a high stiff cap as the κεκρύφαλος has been assumed to be. Studniczka (pp. 128-31) sees in the κεκρύφαλος a kerchief fastened on the head by a band round the hair, the ἀναδέσμη, identical with the μίτρα of the classical age. Of the two explanations Helbig's seems most consistent with a sudden pulling

ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη 470
 ἥματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλλης ἔσταν,
 αἷ' ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἢ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·
 “Ἐκτορ, ἐγὼ δύστηνος· ἰὴ ἄρα γεινόμεθ' αἶσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμον κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑλήεσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὥφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στρυγερῷ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πᾶσι δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.

off, but evidence of its use by Greek races is lacking.

470. ἐκ πλήρους ὁ τέ σύνδεσμος, “κρήδεμνόν τε”. οὕτως ἅπασαι, Did. This implies κρήδεμνόν τε, ὃ οἱ or τό οἱ, probably the former, as the insertion of ῥά would then be explained by the wish to avoid the hiatus. The text is found in all our MSS. (D having τε ὃ ῥά).

473. See Z 378.

474. ἀτυζομένην ἀπολέσθαι, *distraught even unto death*, to the point of perishing. The context evidently shews that the words imply no idea of self-destruction.

475. διὰ τοῦ ε' Ἀρίσταρχος ἔμπνυτο, ἔμπνους ἐγένετο, καὶ ἐπὶ τοῦ Σαρπηδόνοιο “αὐτίς δ' ἐμπνύνθη” (E 697, where see note), Did. MSS. all have ἔμπνυτο.

476. ἀμβλήδην, a very vivid metaphor for deep sobs, when compared with ἀμβολάδην of a boiling cauldron, Φ 364. Compare also ἀνεείκατο T 314.

479. Cf. Z 396.

482. ὑπὸ κεύθεσι γαίης, a prepositional phrase used attributively with δόμους, cf. 324, and Σ 244. ὑπό with dat. does not seem ever to be used of motion to a

point under; δ 297 δέμνι' ὑπ αἰθούσῃ θέμεναι is clearly different.

487. Ar. athetized 487-99 on the grounds that the destitution predicted is absurd for a son of the royal race while Priam and Hector's brothers are still alive; and that the whole passage is a commonplace on the sorrows of orphanage with no application to the case of Astyanax. Of the justice of this criticism there can be no doubt; but it is clear that the athetesis does not reach far enough. 500-4 are pointless, except as a contrast to the preceding picture of starvation; 506-7 are a very clumsy addition, and frigid in the extreme. On the other hand, it is not clear that 487-8 may not belong to the original passage; ἔσσοντ' (489) is a familiar touch of the interpolator, who is always anxious to supply a verb where it is not needed. 508 will follow 488 well enough. It will be noticed that the rejected passage is full of ἀπαξ λεγόμενα of a sort quite unfamiliar in Epic poetry; ἀπουρίσσουσιν, παναφήλικα, ὑπεμνήμυκε, ὑπερώην, ἀμφιθαλῆς.

489. ἀπουρίσσουσιν, *shall remove the*

ἡμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησιν· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἄνεισι πάις ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχε·
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν. 495
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'

landmarks of his κλῆρος in the common field; see note on M 421. It is natural to suppose that such a fraud would be common enough at the expense of κληρονόμοι unable to defend themselves. The text is the reading of the large majority of MSS. (and also of Ar., as Aristonikos notes *ὅτι κυρίως νῦν ἀφοριούνται*); BC and a few others have ἀπουρήσουσιν, which has been adopted by many edd. as a fut. of ἀπαυράω, *shall take away* his fields. This gives in every way a far less suitable sense, and the form is linguistically unjustifiable; the aor. ἀπουράς = ἀπο-φρά-ς is no support to such a future.

490. **παναφήλικα**, apparently *cut off from his equals in years*; a strange phrase. The simple ἀφῆλιξ is used by Herod. in quite another sense, *advanced in years*.

491. The wonderful form **ὑπεμνήμυκε** is given by all MSS. (except three, which have ὑπομν.) It is entirely inexplicable. The Scholia may speak for themselves: πάντα αὐτῷ καταπέπτωκε καὶ κατακέκλιται, παρὰ τὸ ἡμῶ ἐμήμυκα καὶ περισσὸν τὸ ν, ἢ πάντα αὐτὸν εἰς ἀνάμνησιν ἄγει τοῦ δυσφορεῖν (as if from μνήμη). (2) καταμέμυκε. κατεστύγνακε, κάτω βλέπει. ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ κατανένευκεν ἐκδέχεται. οἱ δὲ ἀντὶ τοῦ εἰς ἀνάμνησιν ἔρχεται τοῦ πατρός. The only remedy is to read ὑπημνήμυκε, a possible perf. of ἡμῶ, and translate *in everything his head is bowed low, he finds humiliation everywhere*.

492. The force of the preposition in ἄνεισι is not clear. Perhaps it may be used as in *ἀν' ὄμιλον, ἀνὰ δώματα, going through*, "going the rounds," as we might say; cf. *φάτις ἀνθρώπους ἀναβαίνει* § 29. Or it is possible that it may imply entering a house from the road; though for this there seems to be no analogy. In 499 it means simply *returns*. For

ἐς used with a person cf. H 312 εἰς Ἀγαμέμνονα δῖον ἄγον.

494. **ἐπέσχε**, *holds to his lip*, as 83.

495. **ὑπερώην**, *palate*, used also by Hippokrates and Aristotle.

496. **ἀμφιθαλὴς**, one who has both parents alive; cf. Ar. *Aves*, 1737, Plat. *Legg.* 927D. The word is possibly a very ancient law term referring to the position of the individual with regard to his rights of inheritance on both sides. When property was a matter of family, the laws of heirship would naturally bring about a strict classification of all relations of heirs to the clans with which they were connected on either side. Besides, it was thought that an orphan was proved by his misfortune to be no favourite of the gods; hence, acc. to the Schol. on Pind. *O.* iii. 60, the boy who led the Daphnephoria had to be ἀμφιθαλὴς. In Roman ritual *patrimi et matrimi* had similar privileges (e.g. Livy, 37, 3, 6; Tac. *H.* iv. 53). In modern Albania, at the baking of the marriage-loaf, "the first to touch the dough must be a virgin who has both parents living, as well as brothers, the more the better; for such a one is considered lucky, however poor she may be, and she wishes the married couple equal luck" (von Hahn, *Alb. Stud.* i. 144). "The same thought underlies the following phrase, which an orphan will say to one whose parents are both alive, 'You are lucky, you may well talk, the black ox has not yet trodden on you'" (*ibid.* p. 196, n. 9).

498. **οὕτως** is generally explained in a local sense, the correlative of the local ὦδε, indicating that which, though regarded as within the speaker's sphere, is the farther from him, and nearer to the person addressed; οὗτος being related to σύ as ὦδε to ἐγώ. It may thus be rendered "go thy way." Similar pass-

δακρυόεις δέ τ' ἄνεισι πάις ἐς μητέρα χήρην,
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρώες ἐπὶ κλησιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
 ὧς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

ages are ζ 218 ἀμφίπολοι στῆθ' οὕτω ἀπό-
 προθεν, ρ 447 στῆθ' οὕτως ἐς μέσσον (see
 also M. and R. on α 182). Ar., denying
 the local sense to ὦδε, doubtless did the
 same with οὕτως, and here with the addi-
 tional reason that the adverb remained
 purely modal in later Greek. It is pre-
 ferable so to take it here also, regarding
 it as virtually equivalent to αὐτως, *sc.*
οὕτως ὡς ἔχεις, "go as thou art," *without*
more ado. This is the sense in which it
 is used by Soph. *Ant.* 315 (where see
 Jebb's note), ἢ στραφεῖς οὕτως ἔω; *Phil.*
 1067 ἀλλ' οὕτως ἄπει; and other instances
 from Attic writers which will be found
 in L. and S.

504. θαλέων, *good cheer*; κῆρ seems to
 shew that it is used in the metaphorical
 sense, and does not refer to the marrow
 and fat.

505. ἀπό . . . ἁμαρτῶν, like σεῦ ἁφα-
 μαρτούση Z 411.

506. Ἄστυάναξ, for the etymological
 introduction of the name cf. Z 402-3,
 with note there. The hyperbaton by
 which the name is put in the nom., as
 though it belonged to the principal
 clause, is curious; and is evidently not
 to be compared with the common idiom
 by which the subject of the rel. clause is
 made the object of the principal (ἥδεε

ἀδελφεόν, ὡς ἐπονείτο, etc.) It is easy
 enough to conjecture Ἄστυάναχθ', but
 this is no better.

507 does not follow the preceding line
 very logically; it would more naturally
 serve as an explanation of the name
 "Ἐκτωρ, cf. Ω 730. The idea must be
 that Hector's son was called "king" as
 a mere verbal compliment to his father's
 valour.

510. κέονται, a form recurring also in
 λ 341, π 232. The verb has passed into
 the thematic conjugation, as in κέηται,
 etc.

513. ὄφελος, an accus. "in apposition
 with the sentence," *i.e.* expressing the
 sum of the action; see H. G. § 136, 4.
 The idea seems to be that, as Hector is
 not to be burnt with the garments, they
 will not go with him to the other world;
 his soul will wander naked on the hither
 side of the river (Ψ 71-4). Still the
 ceremony will be a funeral rite to do him
 honour, and will at least console the
 survivors. Lehrs (*Ar.* p. 436) thinks
 that 510-4 contain two recensions, the
 first consisting of 510-1-2-3, the second
 of 510-1-3-4. But the preceding ex-
 planation obviates the necessity of this
 very artificial supposition. αὐτοῖς is
 very weak; Nauck conj. αὐτῖς, but αὐτός
 would be better.

ΙΛΙΑΔΟΣ Ψ.

ἄθλα ἐπὶ Πατρόκλῳ.

ὥς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐὼν ἐπὶ νῆα ἕκαστος,
Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,

Ψ

Schiller says that the man who has read the twenty-third book of the Iliad cannot complain that he has lived in vain. The justification of this somewhat exaggerated praise is to be sought in the wide range of human feeling which the book covers, from the questions of immortality called up by the vision of the dead Patroklos to the delight in living strength and stress of combat which inspires the games.

The first portion, the funeral (1-257), maintains throughout a high level of beauty and pathos, and is very free from interpolations. There is at times a want of clearness in the narrative, which has caused difficulties to certain critics; for instance, after the preparation in 24-34 we should hardly expect to find Achilles taken to supper by the chiefs without any actual account of the feast to the Myrmidons. But in no case, except possibly 184-91, are these obscurities such as to justify the rejection of the lines where they are found; they must be regarded rather as peculiarities of the author's style.

With the second part of the book, the funeral games, the case is very different. Here we can at once point to some considerable passages which shew every sign of interpolation. The first of these is the long didactic speech of Nestor to Antilochos, 306 (or rather perhaps 303)-350. The unskillful manner in which this is thrust into the list of competitors

is obvious. It is full of difficulties and obscurities of the most un-Epic sort; it bears no relation to the subsequent incidents of the race, and is quite of the stamp of the other didactic prosings put into Nestor's mouth—always with unfortunate results to the context.

Objection has been taken to the whole scene of the dispute between Idomeneus and Aias, 446-98, which can be cut out without injury to the context. It contains at least one very serious difficulty in 462-4 (see note), but if those lines be expunged there is little to be said against the rest of the scene, which is admirably conceived to vary the continuous description of the race by leading us to see it from the spectators' point of view as well as from the narrator's.

Doubts have been thrown upon the presence of Meriones among the competitors. He alone of the five plays no individual part in the description, but merely starts fourth and arrives fourth. He is one of the heroes who are evidently a somewhat late introduction into the Iliad, and plays a part in passages which seem composed for his and Idomeneus' special benefit (*e.g.* in N); and in this book he is once before dragged in by head and shoulders in a passage where he could be well dispensed with (see 113, 124). If we attempt to cut him out entirely we are forced to make a change wherever five prizes are mentioned. One of these places, however, 614-5, can well be spared, as it introduces another Nestor-episode contain-

ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετήδ'α· 5
 “Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρήρες ἐταῖροι,
 μὴ δὴ πῳ ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.

ing more than the usual share of absolutely unintelligible expressions. If 614-52 be omitted, then Meriones disappears with the athetesis of 351 and 528-31, and the expulsion of Μενέλαος . . . ἐλαυνόμεν in 355-6—by which the disagreeable repetition of λάχ' ἐλαυνόμεν is avoided; the best MSS. here all read δουρὶ κλυτός. The remaining difficulty is the list of prizes in 269-70, and this may be got over by simply rejecting 270, for the ἀμφίθετος φιάλη reappears only in 616, which is already condemned.

With 798 we begin a long addition absolutely devoid of any poetical merit, and standing in the harshest contrast with its surroundings. The three contests contained in 798-883 rival each other in absurdity and obscurity, as is pointed out in the notes. The final scene, 884-97, has weaknesses of its own, but still does not incur so severe a sentence, and may stand with the original games.

After making these rather considerable deductions, the ἀθλα proper form a brilliant whole, the model for countless imitators, who have never succeeded in outdoing this source of all descriptions of sport. It remains to consider how the two parts of the book are related to each other and to the Iliad as a whole.

The style of both is certainly not the earliest, and like Ω shews marked approximation to that of the Odyssey. A very marked instance of this is the use of an Odyssean line in 140 and 193; this is the more significant as the phrase is purely formal and without any special significance, so that it cannot be supposed to be original here; while at the same time it cannot be severed from the context. See also notes on ll. 10, 246. The marks of late origin in the games are still more clear; the most important is that this section is only equalled by K in the frequency of the later developed use of the article; see H. G. §§ 260 *f*, *g*, 261. The appearance of Phoinix in 360 too is of itself enough to prove lateness; that line might indeed be expunged, but there is

little ground for doing so when we find so many other persons prominent here who are unknown to the Iliad, or at least found only in late parts, Epeios, Leonteus, Polypoites, and Eumelos. That none of the book therefore belongs to the Menis may be taken as clear; and that the two parts are not from the same hand is highly probable. There is a clear difference in style; the games are distinguished by a brilliancy of narrative unsurpassed in the Iliad, while the funeral with all its deep pathos frequently displays want of clearness in the scenes. There is, too, a decided awkwardness in the transition from one to the other, as is pointed out on 257.

We may then without any violation of probability assume that the funeral is by the same hand to which we owe Ω (joining αὐτὰρ Ἀχιλλεύς Ω 3 to Ψ 257); this hypothesis gives us an admirable unity in the epilogue added to the Μῆνις. With regard to the authorship of the Games speculation is vain.

2. For the scansion of ἐπεὶ see on X 379.

7. ὑπ' ὄχεσφι is best taken closely with ἵππους, *our horses* (now) *in the chariots*. So Σ 244 *q.v.* If the ablative sense be given to the locative case here, it would be a false archaism.

9. ὄ, for τό, which appears in the other repetitions of this formula, II 675, ω 296, etc. The use is a very rare one, M 344 (= 357), ω 190 (the same phrase) being the only other clear instances. It is an analogical formation, following the relative ὄs—ὄ (= jáś—jád). The demonstrative nom. masc. ὄs, to which belongs the neuter τό, is only another form of ὄ (Skt. *sás* by *sá*), and has nothing to do with the relative. See Curtius, *Et.* nos. 603, 606; G. Meyer, §§ 431, 438. The view of H. G. § 265 that we have here a relic of an original anaphoric use of the relative is less probable, as it is entirely confined, so far as the pronoun is concerned, to the one form ὄ in these few comparatively late instances; and the relative jáś and anaphoric *sás* are completely differentiated in Skt. But, as

αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες."

ὥς ἔφαθ', οἱ δ' ὄμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρὶς περὶ νεκρὸν εὐτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἥμερον ὤρσεν. 15

δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι νῆταιρον·
"χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην, 20
Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς."

ἦ ῥα καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα,
πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας 25
ἐν κονίῃς. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
χάλκεα μαρμαίροντα, λύον δ' ὑψηχέας ἵππους,

is there pointed out, the γάρ is not absolutely inconsistent with the use of ὃ as a real relative (as is seen if we write γ' ἄρ). It is the analogy of the other precisely similar occurrences of the phrase which makes this improbable.

10. τεταρπώμεσθα γόοιο, one of the phrases peculiar to Ψ (also 98), Ω (513), and the Od. (six times). The same is the case with the similar ἥμερος γόοιο, and γόου ἐξ ἔρον εἶην, Ω 227. The idea is expanded in ο 400, μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἀνὴρ. Schol. B quotes from Aischylos οἱ τοι στεναγμοὶ τῶν πόνων ἰάματα.

13. Cf. Ω 16 and note on X 396 for the practice of driving round the dead man's tomb. In T 211 the body of Patroklos was in the hut, ἀνὰ πρόθυρον τετραμμένος. Here it is evidently conceived as being out in the open, on the shore, where the Myrmidons and Achilles sleep round it.

15. *Spargitur et tellus lacrimis, sparguntur et arma*, Virg. *Aen.* xi. 191.

17-18 = Σ 316-7. Here also the variant ἀνδροφόνου is mentioned by Did., but is not in any MS.

19. καί, even in Hades, where there is but little rejoicing indeed.

20. τελέω, better taken as a present than as a future; *already I am fulfilling*, i.e. this is an earnest of the complete

fulfilment of my word. ὑπέστην, see Σ 334 ff., Φ 27-32, X 354.

21. ὦμὰ, σ 87 μῆδεά τ' ἐξερύσας δώη κυσὶν ὦμὰ δάσασθαι, where the neut. plur. is natural; cf. ὦμὸν βεβρώθεις Πρίαμον, Δ 35. Here, where there is no subst. for it to agree with, it may either be due to the implied notion of κρέα (ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, X 347) which might be omitted when ὦμὰ δάσασθαι had coalesced into a single phrase; or more probably it is analogous to the ordinary adverbial use of the neut. plur. as in ὀξέα κεκληγώς, etc. The difference here evidently is that the adj. expresses a quality of the object of the verb, and does not qualify the meaning of the verb itself. But the logical inaccuracy though real is not unnatural. Many critics regard 21-3 as an interpolation to explain what Achilles refers to, made up from Σ 336-7 with a reminiscence of σ 87. This is quite possible.

24. The double acc. is evidently analogous to κακὸν ῥέζειν τινά (H. G. § 141), Ἔκτορα being governed by the complex of the verb with its acc. of the "Internal Object." The ἀεικέα ἔργα seem to imply no more than leaving the body naked and neglected—which is somewhat an anticlimax after what has preceded.

27. ὑψηχέας, see on E 772. Townl.

καδ' ἔζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθعون ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δ' ὄιες καὶ μηκάδες αἶγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρῃτον ἔρρεεν αἶμα.
 αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα

30

35

and others (A in marg.) read λύνοντο δὲ μώνυχας ἵππους. The mid. is used of unyoking horses only in 7 and 11 above. The act. is the regular voice, even where a driver unyokes his own horses (e.g. E 776).

29. **μυρίοι**, *very many*, see A 2. The actual number of Myrmidons is 2500 from Π 168 ff. (a late passage however). **τάφον δαίνυ** (also γ 309) like γάμον δαίνυναι T 299, δ 3. τάφος never means tomb in H., only funeral.

30. **ἀργοί** . . . ἀλλ' οὐ θύεται λευκὰ τοῖς τεθνεῶσι· δῆλον γὰρ ἐκ τοῦ "ἐνθ' ὅν ἀρνειὸν ῥέζειν θήλυν τε μέλαιναν" (κ 527) καὶ "ὅν ἱερευσέμεν οἶφ παμμέλαινα," Schol. B, who suggests *ὅτι οὐ τῷ Πατρόκλῳ ἀλλ' εἰς τὸ δεῖπνον τῶν ζώντων τοὺς βόας ἔθουν*. The remark has weight, especially as ἀργός is not a standing epithet of the ox as it is of the dog (obviously in another sense). The only other animal to which it is applied is the goose, ο 161, and there as well as here it may mean not so much *white* as *glistening*, "*sleek*." Cf. ταῦρον ἀργάντα, Pind. O. xiii. 99. **ὀρέχθ-θعون**, ἀπαξ εἰρημένον in H. and obscure in meaning. Three explanations are given by tradition: (a) *κατὰ μίμησιν ἡχοῦ τραχέος πεποιήται τὸ ῥῆμα, ἀντὶ τοῦ ἔστενον ἀναιρούμενοι*, Schol. A (so Hesych. *Ap. Lex.*, etc.); *bellowed upon* (when pierced by) *the knife*; (b) *ἀναιρούμενοι ὠρέγοντο, ἥτοι ἐξετείνοντο*, Eust. *ἐξετείνοντο ἀποθνήσκοντες, ὡς τὸ "κεῖτο μέγας μεγαλωστί"*, Schol. V; *stretched themselves out in death*. This is sometimes compared with *τανύοντο* (33); but that word evidently means *were extended* on spits (of wood); if the same sense be assumed here, we shall have to suppose that spits of iron large enough to roast an ox were known in Homeric days, which is not likely; (c) *οἱ δὲ, διεκόπτοντο. ἀπὸ τούτου καὶ ἐρεγμός, ὁ ἀποκεκομμένος κύαμος*, Schol. B and Eust. who quotes ε 83 *θυμὸν ἐρέχθων* (cf. also Ψ 317), *rending*

his soul. Of these (b) seems the most defensible etymologically, ὀ-ρεχ-θ-έ-ω being related to ὀ-ρεγ- to *stretch* as γη-θέ-ω to γαF (see Curtius, *Vb.* ii. 343). (a) is due to the similarity of ῥοχθέω to *roar*, and in this sense Theokritos took the verb, *θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν*, xi. 43. Linguistically the connexion is at least improbable, as initial ρ in Greek implies a lost consonant (σρ or Fρ-) while the ὀ- indicates an originally initial *r*. The connexion with ἐρείκω generally assumed for (c) is improbable on account of the root-vowel (*reik*, weak *rik*); and even if this were admitted it would require a purely passive sense for the active form. Schol. V has a curious note on the line, *τινὲς ἀθετοῦσιν, ὡς οὐκ ὄντος σιδήρου τότε*. Many atheteses would be needed to expel iron from the text. The present case is in harmony with the usual use, by which the metal is confined to tools of small size (see Helbig, *H. E.* pp. 329-32). This and Σ 34 happen to be the only places where a *knife* of iron is mentioned.

32-3 = I 467-8.

34. *ὅτι ψιλῶς προενεκτέον κοτυλήρῃτον* (i.e. *κοτυλήρῃτον*, not *κοτυλήρῃτον*), οὐ γὰρ ἀπὸ τῆς ῥύσεως ἀλλ' ἀπὸ τοῦ ἀρύσαι . . . Ἀρίσταρχος πολὺ, ὥστε κοτύλη ἀρύσασθαι (deep enough to be taken up in cups), Ariston. This explanation is needlessly artificial. It is more natural to suppose that the blood of the victims was caught in cups and then poured out, so as to make it a direct gift from the mourner to the dead. Blood is given to the shades as a food to strengthen them in the curious ritual of Odysseus' journey to Hades, κ 535 ff., λ 81, 96, 153, etc. Cf. Eur. *Hec.* 534 ff. (Neoptolemos sacrificing Polyxena) ὦ παῖ Πηλέως, πατήρ δ' ἐμός, δέξαι χοάς μοι τάσδε κληλητρίους, νεκρῶν ἀγωγούς· ἐλθέ δ', ὡς πῆγς μέλαν κόρης ἀκραφνὲς αἶμα (see M. and R. on λ 96).

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
 Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσσεν·
 “ οὐ μὰ Ζῆν', ὅς τις τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἰκέσθαι,
 πρίν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦαι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξεν ἄχος κραδίην, ὅφρα ζωοῖσι μετείω.
 ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἡῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρά τε σχεῖν, ὅσσ' ἐπιεικὲς 50
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα,
 ὅφρ' ἦ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
 θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.”
 ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης.

36. εἰς Ἀγ. to the hut of A. as H 312.

37. σπουδῇ, μετὰ πολλῆς κακοπαθείας, Ariston.

39. κέλευσαν AC, etc., with Ar.; DL and others have κέλευσεν.

40-1 = Σ 344-5.

43. The use of ὅς τις with a definite particular antecedent is almost unique, and is rendered stranger by the addition of the generalising τε which is nowhere else joined to ὅς τις. Even in E 175 and ρ 53, the only other cases where ὅς τις refers to a particular antecedent, the use is intelligible, as there the actual person is unknown to the speaker, and may thus be thought of as one of an indefinite number. Aisch. Ag. 160 Ζεὺς, ὅστις ποτ' ἐστίν, which has been compared, is a totally different thought (cf. Eur. H. F. 1263 Ζεὺς, ὅστις ὁ Ζεὺς, Tro. 885 ὅστις ποτ' εἰ σὺ δυστόπαστος εἰδέναι, Ζεὺς, quoted by Paley *ad loc.*) Grashof has ingeniously conj. ὅς τ' ἐστί, the only objection to which is, apart from the absence of authority, that in similar phrases ἐστίν is regularly omitted (e.g. N 313, Π 271).

46. For the shaving of the hair as a

sign of mourning cf. 135, δ 198. μ', i.e. με as A 362.

47. μετείω, see note on H 340. (Mr. H. W. Smyth suggests that the -ει- may simply represent an ictus-lengthening of -ε-, as in μαχειόμενος, ἀκείόμενος, cf. also ἴομεν with ἰ).

48. πειθώμεθα, cf. 645 γήραϊ λυγρῷ πείθεσθαι. The phrase is not very exact, as “the feast” must mean “the necessity of eating.” But this seems hardly ground enough for concluding that the line is a reminiscence of Θ 502 (= I 65) πειθώμεθα νυκτὶ μελαίνῃ (cf. H 282 ἀγαθὸν καὶ νυκτὶ πιθέσθαι).

50. ἀξέμεναι, aor. as usual. For ὅσσ' (ACD) the inferior MSS. give ὥς. This is probably merely a reminiscence of the phrase ὥς ἐπιεικὲς which so often ends a line, e.g. 537. If an independent reading it would require the omission of the next line; but even then ὅσσα would be better.

55. For ἐφοπλίσσαντες Bentley would read ἐφοπλίσσαντο with D and Eust., omitting the next line, which may well have been interpolated from the other passages where it precedes 57 (A 468, etc.)

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κείτο βαρὺ στενάχων πολέσιν μετὰ Μυρμιδόνεσσιν 60
ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠiónος κλύζεσκον.
εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
ἦδυμος ἀμφιχυνθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
Ἕκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνεμόεσσαν·
ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο 65
πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκνῖα
καὶ φωνήν, καὶ τοῖα περὶ χροῦ εἴματα ἔστο·
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
“εὔδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
οὐ μὲν μιν ζώνοντος ἀκήδεις; ἀλλὰ θανόντος· 70
θάπτε με ὅττι τάχιστα· πύλας Ἀΐδαο περήσω.
τῆλέ μ' ἐέργουσι ψυχαί, εἰδῶλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν,

58 = A 606.

62 = υ 56; cf. ψ 342, ὅτε οἱ γλυκὺς ὕπνος λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ. ὕπνος ἔμαρπτεν, also Ω 679. The apodosis begins with 65.

63. ἦδυμος ἀμφιχυνθείς as Ξ 253. MSS. νήδυμος as usual, see B 2.

64. Ἕκτορ' = Ἕκτορι, as ἐπαΐσσειν takes the dat., Κίρκη κ 322, μοι ξ 281, and cf. O 579, P 725. τείχος, μῆθον ἐπαΐξαι (M 308, H 240) seem rather different. προτὶ is used pregnantly with the acc. *assailing Hector* (till he came) even unto *Ilios*.

65. ἦλθε δ' ἐπὶ ψυχῇ, a phrase occurring four times in the Odyssean νέκυνια (λ 84, 90, 387, 467). The ἐπὶ is more significant there, as the phrase is not used of the first ghost, but only of those which succeed, closely following upon one another. So it may well be borrowed here.

66 This (apart from the spurious ε 337) is the only place where we cannot read *FeFικνῖα* for *εἰκνῖα*. The word here may represent *Φικνῖα*, on the false analogy of *Φιδνῖα*, which MSS. almost invariably turn into *εἰδνῖα* (I 128, etc., cf. on P 5). Fick puts a colon after 65 and reads *ἐφέΦικτο*. αὐτῷ, the real (living) man. The thought here implied gives the reference to τοῖα, such as the living man wore.

67. χροῦ εἴματα ἔστο, another Odyssean phrase (seven times).

69. λελασμένος ἔπλευ like *λελασμένον ἔμμεναι* N 269.

70. ἀκήδεις, see on Ξ 427. The present is of course to be supplied with ἀλλὰ θανόντος.

71. For the construction of this line see X 129-30. περήσω added asyndetically = ὅπως περήσω, but the archaic parataxis can dispense with the subordinating relative adv. The subj. itself indicates will; “I *will* pass the gates of Hades” means “I bid you let me pass them.” 97-8, Z 340, X 418 are precisely similar in the addition of the subjunctive to the imper. Cobet, offended by the “*immanis hiatus*,” would read θάπτε μ' ὅπως ὤκιστα (M. C. 370). This receives some, but by no means convincing, support from the line of Theognis, φύντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο περήσαι: the hiatus is allowable at the end of the first foot.

72. The need of funeral rites to give access to the underworld differs from Elpenor's story in λ 51-83 (followed by Virg. *Aen.* vi. 327 ff.); for he, though unburied, is not separated from the shades by the river. So in ω 186 ff. the ghosts of the suitors come among the shades while their bodies are still uncared for. On account of this discrepancy Nitzsch was inclined to athetize

72-4. καμόντων, see on Γ 278.

73. The river is presumably the Styx,

ἀλλ' αὐτως ἀλάλημαι ἂν' εὐρυπυλὲς "Αἰδος δῶ.
 καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
 νίσσομαι ἐξ 'Αΐδαο, ἐπὴν με πυρὸς λελάχητε.
 οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
 βουλὰς ἐξόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ
 ἀμφέχανε στυγερή, ἣ περ λάχε γεινόμενόν περ·
 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
 τείχει ὕπο Τρώων ἐνηφενέων ἀπολέσθαι.
 ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθαι·
 μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ', Ἀχιλλεῦ,
 ἀλλ' ὁμοῦ, ὥς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,

as in Θ 369; though the crossing of the river, so prominent in the later Hades legends, is not elsewhere alluded to as necessary to the departed. (Acheron, Pyriphlegethon, and Kokytos in κ 513 are evidently later additions to the Styx.) It is possible, however, that ποταμός may be Okeanos, which Odysseus has to pass when he goes to the shades, λ 13-22.

74. It is not easy to see how, if the soul has not passed the πύλας 'Αΐδαο, it can be said to wander ἂν' εὐρυπυλὲς "Αἰδος δῶ. The phrase recurs in λ 571, and may there, as here, be taken to mean only the threshold of the realm of Hades; for Odysseus does not penetrate further than this. Döderlein took it closely with the preceding line, regarding ἀλλ' αὐτως ἀλάλημαι as a parenthesis. This avoids the difficulty, but is very harsh and artificial.

75. ὀλοφύρομαι in pregnant sense, *pray with lament*, like ὀδύρομαι in B 290.

76. νίσσομαι, a present, not necessarily with a fut. meaning: *I come back no more*. MSS. vary between νίσσομαι (ACD al.), νίσσομαι (GL al.), and νείσσομαι (Syr.) as usual. Many edd. with Bekker write νίσσομαι, supposed to be fut. of νίσσομαι, but such a form is entirely without reason or analogy. See note on N 186 and Curtius, *Vd.* i. 320. Observe the pathetic effect of the verb which, with its derivative νόστος, is always used of happy returning home, as though from banishment. It is probably conn. with Germ. *ge-nes-en*, *to recover* (return) *from sickness*.

77-91 are quoted by Aischines, *Timarch.* 149, with the following variations: 77, γὰρ ἔτι for μὲν γάρ, as ἔν τισι τῶν πολιτικῶν (= the more usual τῶν ἐκ τῶν πόλεων), acc. to Didymos; after 81 a

line is added *μαρνόμενον δῆλοις Ἑλένης ἔνεκ' ἠνγκόμοιο* (perhaps a reminiscence of I 327, 339); 82, for καὶ ἐφήσομαι αἶ κε πίθαι, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν. For 84, which is quoted in its present form by Plato, he has ἀλλ' ἵνα πέρ σε καὶ αὐτὸν ὁμοίη γαῖα κεκεύθῃ | χρυσέῳ ἐν ἀμφιφορεῖ, τὸν τοι πόρε πότνια μητήρ, | ὥς ὁμοῦ ἐτράφεμέν (sic; *leg.* -ομέν) περ ἐν ὑμετέροισι δόμοισιν. This is hardly beyond the limits of variation in a citation from memory; still, the finished speech of an Athenian orator is hardly the place where we should expect such inaccuracy, natural though it is in writing like Aristotle's. If it be taken to mean that Aischines had a different text from ours, it must have been a very corrupt one, as it gives the un-Homeric form ἀμφιφορεῖ for -ῆι. The fortunate fact that Plato coincides with our MSS. in the critical point shews in any case that such quotations cannot be relied upon to support any wild theories as to the lateness of the poems. The quotation is the longest from H. in any classical writer.

79. ἀμφέχανε, κατέφαγε καὶ κατέπιε, Schol. B. γεινόμενόν περ, *at my very birth*, cf. K 71, T 128.

81. εὐηφενέων, MSS. εὐηγενέων; but see on Λ 427.

83. For the form τιθήμεναι see on K 34, Π 145.

84. ὥς ἐτράφημεν, so CL Syr. and others, A in margin, and the quotation in Plato, *Phaedo*, 72c. ὥς ἐτράφην περ AD Townl. and others. The latter is unsuitable, as the plur. is obviously required. The shortening of the ε of the augment before τρ is quite without a parallel in H.; such a license is found only under different and well-marked conditions; H. G. § 370. Buttmann's

- εὐτέ με τυτθὸν ἔοντα Μενοίτιος ἔξ Ὀπόμεντος 85
 ἤγαγεν ὑμετερόνδ' ἀνδροκτασίης ὑπο λυγρῆς
 ἡματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἔνθα με δεξάμενος ἐν δώμασιν ἵππότη Πηλεὺς
 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν· 90
 ὧς δὲ καὶ ὁστέα νῶιν ὁμῇ σορὸς ἀμφικαλύπτοι
 [χρύσεος ἀμφιφορεύς, τὸν τοι πόρε πότνια μήτηρ]."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας 95
 καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι
 πάντα μάλ' ἐκτελέω καὶ πείσομαι, ὥς σὺ κελεύεις.
 ἀλλὰ μοι ἄσπον στήθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο."
 ὧς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς 100

conj. ὡς τράφομέν περ is therefore almost certainly right, the other two variants being designed to get rid of the intrans. aor. ἔτραφον, which must have become unfamiliar in very early times; a fact which has produced MS. variations, though less important ones, in B 661, Φ 279. The conj. receives some support from the quotation in Aischines. Nauck conj. ὡς δ' ὁμοῦ ἐτράφομέν περ, which is also possible, but less likely to have given rise to the MS. readings. ὡς of course corresponds to ὧς, 91.

87. This is an instance of exile for unpremeditated homicide in place of the commutation by fine, which seems to have been the usual practice in Homeric times (see I 632-6). That exile was also familiar, however, we know from Ω 480-1 (see also *J. H. S.* viii. pp. 124-5). We do not know enough to say how the two penalties were chosen in particular cases (here, for instance, we do not know whether Amphidamas was akin to Patroklos or no); but it is evident that of the two exile was the earlier.

88. The game of *knuckle-bones*, so popular in later Greece, is mentioned only here in H. αἱ πλείους τῶν κατ' ἄνδρα (see on X 108) "ἀμφ' ἀστραγάλησιν ἐρίσσας" (MS. ἐρύσας), Did.

92. ἀθετεῖται, ὅτι εἰ σορὸν δέδωκεν, ἦν ἐν ἄλλοις λάρνακα καλεῖ (Ω 795), πρὸς τί καὶ ἀμφιφορῇ; μετενήκεται οὖν ἐκ τῆς

δευτέρας νεκρίας (ω 74) . . . τὸ γὰρ οἴκοθεν ἐπάγεσθαι δυσσιώνιστον, Ariston. ἐν ἀπάσαις δὲ οὐκ ἦν ὁ στίχος, Schol. V. The decision that the line is interpolated from ω is unquestionably right. There the ἀμφιφορεύς for the funeral of Achilles is brought after his death by Thetis; here we must understand that she gave it him when leaving for the war—an act of incredible ill-omen. Besides, the σορὸς or λάρναξ can hardly have been identical with an ἀμφιφορεύς. It may be noticed that this last objection does not apply to the quotation from Aischines given above, though the interpolation of the ἀμφιφορεύς is as early as his day; it is doubtless due to the fame acquired by this vessel, the gift of Dionysos to Thetis, in later mythology, apparently through Stesichoros.

94. ἡθείη, προσφώνησις νεωτέρου πρὸς πρεσβύτερον, Schol. A. Patroklos was older than Achilles, see Λ 787 and Plato, *Symp.* 180A. Χαμαιλέων γράφει "ὦ θείη κεφαλῇ". γελοῖον δὲ ἐπὶ νεκρῷ τὸ ὦ θείη· διο ἡ διπλῇ, Ariston.

97. In the sense *embracing* ἀμφιβαλεῖν elsewhere always has χείρας, which has to be supplied here. ἀλλήλους is best taken with it as governed by the preposition (like ἀμφιχυθεὶς πατέρ' ἐσθλόν, π 214), though the division of the line would *prima facie* refer it to τεταρπώμεσθα. But this mid. aor. is never elsewhere used transitively.

ᾧχετο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν.
 “ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν
 ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴν ἐφeskτήκει γοόωσά τε μυρομένη τε,
 καὶ μοι ἕκαστ' ἐπέτελλεν, ἔικτο δὲ θέσκελον αὐτῷ.”

105

101. **τετριγυῖα**, the voice is as weak a copy of the living voice as is the *εἶδωλον* of the *αὐτός*. The idea is carried out in ω 6-10 (of the souls of the slain suitors), ὡς δ' ὅτε νυκτερίδες μυχῶ ἄντρον θεσπείοιο τρίζουσαι ποτέονται . . . ὡς αἱ τετριγυῖαι ἄμ' ἦσαν. Similarly in *Hamlet*, “The sheeted dead Did squeak and gibber in the Roman streets.” For similar ideas among modern savages cf. Tylor, *Primitive Culture*, i. 452.

103. The interest of this line to students of historical psychology is obvious, especially to the school of anthropologists who find in dream-appearances of the dead—which often have a peculiar vividness—the origin of the belief in life after death. The conclusion which some have attempted to draw, that such a life was not popularly believed in Homeric times, because Achilles seems to regard it as something new, is patently fallacious. The words express no more than the startling shock with which many a man has had a nominal belief brought home to him as a reality. **τις** goes with **ψυχὴ** as part of the subject, *there is some soul and wraith even in Hades*. **ἀτάρ** . . . **πάμπαν** is a parenthesis, virtually = *even though there be no φρένες therein*, γάρ (105) referring not to this but to 103.

104. **φρένες** from the context must mean something like *bodily life*. This sense may easily have arisen in the word which is the most material and corporeal expression of mental power. We may feel much the same idea if we translate “there is no *heart* in them”; as with us the word *heart* has undergone a somewhat similar extension from the purely physical to a quasi-mental sense. It was evidently owing to the peculiar emotional sensations connected with the “sympathetic” nervous system, and particularly the “solar plexus,” that the Greek localized his life in the diaphragm, just as we localize our emotions in the

heart for obvious physiological reasons. The peculiarity of the phrase is that **φρένες** here seems to connote neither *emotion* nor *intelligence*, which generally belong to the word; for Patroklos has shewn no lack of either of these. It is perhaps enough to say that neither the Homeric psychology nor Homeric vocabulary was capable of such a phrase as “physical basis of life” such as a modern would have used; but that the word which, though meaning *mind*, yet as distinct from *θυμός* means *mind viewed from the physical side*, is not a bad representative of the half-formed idea. In other words, **φρένες** is not only *mind*, but *the foundation of mind*; what Achilles says is that though there is *a breath and an image* of the real man, there is no physical foundation on which they rest. Compare κ 493 of the dead Teiresias: τοῦ τε φρένες ἔμπεδοί εἰσιν· τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια οἷω πεπνύσθαι, τοὶ δὲ σκιαὶ ἀίσσουσιν. The thoroughly material conception of this foundation is further illustrated by the power of blood drunk to strengthen the intelligence of the shades. (See particularly Aut.-Näg. H. T. 327-79.) An alternative explanation, by which οὐ . . . **πάμπαν** = *non omnino*, *their mind is not in them altogether*, i.e. they enjoy only a half-intelligence, is impossible. So far as the Greek goes it may be defended by M 406, σ 346, υ 284; but it would make Achilles into a reflecting and analysing philosopher, and ruin the whole passage. It appears from a rather obscure Schol. A that Ar. athetized the line as “interpolated from the Od.” (ἐνσέσεισται ἐκ τῆς Ὀδυσσεύς), on account of the apparent discrepancy of the absence of **φρένες** with the rational words of Patroklos; while Aristoph. took **φρένες** in the literal sense, as standing for the body, *pars pro toto*. Neither of these judgments can be approved.

107. To save the *F* of **ἕκαστα** Bentley conj. καὶ μοι πάντ', Fick more plausibly

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὤρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110
 οὐρῆας ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρειν
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν. 115
 πολλὰ δ' ἄναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσai
 πίπτον. τὰς μὲν ἔπειτα διαπλήσσουντες Ἀχαιοὶ 120
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήια πυκνά.
 πάντες δ' ὕλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγειν
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 καδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεύς

καὶ τὰ *Ἑκάστ'*, answering to *ταῦτα Ἑκάστα*, 95. *θέσκελον*, cf. Γ 130.

109. Plutarch (*cons. ad Apoll.* 20) quotes this line with *τοῖσι μέλας ἐπὶ ἔσπερος ἦλθε*, a variant which is noticeable as an instance of freedom of citation at a date when there can be no doubt that the present vulgate was absolutely fixed.

111. *κατὰ πολλὰ τῶν ἀντιγράφων οὐρῆας ὥτρυνεν* ἔξω τοῦ *τ*, Did. This is to be preferred to *οὐρῆας τ'* of all MSS., as preserving an ictus-lengthening which must be traditional; the *τ'* if genuine would not have been dropped.

112. *ἐπὶ . . . ὀρώρειν* watched, as γ 471, ξ 104 *ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο* (-ται). The verb is to be conn. not with *ὄρ-* to *rise*, but with *οὔρος*, *ἐπίουρος*, *τιμάρος*, root *ὄρ* from *For* (*ὀράω*) which must have lost the *F* at a very early date (Curtius, *Et.* no. 501). Fick rejects 112-3 and 123-4; the thrusting in of Meriones and Idomeneus is at least needless, and looks like a special attempt to give prominence to local heroes as in N.

116. The three curious adverbs are all *ἀπ. λεγόμενα* in Greek. The analogous *ἔσαντα* and *ἐναντα* are familiar. *ἄναντα* would naturally be used of mounting a hill *up against the face*, right up; whence the common *ἀνάντης*. *κάταντα*, *κατάντης*

though somewhat less natural, are easy analogical formations; while *πάραντα* (with no corresponding adj.) looks like a creation simply for the sake of that suiting of sound to sense which has made the line famous. *δόχμια* may be taken to mean the crossing of their paths in every direction between horizontal and perpendicular.

118. Gerlach suggests that the special mention of *oaks* may be significant, as the ritual use of that wood is found both among Greeks and Germans. The latter acc. to Tacitus burnt their famous dead *certis lignis*.

120. *διαπλήσσουντες*, *splitting*; οὕτως Ἀρίσταρχος, ἄλλοι δὲ “*διαπλίσσουντες*” διὰ τοῦ *ι*, Did.; and so Syr. reads. This is evidently in allusion to ζ 318 *ἐν δὲ πλίσσουντο πόδεσσιν* of the ambling gait of mules; but it could hardly be used of men. (Heyne takes it *setting their feet apart*, *εὐ διαβάντες*, for the effort.)

121. *δατεῦντο*, *tore up* in the violence of their efforts, as Γ 394. The explanation of the Scholia *ἐμέριζον βαδίζουσαι, measured by their paces*, is gratuitously artificial and does not suit the Homeric use of the verb.

122. *ἐλδόμεναι* with gen. *striving for* (towards), as Ξ 276, ε 210, ξ 42. Cf. H. G. § 151 c.

φράσσατο Πατρόκλῳ μέγα ἡρίον ἠδὲ οἱ αὐτῷ. 126
 αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
 εἴατ' ἄρ' αὐθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
 χαλκὸν ζώννυσθαι, ζεύξαι δ' ὑπ' ὄχεσφιν ἕκαστον 130
 ἵππους· οἱ δ' ὤρνυντο καὶ ἐν τεύχεσιν ἔδυνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
 θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135
 κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεὺς
 ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀιδόσδε.
 οἱ δ' ὅτε χῶρον ἵκοντο, ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
 κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
 ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τήν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·
 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·
 “Σπερχεῖ, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς

126. ἡρίον *barrow*, also in later prose and poetry. Der. unknown.

131. ἐν τεύχεσιν ἔδυνον as K 254. The verb is used also with ἐς, χ 201, ω 498, and κατὰ τεύχεα Δ 222.

132. παραιβάται, here only; παρβεβαώς is used in a different sense in Δ 522 (see note there). It is used as here of the fighting man in the chariot by Eur. and Xen. (see Lex.)

135. καταείνυσαν so Ar. (but see Ludwig *ad loc.*); MSS. καταείνουν. In either case the -ει- must stand for -εσ- (Feσ-ν-), both forms being the imperf. of εἶνυμι = ἔννυμι, the non-thematic of course the older. Herod. has ἐπείνυσθαι. There is another variant καταείλυνον mentioned by Did. and found in one inferior MS. (Vrat. A), *wrapped up*, in much the same sense. The expression is hyperbolic. For the custom of cutting off locks of hair and laying them on the corpse cf. 141, and δ 198. The women of Albania still cut off their hair at the death of a near relative—but not, it would seem, the men (von Hahn, *Alb. Stud.* i. 150). A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades. So when the witch got possession of a fresh-cut hair or nail-

paring she had her victim entirely in her power.

137. Ἀιδόσδε, ἄλλοι Ἀϊδος δῶ, Did.; cf. 74. The text is the regular phrase.

138. ἵκοντο, so A; most MSS. and A in marg. giving ἵκανον as Σ 520.

140. ἐνθ' αὐτ' ἄλλ' ἐνόησε, a favourite Odyssean phrase, recurring in Iliad only 193.

141. Compare Aisch. *Cho.* 6-7 πλόκαμον Ἰνάχῳ θρεπτήριον, τὸν δεύτερον δὲ τόνδε πενήτηριον, where the mourning lock and nurture lock are distinct. The πλόκαμος θρεπτήριος was usually cut off on “coming of age.” Achilles still wears it because he left his home while quite young. Cf. Pausan. i. 37, 3 ἀγάλματα δὲ ἐπὶ τῷ ποταμῷ, Μνησιμάχης, τὸ δὲ ἕτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐπὶ τῷ Κηφισῷ. καθεστάναι δὲ ἐκ παλαιοῦ καὶ τοῖς πᾶσι τοῦτο Ἑλλήσι τῇ Ὀμήρῳ τις ἂν τεκμαίροιο ποιήσει, ὃς τὸν Πηλέα εὖξασθαί φησι τῷ Σπερχειῷ κερεῖν ἀνασωθέντος ἐκ Τροίας Ἀχιλλέως τὴν κόμην. The usage, and the worship of rivers as *κουροτρόφοι*, are obscure.

144. ἄλλως = μάτην as the Scholia observe quoting Eur. *Med.* 1030, Ar. *Equ.* 11; the usage is common in Attic prose as well as poetry. Fick refers the word in this sense to *ἄλιος = ἡλεός, Aeol.

κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν 145
 σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
 πευτήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.

ὧς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν, 150
 Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι."

ὧς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἴμερον ὥρσε γόοιο.
 καὶ νῦν κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155
 "Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι· γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὅπλεσθαι· τάδε δ' ἀμφὶ πονησόμεθ', οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων." 160

ἄλλος, see note on O 128. It may here be referred to the ordinary use of ἄλλος, *in other wise* than what proves to be the reality; but it is equally likely that from passages like this a confusion between the two words was established.

147. παρ' αὐτόθι best MSS.; παρ' αὐτόφῃ L Townl., παραντίκα D and A in marg. παρ' αὐτόθι has already coalesced into an adv., *on the spot*, and should perhaps be written as one word. ἔνορχα, τέλεια, "males without blemish" of the Jewish ritual. ἱερεύσειν ἐς πηγάς, cf. λ 35 τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα ἐς βόθρον. The phrase may imply an actual dropping of the victims into the water, cf. Φ 132.

151. ὀπάσαιμι, the opt. expresses a wish, representing a more deferential mood than ὀπάσω, "I should like to give it," "may I be allowed to give it" (Delbrück, *S. F.* i. 28-9, cf. H. G. § 299 d). φέρεσθαι, *to go its way*, a pleonastic use, see note on Φ 120.

154. For the use of the dat. with ἔδν cf. B 413. The line recurs π 220, φ 226, cf. ψ 241.

156. σοί . . . μύθοισιν, cf. A 150 τοι . . . ἐπέεσσιν, which differs, however, because the weak τοι may be regarded as virtually a possessive, *thy* words. This cannot be the case with σοί, which is in apposition with μύθοισι by a sort of "whole and part" figure. λαὸς . . . πείσονται, as B 278, etc.

157. γόοιο . . . ἄσαι, the connexion is "they may, for me (καί), take their fill of lament; but for the moment," etc.; *i.e.* I do not wish to cut their mourning short, but now is not the time for it. The idea is expanded in T 155 ff. (T 171 = 158, for ὅπλεσθαι see on T 172).

159. ἀμφὶ πονησόμεθ', not ἀμφιπονησόμεθ' as La R. and others write, on account of the caesura. Still the other instances of the word (681, ν 307) as well as of ἀμφιπένεσθαι are in favour of taking ἀμφί with the verb; there is no use of the preposition at all like πονεῖσθαι ἀμφί τι *to busy oneself about* a thing.

160. κήδεος = κήδειος, *a family grief*; the notion of *grief*, which prevails in the subst. (see N 464) is in the adj. developing that of *family tie*, though always in connexion with mourning. So κηδεμόνες (163) = *kindred mourners*. For the double form of the adj. cf. χρύσειος by χρύσειος. But the dropping of the ι (after passing into a semi-vowel) is curious where it does not form part of an original diphthong; the primary form being κηδεσ-ιo-s. It is thus subject to the same suspicion as ὠκέα, βαθέη (from ὠκεΐα, βαθεΐα). Some, acc. to Herodianos, regarded it as a gen., "is a matter of *grief*," but this predicative use of the gen. is Latin rather than Homeric (H. G. § 148). οἷ τ' ἀγοι, *sc. εἰσιν, οἷ* being the rel. Ar. (καὶ σχεδὸν ἅπαντες, Did.) understood the letters to stand for οἱ ταγοί, but

αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἰσας,
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς
 πρόσθε πυρῆς ἔδερὸν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάλθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
 ἐννέα τῷ γε ἄνακτι τραπέζῃες κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς 175
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὄφρα νέμοιτο·
 ὥμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον·

apart from the hardly Homeric use of the article the word *ταγός* does not occur in H. and where it is found in Attic it always has *α*. (We have *ταγούχος* however, Aisch. *Eum.* 296.)

164. *ἐκατόμπεδον*, so best MSS. Spitzner and La R. read *ἐκατόμποδον* with L (Lips has *ο* over *ε*) and one or two others, in deference to the supposed demands of analogy. But the form with *ε* is right, as is clearly shewn by the inscriptions (*Tab. Heracl.*, etc.) and the best MS. tradition of Herod. and Pindar. *πεδ-* is in fact the old "middle-grade" stem (Lat. *ped-*), cf. *πεζός*, *ἀργυρόπεζα*. For an explanation of the change to *ποδ-* see G. Meyer, *Gr.* § 10, n. 3. The temple at Athens which preceded the Parthenon was called the *ἐκατόμπεδον*.

166 = I 466 *q.v.*

168. It is not clear whether the fat was meant to help the body to burn, or was a relic of an older rite in which it was used to preserve the corpse. With regard to the *μέλι* and *ἀλειφαρ* below, Helbig has plausibly suggested the latter explanation (see note on H 85). Another possible reason for the rite is that these may have been meant for food for the spirit in the other world; just as there is no doubt that the killing of the horses and dogs was to give the departed

his wonted companions—a practice which is still widely spread among savage nations. A typical case will be found in Herodotus' description of the royal funeral among the Scythians, iv. 71-2. So the Trojans are slain to supply Patroklos with slaves, as much as in revenge; human sacrifice at funerals seems to have once been wellnigh universal, and has survived among barbarians—to say nothing of the Hindus with their *suttee*—to the present day.

171. *κλίνων* seems to imply the pointed amphora, meant to be stuck into the ground, and not capable of standing by itself.

173. *τραπέζῃες*, cf. X 69. This line and the next are om. by D (1 *man.*); but this is evidently a mere accident; there is no reason for doubting them.

176. Compare Φ 19. The significance of the ethical criticism is obvious, as shewing a distinct consciousness of advance in moral feeling; the practice of human sacrifice must have been an old tradition in the poet's day. These two cases—both referring to the same point—are almost the only places where the poet thus passes a judgment on the actions of his characters. Cf. on T 463.

177. *σιδήρεον*, *relentless*, cf. P 424, T 372, X 357. *νέμοιτο*, *feed upon*, B 780.

“χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀίδαο δόμοισιν·
πάντα γὰρ ἤδη τοι τετελεσμένα, ὥσπερ ὑπέστην. 180
δώδεκα μὲν Τρώων μεγαθύμων νείας ἐσθλοὺς
τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἑκτορα δ’ οὐ τι
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”

ὥς φάτ’ ἀπειλήσας· τὸν δ’ οὐ κύνες ἀμφεπένοντο,
ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
ἤματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίῳ
ἀμβροσίῳ, ἵνα μὴ μιν ἀποδρύφοι ἐλκυστάζων.
τῷ δ’ ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
οὐρανόθεν πεδίοιενδε, κάλυψε δὲ χῶρον ἅπαντα,
ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
σκήλει’ ἀμφὶ περὶ χροά ἵνεσιν ἡδὲ μέλεσσιν.

οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·
ἔνθ’ αὖτ’ ἄλλ’ ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

179-80 = 19-20. In 180 the text *τετελεσμένα, ὥσπερ* is given by S Syr. Cant. Townl., and by A as a marginal variant, the rest having *τελέω τὰ πάροιθεν* as in 20. The change of formula seems to be for the better; the recurrence to the former phrase may be due both to a reminiscence and to the desire to avoid the hiatus.

184-91 are rejected by Fäsi and Düntzer, chiefly because they anticipate the events of the next book—the dragging of Hector in 187 and the ransoming which is indicated by the *πρὶν* of 190. Other difficulties are the appearance of Aphrodite, who nowhere else has any special regard for Hector, the effect apparently attributed to the oil of preventing the skin from being torn, and the curious idea that the spot on which Hector’s body lies should be hidden, though no such miracle is noticed in Ω 15 ff. On the other hand, Christ remarks that the emphatic *Πατρόκλου* in 192 implies that some one else has been the subject of the preceding lines. The appearance of Aphrodite does not imply any *special* regard; she acts with Apollo because these two are the leading patrons of Troy. If 187, which recurs in the equally suspicious Ω 21, be rejected, the difficulty about the effect of the oil disappears. The cloud in 188 is merely a way of saying that Phoibos, as sun-god, prevents the sun from shining on the body, and does not oblige us to suppose that the poet conceived a dense fog as

filling the hut. Thus there is no difficulty left (if we omit 187) beyond the obscure allusions to events in Ω; and these are natural enough if we suppose that this part of Ψ is all by the author of Ω, as seems reasonable. *ἀμφεπένοντο*, see note on Φ 203.

186. *ἤματα καὶ νύκτας*, this order of words is found only here and κ 142; elsewhere night always comes first. *ῥοδόεντι* may mean only *fragrant*; or there may be an allusion to the ancient idea that oil of roses was an antiseptic; see Pausan. ix. 41, 7, τὸ δὲ ἐκ τῶν ῥόδων ποιούμενον (μύρον), εἰ καὶ ἀγάλματα εἰργασμένα ξύλου χρίοις, ῥύεται καὶ ταῦτα σηπεδόνος. As with *λειριόεις* H. uses the adj., though the substantive from which it is derived is not mentioned in the poems, but makes its first appearance in Greek literature in the *Hymn to Demeter*.

187. *ἀποδρύφοι* seems to be an aorist, *δρύπτω* being the only known form of the pres. It does not recur in Greek. The pres. would, however, suit the sense better, as the dragging is a continuous action.

191. Fick remarks that for *σκήλει* we should read *σκεῖλει* (Aeol. *σκέλλει*), the regular form from *σκέλλω*, as there is no trace of a pres. *σκάλλω*. The mistake may have arisen from misunderstanding a primitive ΣΚΕΛΕΙ. *ἀμφὶ περὶ*, adverbial, *ἵνεσι* being a loc. dative to be taken with *χροά*, the *flesh upon the sinews*.

στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισιν,
 Βορέη καὶ Ζεφύρῳ, καὶ ὑπίσχετο ἱερὰ καλὰ. 195
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροὶ
 ὕλη τε σεύαιτο καήμεναι. ὠκέα δ' Ἴρις
 ἀράων αἰούσα μετάγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύροιο δυσαέος ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶ ἔπι λιθέῳ. τοὶ δ' ὥς ἴδον ὀφθαλμοῖσιν,
 πάντες ἀνήξαν κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 ἢ δ' αὖθ' ἔζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
 “οὐχ ἔδος· εἴμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα, 205
 Αἰθιοπῶν ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
 ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινὸν
 ἐλθέμεν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλὰ,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κεῖται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”
 ἢ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσετο, τοὶ δ' ὀρέοντο
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κύμα

195. Βορέη, see on I 5: ὑπίσχετο ACL Lips. and prob. Ar. (see T 84); vulg. ὑπέσχετο.

197. For νεκροὶ CGL Syr. have νεκρόν, but φλεγεθόιατο can hardly be trans. Still it would seem more natural that Patroklos' body only should be mentioned.

198. ὕλη τε σεύαιτο is the reading of Ar. with Syr. and A in marg.; most MSS. having τ' ἐσσεύαιτο or τ' ἐσσεύατο. There seems to have been a variant ὕλην τε σεύαιντο, which is defensible, as the aor. ἐσσευάμην is both trans. and intrans. like our *start* (by which we may translate either reading). It would, however, almost require νεκρόν in the preceding line. For the length of τε cf. P 463 ὅτε σεύαιτο διώκειν. For ὠκέα δ' Ἴρις Bentl. conj. ὠκα δὲ Firis, followed by Nauck and Fick. But it is clear that the name, though it probably had the F, lost it at a very early period. The only passage which requires it is Θ 409 (= Ω 77, 159); in all other cases where a hiatus precedes, it is in the diaeresis after the first or fourth foot. The very common ὠκέα Ἴρις at the end of a line is

rather an argument against the F; for ὠκέα is a most suspicious form for ὠκέα (ὠκέα), and practically without analogy. It would seem that we should rather read ὠκέ' Ἴρις. (It would, however, then follow that the wrong form ὠκέα had crept in early enough to enable it to be introduced here.) In E 353, 365, the F is inadmissible; cf. also Λ 27. This is the only case where Iris goes on an errand without being sent by a god.

200. Ζεφύροιο ἔνδον, like Διὸς ἔνδον, T 13. Zephyros is invariably spoken of as a stormy and dangerous wind in H., except in δ 567, where its coolness is alluded to.

205. οὐχ ἔδος, cf. Λ 648. For ῥέεθρα C has ῥοάων, a possible reading, see Γ 5.

206. For the feasts of the gods in Aithiopia cf. A 423. ἐς γαῖαν γράφεται “ἐς δῆμον,” ὡς αἱ ἀπὸ τῶν πόλεων, Did. We must suppose that Iris heard Achilles from Aithiopia, and has come thence.

213. κλονέοντε, as T 492.

214. The use of the infin. ἀήμεναι is far from clear. The sense seems to require ἀήμενοι, which Meierheim has conjectured. The infin. can hardly be de-

πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὠκὺς Ἀχιλλεὺς
 χρυσεύου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαίαν, 220
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 ὥς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὧς Ἀχιλεὺς ἐτάριοι ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊὴν ἀδινὰ στεναχίζων. 225
 ἦμος δ' Ἑωσφόρος εἴσι φῶς ἐρέων ἐπὶ γαίαν,
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδνεται Ἥως,

fended by phrases like βῆ ἵεναι, ὥρτο πέτεσθαι, etc., where the infin. represents *purpose* (*stepped to go, started to fly*, etc.) We can only understand *they came to the sea so as to blow upon it*.

216. A comparison of M 177, 441, O 597, T 490 shews that *θεσπιδαῆς* has no peculiar significance here as indicating the divine power which has raised the flames. It is a standing epithet of πῦρ, evidently based on the habit which fire has of overcoming all human efforts.

220. The pres. ἀφυσσόμενος (DG, and A interlined), indicating a series of acts, is preferable to ἀφυσσάμενος, which is given by all other MSS. Ar. probably read the former as Γ 295, K 579.

221. ὅτι δωδεκασύλλαβος καὶ ἐκ σπονδείων, Ariston. It is not legitimate to conclude that any particularly solemn effect is aimed at; for in the first place the original forms were certainly Πατροκλέφας and possibly δ'Ἑελοῖο; and in the second it has been remarked that this very funeral scene actually has two sequences of five purely dactylic lines (135-9, 166-70), the longest in the Iliad.

223. νυμφίου, cf. η 65 ἀκούρον . . . νύμφιον ἐν μεγάρῳ, μίαν οἶον παῖδα λιπόντα. We may conclude from this that a man was called νύμφιος, *bridegroom*, after his marriage until he had a son; until he had thus provided for the continuance of his house he retained the name which indicated that his marriage had not yet attained its fulness. That a father should thus be deprived of male descendants at the moment when he might reasonably expect them would naturally add to the poignancy of his grief.

225. ἐρπύζων evidently expresses the weary movement of a broken-hearted man. The verb is used again only of Odysseus (ν 220) and Laertes (α 193) with the same connotation.

226. Ἑωσφόρος is not an Epic but an Attic form; and if correct is a proof of the lateness of this passage. The only Epic form for ἔως is ἥως (ἡφώς), and the synizesis is very violent. Hence Ahrens conj. εὔτ' ἡσφόρος εἴσι, and is followed by Menrad (p. 170), Fick (ἀύσφορος) and others. (Similarly in Hes. *Theog.* 381 Rzach corrects τίκτ' ἡσφόρον for τίκτεν ἑωσφόρον of MSS.) The change is less arbitrary than it appears, for we find the sequence εὔτε . . . τῆμος with asyndeton also in ν 93, εὔτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἡοὺς ἡριγενείης, τῆμος δῆ, κ.τ.λ. Fick suggests that εὔτε may have been changed to ἦμος in order to assimilate it to the following τῆμος. (It may be mentioned that Pindar, I. iv. 40 has Ἄωσφόρος as a dactyl; see Bergk's note.) εἴσι, cf. X 27: φῶς ἐρέων, B 49.

227. Much speculation as to the place of origin of the Homeric poems has been based upon this line and Ω 13, which seem always to be taken to mean that to the poet the sun rises out of the sea; so that he must have lived on an eastward coast. But there is nothing of the sort in the words; the dawn *spreads over* the sea to any observer on the shore, whether he looks N., E., S., or W. The addition of ἡόντας in Ω 13 is enough to prove this; evidently the dawn cannot *rise out* of sea and land at once. To a dweller by the sea the glinting of the

τῆμος πυρκαϊὴ ἔμαραίνετο, παύσατο δὲ φλόξ.
 οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 Θρηίκιον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεὶς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες ἠγερέθοντο·
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235
 “ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἶθοπι οἴνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν
 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 θέιομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄιδι κεύθωμαι·
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ

early light on the waves is naturally the most prominent phenomenon of dawn. Θ 1 = Ω 695 Ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν would of course on the same system prove that the poet did not live on the sea at all. Compare T 1, where Dawn “arises from the streams of Ocean,” a very different matter from rising from the sea.

230. Θρηίκιον κατὰ πόντον, on their way to their home in Thrace; I 5 (see note). οἴδματι θύων, Ψ 234.

232. ἐπὶ . . . ὄρουσεν, *leapt upon him*, a strong metaphor to express the overmastering power of sleep on the worn-out man.

233. A new day begins. οἱ ἄμφ' Ἀτρεΐωνα, see on Γ 149.

237. The practice of quenching the pyre with wine was common in Rome as in Greece; the provision NE SVMP TVOSA RESPERSIO is mentioned by Cicero (*Legg.* ii. 24) among those which were borrowed by the xii. Tables from the laws of Solon. See also Virgil, *Aen.* vi. 226.

243. The φιάλη seems to be the same as the ἀμφίφορεῖς of (the spurious) 92; for ἀμφίθετος in 270, 616 in all probability means *two-handled* (see Helbig, *H. E.* p. 365 note). In any case it can have borne no resemblance to the shallow

saucer-like φιάλη of classical art, for such a vessel is quite unsuitable for keeping bones in, nor could it be used on the fire as the Homeric could—see ἀπύρωτος, 270. The practice of keeping the ashes of the dead in jars is common in several classes of ancient tombs in Italy (Helbig, *l.c.*). δίπλακι δημῷ, a double layer of fat to keep out air and moisture.

244. Ἄιδι κεύθωμαι, cf. μητρὸς δ' ἐν Ἄιδου καὶ πατρὸς κεκευθότων, Soph. *Ant.* 911, παρ' Ἄιδα κεύθων *Aj.* 635, ὁ δὲ θανὼν κεύθει κάτωθεν γῆς, O. T. 968. Were not the act in H. always used transitively, it would be tempting on the analogy of these passages to read κεύθωμι (or κεκύθωμι). The local use of Ἄιδι seems to indicate a later origin; see on A 3. A has the curious variant κλεύθωμαι, which acc. to Aristonikos was supported by Ar. and explained ἀντὶ τοῦ κελεύθωμαι, οἶον πορεύομαι. This may perhaps have been to avoid the purely local use, as with it Ἄιδι *might* be personal. But except in Hesych. there is no other trace of such a verb. A further mentions a variant ἰὼν for ἐγὼ, perhaps with the same object.

246. ἐπιεικέα τοῖον, *quite seemly*; a use of τοῖον elsewhere restricted to Od. (a 209 θάμα τοῖον, where see M. and R.,

εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμείο
δεύτεροι ἐν νήεσσι πολυκλήισι λίπησθε."

ὥς ἔφαθ', οἳ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.

πρῶτον μὲν κατὰ πυρκαϊῇν σβέσαν αἴθοπι οὔνῳ, 250

ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·

κλαίοντες δ' ἐτάροιο ἐννέος ὀστέα λευκά

ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,

ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν.

τορνῶσαντο δὲ σῆμα θεμεΐλιά τε προβάλοντο 255

ἄμφι πυρῆν· εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.

χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς

αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,

νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε

ἵππους θ' ἡμίονους τε βοῶν τ' ἵφθιμα κάρηνα 260

ἡδὲ γυναικάς ἐνζώνους πολίον τε σίδηρον.

ἵππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα

γ 321, etc.) though closely analogous to that of *τόσον*, which is common enough in the *Iliad* (Δ 130, etc.) *ἔπειτα*, after my death.

247. *τιθήμεναι*, infin. for imper. of 2d person, as is shewn by *λίπησθε*. For the form see 83. *ἐμείο δεύτεροι*, *behind me*. The constr. with gen. is found also in Herod. i. 23 *κιθαρωδῶν τῶν τότε ὄντων οὐδένοιο δεύτερον*, and occasionally in later Greek, always in the metaphorical sense, *inferior*.

251. *βαθεῖα* is best taken as part of the predicate, *where the ash had fallen deep*.

254. The mound is evidently only a cenotaph; the bones are not to be laid in it, like those of Hector who is in his own land, but are kept in the huts of the Myrmidons, to be taken with those of Achilles to Thessaly.

255. *τορνῶσαντο*, *made round* (ε 249), *i.e.* drew the circle of the mound. *θεμεΐλια*, a circle of upright stones forming a facing to the foot of the mound (hence *προβάλοντο*). We have an excellent specimen of this construction in the circle of upright stones surrounding the site of the graves at Mykenai, and evidently intended as the revetment of a tumulus which has since disappeared (absurdly explained by Schliemann as the seats of an *ἀγορά*). Compare also Herodotus' description of the tomb of Alyattes, i. 93 *ἡ κρητὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς*.

257. *κίον* must be imperf., they *were going* when Achilles stopped them. In Ω 801 it is, in the same connexion, an aor., and so all the forms found in H. may be (*κίων, κιεῖν* are the traditional accents, and no pres. indic. *κίω*, etc., is ever found before Aisch. *Cho.* 680). It is not unlikely that before the addition of the funeral games this line was continued by Ω 3, *αὐτὰρ Ἀχιλλεὺς* being the catchword just as in Δ 664-762. Then *κίον* gains its usual force.

258. *ἀγῶνα* *assembly*, see O 428.

259-61 have the obelos in A and were therefore athetized by Ar., but the Scholion referring to them is omitted. Schol. V says that Aristoph. also athetized them. The reason probably was that they appeared tautological, as the objects are all mentioned again in the following lines, while other prizes subsequently given are omitted here.

260. *ἵφθιμα* here, as in twenty-four other places (Knös), does not admit a *F*, and never requires it. Thus connexion with *Fis* = *vis* is almost impossible (see A 3). Collitz (*A. J. P.* viii. 214-7) plausibly connects it with root *φθι* = *kṣi* (*qsi*), which appears in Skt. and Avest. in the sense "to govern, be mighty." The *ι*- is the prothetic vowel which appears in *ι-χθύς*, *ι-κτις*, etc.

262. With *ἵππεῦσιν* the first part of the compound *ποδώκεσιν* must be taken to have lost its significance. Schol. V

θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
 καὶ τρίποδ' ὠτώνεντα δυωκαϊκοσίμετρον
 τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξετέ' ἀδμήτην, βρέφος ἡμίονον κυέουσιν·
 αὐτὰρ τῷ τρίτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ θῆκε δύν χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν. 270
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἵππησας τάδ' ἄεθλα δεδεγμένα κείτ' ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην· 275
 ἴστε γάρ, ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοὺς
 πατρὶ ἐμῷ Πηλῆϊ, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
 ἡπίου, ὃ σφῶιν μάλα πολλάκις ὕγρον ἔλαιον
 χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.

mentions a variant ἵπποισιν, adopted by several edd., which avoids this difficulty, but makes the next line rather absurd.

263. Cf. I 128. γυναῖκα ἄγεσθαι, *hiatus illicitus*. Bentley's conj. γυναῖκ' ἀγαγέσθαι is probably right.

264. ὠτώνεντα *with handles*, see Σ 378. The correct form is doubtless οὐατόνεντα, as Heyne conjectured. This adj. is quoted from Kallimachos, and is found also in Simonides, *fr.* 245. In δυωκαϊκοσίμετρον the μέτρον is evidently a definite fluid measure, cf. 268, 741. Hultsch identifies it with the Phœnician standard, the *satón*.

265. The use of the article here is certainly late, as in numerous other cases in the *Games*.

266. ἀδμήτην seems to imply that an unbroken spirit was a recommendation to the heroic cavalier. C. Nauck has pointed out that we may equally well read ἐξετέα δμητήν, but 655 is decisive in favour of the vulgate.

267. ἄπυρον = ἀπύρωτον below, see on I 122.

268. κεχανδότα (and κεχάνδει Ω 192), an anomalous form. Nauck suggests κεχηδότα (cf. λέληθα), Fick κεχονδότα

(like λέλογχα). But v. Curtius, *Vb.* ii. 192. αὐτως, lit. *as it was*, i.e. in its natural brightness.

269. This line proves the small value of the Homeric talent; see on Σ 507.

273 is om. by Syr. and might well be spared. Ar., however, seems to have had no suspicion of it. He read both δεδεγμένα and δεδεχμένα (*διχῶς*). The use of the verb *awaiting* is unusual as applied to inanimate things. Schol. V mentions a variant ἵππευσιν, with which δεδεγμένα was taken as from δεικνυμι, on the analogy of the Herodotean (not Epic) forms ἐδεξα, ἐδέχθην (but see X 435).

274. ἐπὶ ἄλλῳ, *hiatus illicitus*. Fick follows Bothe in reading ἄλλῳ ἔπ'.

277. αὐτούς, Dód. conj. αὐτός, which gives a much better sense. This is the only passage in H. where it can be said that Poseidon is brought into any special relation with the horse; see on 307, 584.

280. κλέος, so AC; σθένος DL Syr., etc. (and Λ in margin). The latter is nearer the familiar periphrasis with βίη, but does not seem intrinsically preferable.

281. Cf. Θ 185 ff. λευκῷ, *bright*, Ξ 185.

τὸν τῷ γ' ἔσταότες πενθείετον, οὐδεὶ δέ σφιν
χαῖται ἐρηρέδαται, τὼ δ' ἔστατον ἀχνυμένω κῆρ.
ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."

ὥς φάτο Πηλεΐδης, ταχέες δ' ἵππῆες ἔγερθεν.
ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἑύμηλος,
'Αδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης, 290
ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
Αἴθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον· 295
τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιιάδης Ἐχέπωλος
δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν,
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·
τὴν ὃ γ' ὑπὸ ζυγὸν ἤγε μέγα δρόμου ἱχανόωσαν. 300
'Αντίλοχος δὲ τέταρτος εὐτριχας ὠπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἄνακτος
τοῦ Νηληιάδαο· Πυλολιγενέες δέ οἱ ἵπποι

283. *πενθείετον*, formed apparently from the noun-stem *πενθεσ-* (*πενθεσ-ίω*), cf. *τελείω*, *νικέω*. For the rest of the couplet compare P 436-40.

285. *κατὰ στρατόν* goes with *ἄλλοι*, the rest of you throughout the host take place. Nicanor preferred to join it with the following words, which is more natural in sense, but against the order.

287. *ἔγερθεν* G Lips. Townl., the best having *ἄγερθεν* (ACD Syr.) But the former was the reading of Ar., as appears from the fuller form of the Schol. of Did. in A; the briefer excerpt also given says the opposite, but is clearly wrong. The question does not materially affect the sense, but the text is somewhat supported by *ἀνέστην*, 886. Ar. took *ταχέες* as predicative, = *ταχέως*, but it may be an epithet like *ποδώκεσιν*, 262.

288. Cf. H 162. Eumelos is named elsewhere only in the Catalogue, B 714 f, 763 ff. For *πρῶτον μὲν* Bentley conj. *πρώτιστα* (Fánaξ).

291. See E 323 ff., Θ 108.

297. *δῶρα*, the use of the plur. is

harsh; cf. Υ 268. For payment in lieu of personal service, see note on N 669. Schol. A drily remarks, after Plutarch, *χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευστον ἄνδρα λαβεῖν*.

299. Sikyon is named again in B 572 as part of Agamemnon's kingdom. *εὐρύχορος* is a curious epithet to apply to a town squeezed in between the Corinthian Gulf and the steep hills of the Peloponnese. Ar. took it as = *εὐρύχωρος*, *spacious*, by "metrical license," and so Pindar (P. viii. 77) and Eurip. (*Bacch.* 87) use it, *εὐρ. ἀγυιὰ*. The only admissible etymology is from *χορός*, *with spacious dancing-lawns*, and the word seems to imply rather the prosperity and magnificence of the town than its physical character.

300. *ἱχανόωσαν*, *eager*, so AD Syr.; *caet. ἱσχάνωσαν*, see note on P 572. The word *ἱσχάναν* recurs in this sense also in θ 288, where we should also read *ιχ-*, which is supported by *Et. Mag.* and Hesych. s.v. *ἱχαρ*.

303. *Πυλολιγενέες*, as B 54. Schol. V *παλαιγενέες*, see 445.

ὠκύποδες φέρον ἄρμα. πατήρ δέ οἱ ἄγχι παραστάς
μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ.

305

“ Ἀντίλοχ’, ἦ τοι μὲν σε νέον περ ἔοντα φίλησαν
Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·
οἴσθα γὰρ εὖ περὶ τέρμαθ’ ἐλίσσόμεν· ἀλλὰ τοι ἵπποι
βάρδιστοι θείειν· τῷ τ’ οἷω λοίγι’ ἔσεσθαι.

310

τῶν δ’ ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.

ἀλλ’ ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
παντοίην, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα.

μήτι τοι δρυτόμος μέγ’ ἀμείνων ἢ βίηφιν·

315

μήτι δ’ αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·

μήτι δ’ ἡνίοχος περιγίγνεται ἡνιόχοιο.

ἄλλος μὲν θ’ ἵπποισι καὶ ἄρμασιν οἴσι πεποιθώς

ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,

320

304. ὠκύποδες· ὅτι κοινότερον κατα-
κέχρηται τῷ ἐπιθέτῳ· ἐπιφέρει γοῦν “βάρ-
διστοι θείειν” (310), Ariston. The use
of the *epitheton ornans*, though very
harsh, hardly justifies Bentley’s conj.
λευκόποδες.

305. εἰς ἀγαθὰ is best taken with
μυθεῖτο as in I 102, leaving *φρονέων* to
point the antithesis with *νοέοντι*.

307. ἐδίδαξαν, A with Ar. has ἐδίδαξε,
on the ground that Poseidon alone had
to do with horsemanship. This is ob-
viously untenable here, the fact being
that Poseidon has no special connexion
with the horse in H. (see on Θ 433), and
teaches the Neleid race useful arts only
because he is their ancestor. Zeus is
probably joined with him as having a
general interest in *διογενεῖς βασιλῆες* (cf.
T 192) and being the ultimate source of
all divine gifts.

309. τέρματα, the *meta*, 333, 358.
Bentley conj. *τέρμα* (*Ἐλίσσόμεν*).

310. λοίγια, A 518. οἷω for οἶω is
rare; hence Ahrens would read τῷ οἶω,
Menrad τὸ γ’ (*therefore*) οἶω (Syr. has
τῷ γ’ οἶω). But see Φ 533. The con-
traction is merely a mark of lateness.
τ’ may be for τοι.

311. ἀφάρτεροι, the adjectival form
occurs only here. Compare τῶν ἄφαρ
εἰσι πόδες, Theogn. 716. The origin of
the word is still obscure; it hardly seems
likely that the meaning *fleet* should have

developed from the adverbial *straightway*
(cf. Ahrens, *Beitr.* 86, M. and R. on λ
274).

314. παρεκπροφύγησιν, *slip past*, as
though accompanying the successful com-
petitors in the race.

317. ἐρεχθομένην, else only in the
metaphorical sense, *θυμὸν ἐρέχθων*, ε 83,
ὀδύνησιν ἐρεχθομένη Hymn. Ap. 358.
The der. is unknown, cf. on ὀρέχθων, 30.

319. ἄλλος μὲν, like Λ 636 ἄλλος μὲν
μογέων ἀποκινήσασκε . . . *Νέστωρ δέ,*
κ.τ.λ.; virtually = “an ordinary man.”
It emphasizes by anticipation the contrast
with the crafty driver. The text is the
reading of Syr. only, the rest having
ἀλλ’ ὅς—a difference of interpretation,
not really one of reading. With the rel.
it is impossible to get a good sense; 321
cannot be taken as apodosis, as it is
evidently a mere expansion of 320. We
are driven either to suppose that the
apodosis is suppressed altogether as suf-
ficiently implied in the whole rel. sentence
319-21; or to read *πέποιθε* for *πεποιθώς*
(mentioned by Eust. as an old variant);
or to take *ὅς μὲν* demonstratively with
Ar. With all these there is the further
difficulty that *ἀλλά*, instead of marking
a contrast, as it should, has to introduce
a mere continuation of the previous
thought.

320. ἐπὶ πολλὸν ἐλίσσεται, apparently
wheels wide of the meta (opposed to

ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὃς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὀρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει,
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ἔστηκε ξύλον αὖον, ὅσον τ' ὄργυι', ὑπὲρ αἴης,
 ἥ δρυὸς ἥ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ
 ἐν ξυνοχῇσιν ὁδοῦ, λεῖος δ' ἵππόδρομος ἀμφίς· 330
 ἥ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἥ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
 τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,
 αὐτὸς δὲ κλινθῆναι ἐνπλέκτῳ ἐνὶ δίφρῳ 335
 ἦκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον

στρέφει ἐγγύθεν, 323); *ἐνθα καὶ ἐνθα* at either end of the double course, while *ἀνὰ δρόμον* = in the straight.

324. ὅππως, modal; *he fails not to mark how* (i.e. how much) to press his horses at the first; he does not trust to his horses to "make their own pace," but from the very start he controls them by the reins. This sense of *τανύσῃ* is implied in II 375 *τανύοντο δὲ μώνυχες ἵπποι*, *went full speed*, "stretched themselves" in modern racing speech. Cf. also II 475 *ἐν ῥυτῇσι τάνυσθεν*, where see note.

325. ἔχει, *drives*, as usual. *τὸν προύχοντα*, the leading competitor. The phrase is Attic rather than Homeric.

326. *σῆμα*, *sign*; but it seems to refer rather to a mental note which Antilochos is to make than to the actual *τέρμα* itself. The regular Homeric word would be *ἄλλο*. The line seems to be taken without thought from λ 126, where Teiresias tells Odysseus of a "sign," in the proper sense, which he is to encounter. In any case *σῆμα*, *monument*, in 331 is quite different. The whole passage is hopelessly obscure, and can only be explained by the violent assumptions (1) that Nestor has private information of the course which Achilles means to fix (in 358); and (2) that he happens to know that the ground near the *τέρματα* is smooth, so that Antilochos may drive boldly; the other competitors being

ignorant of the course will have to approach the turn more cautiously.

328. An irrelevant line, and totally unlike Homer.

330. *ἐν ξυνοχῇσιν ὁδοῦ* at the joinings of the road, whatever that may mean; whether a place where two roads meet (then why not *ὁδῶν*?), or where the two "laps" of the *διαυλος* join (why not *δρόμου*?). *ἵππόδρομος*, ground fit for horses; a strange use. It evidently cannot mean a regular racecourse, as the doubt expressed in the following line shews. (See Buttmann, *Lex.* p. 95.)

331. Heyne observes—and the remark seems still to hold good—that there is no evidence whatever in antiquity for wooden posts having been used for sepulchral monuments.

332. Ἀρίσταρχος γράφει "ἡ δὲ σκίρος ἔην· νῦν αὖ θέτο τέρματ' Ἀχιλλεύς." σκίρον δὲ τὴν ῥίζαν διὰ τὸ ἐστιάσθαι, Schol. V; a quite incredible statement.

334. *ἐγχρίμψας*, trans. as in the other famous *locus classicus* on the chariot race, Soph. *El.* 721 *ἐχρίμπτ' αἰὲ σύριγγα*.

335. *ἐνπλέκτῳ*, only here of the chariot (and so *ἐνπλεκέας* 436) in place of the common *ἐύξεστος*. The word may refer to a woven floor to the car, see on E 727. *ἐύξεστος* shews that the body of the chariot itself was of wood, not of basket-work like the Egyptian chariots.

336. *τοῖιν*, the horses. But Heyne's

κένσαι ὁμοκλήσας, εἷζαί τέ οἱ ἡνία χερσίν.
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχαριμψήτω,
 ὥς ἂν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι
 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
 μή πως ἵππους τε τρώσης κατὰ θ' ἄρματα ἄξης·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δὲ σοὶ αὐτῷ
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσση γε παρεξελάσθησθα διώκων,
 οὐκ ἔσθ', ὅς κέ σ' ἔλῃσι μετάλμενος· οὐδὲ παρέλθοι, 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνει,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἧ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί·"
 ὧς εἰπὼν Νέστωρ Νηληΐος ἄψ' ἐνὶ χώρῃ
 ἔξετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπεν. 350
 Μηριόνης δ' ἄρα πέμπτος ἐντρίχας ὠπλίσαθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο·
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Εὐμήλος,
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 355

conj. τοῖον (to be taken with ἦκα) can hardly be wrong. See on 246.

339. ἄκρον must be taken substantively, the *extreme edge* of the νύσσα, see on T 229. κύκλου is gen. after πλήμνη. The order of the words is hardly Homeric.

340. This line is well illustrated by the catastrophe of the race in the *Electra*.

345. παρέλθοι is the reading of all MSS., but the printed editions have from the first read παρέλθῃ with a comma after μετάλμενος. The subj. is undoubtedly the simpler, as it enables us to take the two verbs together. With the text this is impossible, as, though οὐκ ἔσθ' ὅς is followed by the opt. in X 348, the change of mood would be intolerably harsh. The text, however, may be explained by taking οὐδὲ παρέλθοι as the beginning of a fresh sentence; *there is no man that could catch thee; neither (i.e. much less) could he pass thee, even if*, etc. The omission of κε with παρέλθοι is exactly paralleled by T 321 οὐ μὲν γάρ τι . . . πάθοιμι, οὐδ' εἴ κεν . . . πυθοίμην, and η 314 οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην, εἴ κ' ἐθέλων γε μένοις. But in view of the frequent itacistic confusion of οἰ and η this explanation cannot be confidently pressed.

346. This horse, *Adrasti vocalis Arion* (Prop. ii. 34, 37), was a favourite character in the Theban cycle, but is quite outside the Homeric myth-world. He was endowed with reason and speech, and was connected with the Arkadian worship of Poseidon and Demeter under equine forms; Paus. viii. 25, 5, where quotations from the *Thebais* and *Antimachos* are given. He was also woven into the Herakles-myths, *Scut. Herc.* 120, etc. Ἀρίονα is the form given by AL Lips.; most of the others have Ἀρείονα. The epichoric form at Thelpusa was Ἐρίων (Head, *Hist. Numorum*, p. 382).

348. See T 221. The line has all the appearance of an interpolation. The last half seems to be modelled on Φ 279. The γε is even more out of place here than there. Here also D and others have τέτραφεν (for τέτραφον? It can hardly be meant to come from τετράφην). Buttmann's conj. ἔτραφον is doubtless the right form.

350. πείρατα, *the sum*, like μύθου τέλος, II 83.

352. ἐν, into a helmet; see H 176, 182. Cf. Soph. *El.* 709, στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους ἐπηλάν καὶ κατέστησαν δίφρους.

τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὖτε
 Τυδεΐδης, ὃχ' ἄριστος ἑὼν, λάχ' ἐλαυνέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο, 360
 ὥς μεμνέωτο δρόμου καὶ ἀληθείην ἀποείποι.

οἱ δ' ἅμα πάντες ἐφ' ἵπποιον μᾶστιγας ἄειραν,
 πέπληγόν θ' ἱμάσιν ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὦκα διέπρησσαν πεδίῳ,
 νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
 ἵστατ' ἀειρομένη ὥς τε νέφος ἢ θύελλα,
 χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πῖλνατο πουλυβοτείρῃ,
 ἄλλοτε δ' αἶξασκε μετῆορα· τοὶ δ' ἐλατῆρες
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονιόντες πεδίῳ.

ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι

358. μεταστοιχί, *in line*; Antilochos naturally takes the inside (left-hand) place. Ar. and the other ancient critics strangely took it to mean *in file*, an absurd arrangement for a start; ὅτι ἀντὶ τοῦ ἐπὶ στίχων· οὐ γὰρ ἀπὸ ταυτοῦ τέρματος ὥσπερ ἐπὶ τῶν δρομέων ἢ ἀφesis γίγνεται· διὸ καὶ κληροῦνται περὶ τῆς στάσεως. οὐ δέοντως οὖν ἐπὶ τῶν δρομέων μετακείται ὁ στίχος ἐντεῦθεν (757), Ariston.

361. Phoinix is stationed at the turn, to see fair play. μεμνέωτο, a "ghastly" form according to Fick, who would read μέμναιτο (Att. μεμνήτο, cf. μεμνήμην, Ω 745) or μνάοιτο. But the text, though the synizesis is unlike the real Epic, is defensible in a late passage, as representing μεμνήοιτο with metathesis of quantity (H. G. § 27). The thematic form is attested by μεμνῶο μεμνῶτο in Xen. (-ω- = -οι-). δρόμου MSS.; δρόμους Ar. and *Et. Mag.*, evidently with the idea that several laps were to be run, and that Phoinix was to count them. The text gives a quite good sense, *that he might be mindful of the running*.

362. ἅμα G Lips. and A as variant; ἄρα A (text) and the rest—a much weaker reading. See *El.* 711 οἱ δ' ἅμα | ἵπποις ὁμόκλησαντες ἠρίας χερσὶν | ἔσεισαν: where the dual χερσὶν "each

with his two hands" is parallel to ἵπποιον here, *each on his pair of horses*.

363. ἱμάσιν, *undantia lora Concussere iugis* Virg. *Aen.* v. 146.

364. ὦκα, *without delay*, is here to be distinguished from ταχέως, *fleety*.

366. θύελλα, cf. ἀέλλαι, of dust, N 334, and κονίσσαλος ἀελλῆς, Γ 13.

367. μετὰ πνοιῆς, *among* (upon) the blasts of the wind; not identical with the more usual ἅμα πν., for that would imply that the manes were blown away. In β 148 τῷ (αἰετῷ) δ' ἐπέτοντο μετὰ πν. ἀν. (the only other instance of the phrase) ἅμα would be better. ῥῶοντο, A 529.

368. *Iamque humiles, iamque elati sublime videntur Aera per vacuum ferri atque adsurgere in auras*, Virg. *G.* iii. 108-9.

373. πύματον δρόμον, *the last part of the course*, i.e. that after the turn. The total silence as to any previous laps prevents our translating "the last lap," and the race must have been a simple δίαυλος. The course stretched straight inland over the plain (ἐν λείῳ πεδίῳ 359), so that ἐφ' ἁλός means *towards the sea*, see Γ 5. There is a variant ἀφ' ἁλός, quoted by Did. from αἱ πλείους, a conjecture apparently to suit the theory that

ἄψ ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετὴ γε ἐκάστου
 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρῳῆοι, οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὤμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ νῦ κεν ἦ παρέλασσ' ἦ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδέος νῦν κοτέσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
 τοιοῦ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολλὸν μᾶλλον ἰούσας,
 οἱ δ' ἐοὶ ἐβλάφθησαν ἀνευ κέντροιο θέοντες.

the course was from the wall to the sea and back again. This is attributed to Ar. by Eust. If this is right Ar. must have taken ἐφ' ἁλὸς (as he read) to mean *by the side of the sea, i.e. just at the turn*. But the supposition is inconsistent with the whole tenor of the description; even if the wall were conceived far enough from the sea to admit of an open course—estimated by Ar., on grounds which we cannot guess, at five stadia in length—the words ἐν λείῳ πεδίῳ and νόσφι νεῶν give sufficient refutation.

375. ἄφαρ lacks a definite point of time to refer to; we can only suppose that it means “immediately after the turn,” which, however, in spite of the stress laid on it by Nestor is itself not mentioned. τάθη δρόμος, “the pace was forced,” as 758.

376. Φηρητιάδαο, Eumelos, B 763. ἔκφερον intrans., *shot out of* “the ruck.” So 759, and γ 496 ὑπέκφερον ὠκέες ἵπποι.

378. Τρῳῆοι, see E 222.

379. ἐπιβησομένοισι, see on E 46. The form must be future here, as in λ 608 αἰεὶ βαλέοντι ἐοικώς (a very late passage).

381. θέρμετο agrees only with the more distant subject; see on Φ 611. καταθέντε, *leaning their heads upon his very body*, a strong hyperbole. ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις | ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί, *El.* 718-9; *umescunt spumis flatuque sequentum*, Virg. G. iii. 111.

382. ἀμφήριστον is best taken as neut., “made it a dead heat”; the

subject being a vague notion, “the state of things” (H. G. § 161). It is possible but less natural to make it masc. (sc. *made him*, Eumelos, *disputed* in his victory).

383. The partiality of Apollo for the horses of Eumelos is explained by the fact that he himself had bred them; B 766. Thus the horse is at least as closely connected with Apollo as with Poseidon.

387. οἱ δ' ἐοί, so Ptol. of Askalon; vulg. οἱ δὲ οἱ, which is taken in the same sense, *those of his*. But though the dat. οἱ is constantly to be translated by *his*, it could hardly be used to represent the emphatic pronoun, *his own* opposed to those of another. In 500 οἱ δὲ οἱ is quite possible, for the emphasis is on ἵπποι, not οἱ. The κέντρον is evidently identical with the μάστιξ of 384. This most likely indicates a whip, or perhaps rather a goad, like that represented on the Burgon amphora, where the driver holds in his hand a long rod, evidently meant to be represented as pliant, bearing at the end two little points of the shape and size of arrow-heads. Such an implement would doubtless prove an efficient means of exhortation, combining the advantages of the whip and the spur. The significance of the word *μαστιγᾶται* used in Υ 171 of the lion's tail with the sharp bone at the end is thus greatly enhanced. The ancient Oriental type of whip is more like the modern, a short handle with an actual lash; see for instance the Assyrian chariot in Helbig,

οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μᾶστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390
 ἦ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκειν·
 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 ἀγκῶνάς τε περιδρύφθη στόμα τε ῥῖνάς τε, 395
 θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὄσσε
 δακρυόφιν πλήσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς εἰοιο·

H. E. p. 134, and the Phoenician, p. 136. It is from the combination of whip and goad that the use of μᾶστιξ in the Tragedians must be explained; *e.g.* the two points make clear the διπλῇ μᾶστιξ διλόγχος ἄτη of *Agam.* 647 (see particularly for other cases Dr. Verrall's note on *Sept.* 595). The word is der. from *mas* root of μάομαι, *to touch*, the regular Homeric word of *touching up* horses (see *E* 748, *P* 430). The only difficulty in the way of explaining the μᾶστιξ as a rod rather than a lash proper is the use of ἱμάσθη (ῥαδινὴ Ψ 582) in the same sense. This might appear to imply a thong of leather; cf. also ἱμασεν ἵππους μᾶστιγι λιγυρῇ, *A* 531. The weight of this argument is removed by the epithet χρυσείῃ in *Θ* 43, *N* 25. The explanation doubtless is that the Oriental form of whip with a lash was also known to the Greeks, whose chariots certainly came from the East, and that a word properly referring to it only was also generically extended to their own type. The words κλινε μᾶστιγα ποτὶ ζυγόν in 510 well suit the long rod, but could not be used of the Assyrian whip with a handle evidently not two feet long.

388. ἐλεφηράμενος, *cheating*, a word which recurs in *H.* only in τ 565, of the deceitful dreams which come through the gate of ivory (ἐλέφας). The only other instance of the word in Greek appears to be Hesiod, *Theog.* 330, ἐνθ' ὃ γε οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων (of

the Nemean lion), evidently in the sense *ravaged*. The origin of the word is unknown. Τυδεΐδην is of course governed by ἐλεφ., Ἀθηναίην by λάθε.

392. ἦξε for ἔφαξε (also in τ 539) is of course not an early form. It may perhaps be tolerated in this comparatively late book; if it is to be emended, the most likely conj. is van Leeuwen's, ἵππειον δέ *F'* ἔφαξε, where *F'* = *Foi*. See also Cobet, *M. C.* 356.

393. The horses are harnessed only by the yoke, without traces. ἀμφὶς ὁδοῦ, "*sideways from the road*," Buttm. But Grashof objects that there was no definite path for them to swerve from, and takes ἀμφὶς adverbially, "*ran apart (separately) on their way*"; the gen. ὁδοῦ being the same as in θεῖν πεδίοιο, πρήσσειν ὁδοῖο (*Ω* 264). So also Helbig, *H. E.* 146, *n.* 4. ἐλύσθη, see *Ω* 510 ἐλυσθείς, and ι 433 λασίην ὑπὸ γαστέρ' ἐλυσθείς. It must be referred to ἐλύω, εἰλύω = *viol-v-o* (Curtius, *Et.* no. 527), though all three passages "*violate*" the *F*. This, however, is the case with almost all forms of the root (Knös, *Dig.* p. 72). The meaning must be *was bent* to the ground, though this is rather different from the ordinary sense.

397 = *P* 696, where see note. Ar.'s reading ἔσκετο = *became* has recently found a champion in W. Schulze (*K. Z.* xxix. 255). He connects θαλερός with θολός, θολερός, *his voice grew thick* with sobs.

“ ἔμβητον καὶ σφῶι· τιταίνεται ὅττι τάχιστα.
 ἦ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη
 νῦν ὥρεξε τάχος καὶ ἐπ’ αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ’ Ἀτρεΐδαο κιχάνετε, μὴ δὲ λίπησθον,
 καρπαλίμως, μὴ σφῶιν ἐλεγχεῖν καταχεύη
 Αἶθη θῆλυς εἴουσα· τί ἦ λείπεσθε, φέριστοι;
 ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
 οὐ σφῶιν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ’ ὕμμε κατακτενεῖ ὀξεί χαλκῷ,
 αἶ κ’ ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδεται ὅττι τάχιστα·
 ταῦτα δ’ ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω,
 στενωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.”
 ὥς ἔφαθ’, οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ’ ἔπειτα
 στείνος ὁδοῦ κοίλης ἵδεν Ἀντίλοχος μενεχάρμης.
 ῥωχμὸς ἦν γαίης, ἣ χεიმέριον ἀλὲν ὕδωρ
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
 τῇ ῥ’ εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.

403. **ἐμβήτον**, a word which recalls our familiar “*go in and win*,” though the latter is no doubt pugilistic, “close with your man.” The origin of the expression here is not so clear; the meaning evidently is *spurt*. This, for one who is behind his competitors, is expressed by *ἐμβῆναι*, as by *ἐξάλλεσθαι* (399) for one who is level with (among) them. Cf. *ἔμβα* = *hasten*, Eur. *El.* 113, Ar. *Ran.* 377, *Eccl.* 478.

405-6. ἀθετοῦνται οἱ δύο· πῶς γὰρ τὸ ἐκ τῆς Ἀθηναῖς γενόμενον οἶδεν ὁ Ἀντίλοχος; καὶ τὸ “Τυδεΐδew ἵπποισι” [περισσόν. καὶ γὰρ ἄνευ τούτου] δῆλον ὅτι περὶ [τῶν ἵππων] τοῦ Διομήδους ἐστὶν ὁ λόγος, Ariston. (completed by Friedländer). These grounds are insufficient; the poet is not troubled by such trifles as Antilochos’ knowledge of the author of the accident he had seen, and the notorious friendship of Athene for Diomedes might in any case suggest the words.

413. **ἀποκηδήσαντε**, the dual seems to be used as though Antilochos regarded his steeds as one unit and himself as the other, influenced too, no doubt, by the prominence of the idea of the pair of horses to which the following duals are

due. See H. G. § 173. ὅτι ἔδει ἀποκηδήσαντων ὑμῶν· ἢ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς, Ariston.

414. See Θ 191, and M 412 with note.

420. The way back to the starting-point leads through a ravine, the dried bed of a stream, one of the *ἐναυλοι* of Π 71. Antilochos proposes to spurt up level with Menelaos at this point, where there is room for only one chariot, and thus force him either to give way or to face the certainty of a collision. **ῥωχμὸς**, a *break* or sudden dip in the ground, which had been cut through by a flood. The form *ῥωγμός* given by some of the old lexica and preferred by Herod. is, perhaps, linguistically preferable, though the text can be supported by the analogy of forms like *πλοχμός*, *λωχμός*.

421. **ὁδοῖο**, part. gen., *some of the road*, which ran through the gully beside the stream, but had been partially washed away.

422. **ἀματροχιάς**, *driving side by side*; he keeps in front of Antilochos in the middle of the road, so that the latter can only come up to him by turning off the track to one side.

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 44th

Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνειν· 425

“Ἀντίλοχ', ἀφραδέως ἰππάζεαι· ἀλλ' ἀνεχ' ἵππους·
στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,
μή πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας.”

ὥς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν
κέντρῳ ἐπισπέρχων, ὥς οὐκ αἰοντι ἐοικώς. 430

ὅσσα δὲ δίσκου οὐρα κατωμαδίῳ πελονται,
ὃν τ' αἰζῆς ἀφήκεν ἀνὴρ πειρώμενος ἥβης,
τόσσον ἐπεδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
μή πως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι, 435
δίφρους τ' ἀνστρέψειαν ἐμπλεκέας, κατὰ δ' αὐτοὶ
ἐν κονίῃσι πέσοιεν ἐπειγόμενοι περὶ νίκης.

τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
“Ἀντίλοχ', οὗ τις σείο βροτῶν ὀλοώτερος ἄλλος·
ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί. 440
ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἴσῃ ἄεθλον.”

ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
“μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχνυμένῳ κῆρ·
φθήσονται τούτοισι πόδες καὶ γούνα καμόντα
ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.” 445

ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
ἵππους· τοὶ δ' ἐπέτοντο κονίοντες πεδίῳ.
πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450
ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ,

427. For εὐρυτέρῃ παρελάσσεις there was a variant εὐρυτέρῃ παρελάσαι, *wider for driving past*, which is at least as good as the text (Schol. V).

430. ὥς . . . ἐοικώς seems to be a mixture of the two forms ὥς οὐκ αἰων and οὐκ αἰοντι ἐοικώς.

431. οὐρα. Cf. K 351 with note. κατωμαδίῳ, *swung from the shoulder*, see on O 352 κατωμαδὸν ἤλασεν ἵππους, and for the next line O 359, Π 590.

439. ὀλοώτερος, *more malicious*, as Γ 365, X 15, v 201.

440. ἔρρε, *go thy mad way*, Θ 239. φάμεν, imperf. as the accent shews.

441. The oath is actually administered in the sequel, 581-5. οἴσῃ, *i.e.* οἴσε' for οἴσαι.

445. ἀτέμβονται, an Odyssean word recurring only in 834 (and the interpolated Δ 705) in II.

451. We have to suppose that the further part of the course is entirely hidden from the spectators by irregularities in the surface of the plain, though it is described as λείον in 359. When last the competitors were seen on their way to the turn Eumelos was in front. Idomeneus from a place of outlook can

τοῖο δ' ἀνευθεν ἔόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥντε μήνη. 455
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους αὐγάζομαι ἥε καὶ ὑμεῖς;
 ἄλλοι μοι δοκέουσι παροῖτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ 460
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πῇ δύναμαι ἰδέειν· πάντῃ δέ μοι ὅσσε
 Τρωικὸν ἅμ πεδίον παπταίνετον εἰσορόωντι.
 ἡὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη 465
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴω σύν θ' ἄρματα ἄξαι,
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἰλλὰ ἴδεσθε καὶ ὑμμες ἀνασταδόν· οὐ γὰρ ἐγὼ γε

see further than the rest, but not so far as the turn.

452. See M 273. τοῖο anticipates ὁμοκλητῆρος, *hearing him while yet afar, the shouter to wit.*

454. τόσον, see Σ 378, X 322. We use “so far” colloquially in a very similar, though inexact, manner.

455. περίτροχον, *circular*, so that μήνη must be the *full* moon; it seems more natural to us to associate the moon-shape with the crescent (like Horace, *C.* iv. 2, 56, *Fronte curvatos imitatus ignes Tertium lunae referentis ortum, Qua notam duxit niveus videri, Cetera fulvus.* Compare also Moschos, *Id.* 2, 84, τοῦ δ' ἦτοι τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκεν, κύκλος δ' ἀργύρεος μέσσω μάρμαϊρε μετώπῳ).

458. αὐγάζομαι, *discern*, not again in H.; but Hes. *Opp.* 478 and in Attic (also αὐγάζω). H. does not use αὐγή in the sense of *eye*, but the ideas of *light* and *sight* are almost interchangeable, see note on Ξ 345.

459. παροῖτεροι (also 480), formed directly from a locative adv. *πάροι (cf. πάροιθε), as ἀφάρτεροι from ἀφαρ. It is not used again before Ap. Rhod.

460. ἰνδάλλεται, see on P 214.

461. κεῖσε, *up to that point* (referring to αὐτοῦ, *there*). Zen. and Aristoph. κεῖθι, not well.

462-4. These lines have been justly suspected by Kurtz, Franke, Hentze, and others. They are in contradiction to the whole scene, which assumes that the actual turn was invisible to the spectators, and particularly to 466; for if Idomeneus saw them make the turn he could not doubt whether an accident had happened there. τὰς must be the relative, δέ introducing the apodosis. This use of δέ, however, after a relative appears only to occur where the relative clause is hypothetical. βαλούσας, intrans.; as in 639 (?) and Λ 722 of a river. The use seems to be unique in Greek, and doubtless exemplifies the tendency which exists in sport of all kinds, to create a special vocabulary or “slang” by a perversion of the ordinary use of words. Other instances may perhaps be found in ἐμβητον 403, ἀνασχομένῳ 660, etc.

463. For πῇ the variant πῶ has good authority, and is quite admissible (*in no wise*). It is found in Α (with *η* *suprascr.*) C Syr. and others.

465. δυνάσθη, only here and ε 319 in H.; the regular form is ἐδυνασάμην, while ἐδυνήθην is not found at all.

466. σχεθέειν (*drive*) looks here like an aor.; see on N 163. οὐκ ἐτύχησεν, *failed*.

εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδέος ἱπποδάμου υἱός, κρατερὸς Διομήδης.”

τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·
 “Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ' ἀνευθεν
 ἵπποι ἀερσίποδες πολέος πεδίοιο διένται.”

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὅσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
 ἵπποι δ' αὐταὶ ἔασι παροίτεροι, αἱ τὸ πάρος περ,
 Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὔληρα βέβηκεν.”

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠΰδα·
 “Αἴαν νεῖκος ἄριστε, κακοφραδές, ἅλλα τε πάντα

471. ἀθετεῖται, ὅτι τὸ ἐπεξηγεῖσθαι ποιητικόν, οὐχ ἥρωικόν προσώπον, Ariston.; i.e. the description should be given by the poet himself, not put into the mouth of one of his characters. The line certainly seems out of place here. For ἀνὴρ . . . υἱός, an unusual expression which may have caused the interpolation, cf. φῶτ' Ἀσκληπίου υἱόν Δ 194 and other passages quoted there.

473. αἰσχροῦς, *insultingly*, see note on Γ 38.

474. τί πάρος λαβρεύεαι, lit. *why dost thou brag of old?* i.e. why hast thou been always a braggart? This use of πάρος alone with the pres. recurs only θ 36, ὅσοι πάρος εἰσὶν ἄριστοι (cf. Δ 264), but with τὸ πάρος, πάρος γε and πάρος περ it is of course common enough, to express a state of things lasting to the present time. This gives a perfectly good sense; it is hard to see why commentators take it in the artificial and un-Homeric meaning “why dost thou boast *before the time*,” i.e. hastily (Död. compares Soph. *Trach.* 724 τὴν δ' ἐλπιδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος). Van Herwerden, naturally feeling the difficulty of this, conj. τί τ' ἄρ' ὥς (?). λάβρος is used elsewhere in H. only of the elements, *boisterous*. Schol. A remarks the irony by which Aias accuses Idomeneus of that very fault of boastfulness which was in the end his own ruin, δ 499-510.

476. Idomeneus is μεσαιπόλιος, N 361.

479. ἀθετεῖται, ὅτι οὐκ ἀναγκαῖος· πρόκειται γὰρ τὸ “ἀλλ' αἰεὶ μύθοισι λαβρεύεαι.” καὶ τὸ “παρὰ γὰρ καὶ ἀμείνονες ἄλλοι” οὐ

δεόντως ἐπιλέγεται· οὐ γὰρ ἀμεινόνων ἔργον τὸ λαβρεύεσθαι, Ariston. The last argument is evidently wrong; the words simply mean “do not boast in the presence of your betters.” The line can certainly be dispensed with, but there is nothing to condemn it more than this.

480. αὐταί, *the same*, see on M 225. The reading αὐτε is strongly supported, not only by the MSS. which give it (CDES) but by the fact that those which read *αυται* generally put the accent on the first syll. (αῦται A, αὐται, αὔται, αὔται al.) It is consequently adopted by La R. But there is no reason to suppose that the hiatus in this place was permissible; cf. T 288. Still the question is not certain.

481. εὔληρα, *reins*, for ἐ-Φληρ-α; Epicharmos is said to have used αὔληρα as the Doric form; see Curtius, *Et.*⁵ p. 568.

483. νεῖκος, so L Syr. and four others with Ar., on the analogy of εἶδος ἄριστε Γ 39; the rest have νεῖκει. The τε after ἅλλα is strange; we should have expected it to be followed by καὶ τοι νόος for ὅτι. The sentence begins in fact as though καὶ νῦν were to follow ἀπηνῆς with a special enforcing of the general accusation. But for καὶ νῦν δεῦρό νυν is substituted with a change of thought. Idomeneus' natural resentment cools down even while he is speaking, and he contents himself with a mere challenge instead of returning the insult with interest.

δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

δεῦρό νυν, ἣ τρίποδος περιδόμεθα ἥε λέβητος,

485

ἵστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω,
ὅππότῃραι πρόσθ' ἵπποι, ἵνα γνῶης ἀποτίνων."

ὥς ἔφατ', ὠρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.

καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένηετ' ἀμφοτέροισιν,

490

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·

"μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,

Αἴαν Ἰδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικεν.

καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαυτὰ γε ῥέζοι.

ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε

495

ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης

ἐνθάδ' ἐλεύσονται· τότε δὲ γνῶσεσθε ἕκαστος

ἵππους Ἀργείων, οἱ δεύτεροι οἳ τε πάροιθεν."

ὥς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων·

μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι

500

ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον.

αἰεὶ δ' ἡνίοχον κονίης ῥαθάμιγγες ἔβαλλον,

485. περιδόμεθα L Townl., vulg. περιδόμεθον. The only other instances in classical Greek of the 1st pers. dual in -θον are Soph. *El.* 950 μόνα λελεήμεθον, *Phil.* 1079 νῶ μὲν οὖν ὀρμώμεθον, in both cases with MS. authority for -μεθα, which can be substituted without damage to the metre; Elmsley first pronounced in favour of the change, and is followed by Nauck (*Mélanges Gréco-Romains*, iv. 71) against Curtius (*Vb.*² i. 101). Though in Skt. the 1st dual is distinct from the 2d, the form in -θον has no etymological support; it can only be explained as due to analogy of the 2d pers., -μεθον : -μεθα :: -σθον : -σθε. The usual desire to avoid the hiatus will have been the motive here for introducing a form which looks like a figment of the grammarians. For περιδόσθαι = *to wager* cf. ψ 78 ἐγὼν ἐμέθεν περιδόσομαι αὐτῆς, *I will wager my life*. Several instances from Aristophanes will be found in Lexx. The use is evidently conn. with that of ἐπιδόσθαι X 254, but the origin of it is obscure. For the gen. see H. G. § 153. The enclitic νυν recurs in H. only in K 105.

486. ἵστορα, *impréte*, see on Σ 501. ὅτι ἀντὶ τοῦ μάρτυρα, οἶον συνθηκοφύλακα Ariston.

487. For γνῶης all but three inferior

MSS. (H γνῶησ', Bar. Vrat. d γνῶης) give γνῶιης. The opt. is clearly inadmissible.

490. προτέρω γένηετ', *proceeded further*, as 526.

493. κακοῖς is added very awkwardly. One MS. gives κακῶς, and Schol. V mentions a reading (probably only a conj.) ἀναξ. Objection has been taken to the second syll. of Αἴαν being lengthened *in thesi*; but that is permissible in this place. Some refer Ἰδομενεὺς to root *vid*, but Knös (*Dig. Hom.* p. 111) says "loci homerici consonam initialem obstinatissime respuunt"; so we must not write *Fiδομενεὺς*.

494. So ζ 286 καὶ δ' ἄλλω νεμεσῶ, ἣ τις τοιαυτὰ γε ῥέζοι, and cf. α 47. The use of the opt. after the pres. is rare; it "avoids assuming that the case will ever occur," H. G. § 305 c; and compare note on P 631.

500. μάστι, apparently the stem of which *μαστιγ-* is a diminutive. It recurs in Greek only ο 182 μάστιν. The verbs *μαστιῶ* (P 622, T 171) and *μαστιζῶ* answer to the two stems. *κατωμαδόν* as O 352.

501. ἀειρέσθην, *bounded* under the strokes of the lash; so also ν 83.

502. ῥαθάμιγγες, *sprinklings*, cf. Λ

ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε
 ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή
 γίγνεται ἐπισσώτρων ἄρματροχίη κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τὼ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρῶς
 ἵππων ἔκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. οὐδὲ μᾶτησεν 510
 ἵφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναῖκα
 καὶ τρίποδ' ὠτώεντα φέρειν. ὁ δ' ἔλυνεν ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηλῆιος ἤλασεν ἵππους,
 κέρδεσιν, οὐ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὧς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἀνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν·
 τοῦ μέν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι· ὁ δὲ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χώρη μεσσηγύς, πολέος πεδίοιο θεόντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπεται· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἥν
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525

536, where the word is used more naturally of blood.

503. **πεπυκασμένα**, *covered up*; this is the only sense in which the word occurs in H., and must be a hyperbolical expression; see B 777. For the use of metal facings for the wood-work of cars see K 438 and Δ 226; Helbig, *H. E.* p. 143. In *Hymn.* ix. 4 this was further developed into a **παγχρύσειον ἄρμα**. **κασσιτέρῳ**, Σ 612.

504. **ἐπέτρεχον**, *ran on their heels*, as if overtaking them.

505. This line again is hyperbolical, like Υ 227; the cars go so fast as hardly to leave any track in the fine dust.

510. **οὐδὲ μᾶτησεν**, see II 474.

512. **ἄγειν**, the act. because it is for another; in 263 the mid. is used because the winner is himself subject of the verb.

513. **ὠτώεντα**, see on 264.

514. **Νηλῆιος**, from his grandfather, as Achilles is **Αἰακίδης**. The adj. is elsewhere used only of Nestor.

517. The front of the wheel of the

Greek chariot is represented as either in line with the front of the car or a little in advance of it; see the illustrations in Helbig, *H. E.* ch. ix. He concludes from this passage, in connexion with B 390, X 22, that one-horse chariots were known to H. (*H. E.* p. 128); but the words do not require this conclusion.

518. Cf. the similar passage X 23. The order of the words here confirms the belief that **πεδίοιο** and **τιταινόμενος** need not be taken together.

521. So **πολέος πεδίοιο θεόνσαι**, Δ 244. **πολέος** adds the idea of an open unhindered course in which the highest possible speed may be obtained.

523. **δίσκουρα**, see 431. The compound occurs here only, and appears to have offended some of the ancient critics, who read **δίσκου οὔρα** with synizesis or **δίσκ' οὔρα** with elision. **ἐς** = *as much as*, only here in H., though the use is common in later Greek.

525. For the use of the article see H. G. § 260 (f).

εἰ δὲ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων ἐὺς Ἴδομενῆος
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν· 535
 “λοῖσθος ἀνὴρ ὄριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικές,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον, ὥς ἐκέλευεν.
 καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540
 εἰ μὴ ἄρ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
 Πηλεΐδην Ἀχιλῆα δίκη ἡμείψατ' ἀναστάς·
 “ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,

526. εἰ δὲ κ', *i.e.* καί. This elision is certainly doubtful in H. (see note on Z 260), but is more probable than the alternative εἰ δὲ κ' (*i.e.* κε), for εἶ κε with the past tense of the indic. never occurs so far as I can find. Eust. mentions a variant εἶ περ. But the whole couplet looks like a poor interpolation made up of 490 and 382. In the next line *κεν* with the *ν* to lengthen it *in thesi* is suspicious; Zen. read *ῆ* for *οὐδ'*, from which Nauck conj. τῷ κέ μιν ἡ παρέλασσ' ἦ.

530. βάρδιστοι, an honour assigned to Antilochos' team in 310.

531. ἥκιστος from *ῆκα*, the opposite of ἀφάρτερος as ἄφαρ is of *ῆκα*. It is the same word as Att. *ῆκιστος*, as indeed some read here, rightly perhaps, for we have *ῆσσονας* in 322.

532. πανύστατος ἄλλων, cf. ὠκυμορώτατος ἄλλων, A 505.

533. πρόσσοθεν, ἄπ. λεγόμενον, apparently *before him*, though the sense is not easily reconciled with the form of the word. Ar. explained “leading the horses by the reins and whipping them *from the front*” (hardly a likely way to make them come). Van Herwerden, followed by Christ, conj. πρὸ ἔθεν;

Bentley, Heyne, and Nauck regard the line as spurious. Zen. read ὠκέας ἵππους. The chariot could easily be dragged, for it can even be carried, by a single man; K 505.

536. Bentley's ingenious conj. ἐλαύνειν for ἐλαύνει has been adopted by Nauck and Christ.

537. The apposition of ἀέθλιον . . . δεύτερα is harsh, but not impossible. Bothe's conj. ἀέθλια is, however, very probable.

538. Aristonikos notes ἐν τισιν ὑποτάσσονται τούτῳ “τὰ τρίτα δ' Ἀντίλοχος, τέτρατα ξανθοῦ Μενέλαος, πέμπτα δὲ Μηριόνης θεράπων ἐὺς Ἴδομενῆος.”

539. ὥς ἐκέλευεν· ἐν ἄλλῳ “ἡδὲ κέλευον,” Did.; and so a few MSS. read.

542. δίκη, perhaps in modern phrase “made a *formal* appeal,” lit. “answered by the custom,” *i.e.* in accordance with the “rule” which is the intermediate step between the senses of “custom” and “legal judgment.” As Antilochos, though in his right as against Eumelos, is yet in the wrong towards Menelaos, the word can hardly mean “with justice,” though this is the later sense of *δίκη* (Trag., etc.)

τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω 545
αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὥφελεν ἀθανάτοισιν
εὐχεσθαι· τῷ κ' οὐ τι πανύστατος ἦλθε διώκων.
εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550
τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
ἦν καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι."
ὥς φάτο, μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555
χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“ Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὐμήλω ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
δώσω οἱ θώρακα, τὸν Ἀστεροπαῖον ἀπηύρων, 560
χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.”

546. αὐτός is added by an afterthought, the preceding οἱ being forgotten; *his* chariot was overthrown and his horses—and himself for all his skill. The difficulties which have been found in the words are imaginary (Nägelsbach on Γ 211 would read αὐτός γ', taking the nom. as absolute; but there is no instance of nom. absolute in H. which cannot be explained by an anacoluthon, see on Γ 211. Döderlein appears to take a similar view, though he includes ταχέ' ἵππω in the absolute constr.; *nam equi Eumeli non sunt laesi*. But βλάβεν only implies “stopped in their course,” as 571, Z 39). The efficacy of a combatant's prayer is proved by Odysseus (770) and Meriones (872); and by Pandaros (Δ 101).

547. τῷ κ', so Bentley and La R. from τῷ (τῷ) κεν of CL Lips.; most MSS. having τό κεν. This gives the wrong sense, therefore, while τῷ = *in that case*, B 250 and often (σ 402-3 is precisely similar).

548. φίλος AG Townl., φίλον DL, etc. οὕτως διὰ τοῦ τ φίλος πᾶσαι εἶχον, Did., see on Π 450.

551. ἔπειτα hereafter, opposed to αὐτίκα νῦν, as ν 63.

553. For the absolute use of πειρηθῆτω, “try conclusions,” cf. Φ 225 “Ἐκτορι πειρηθῆναι ἀντιβῆναι.

558. οἴκοθεν from my store; so 592, H 364, 391. οἶκος in this sense is else peculiar to the Od., e.g. ρ 455 οὐ σύ γ' ἂν ἐξ οἴκου σῶ ἐπιστάτη οὐδ' ἄλλα δοίης.

560. For the taking of Asteropaios' armour see Φ 183.

561. χεῦμα· ἐδήλωσε τὸν ἐκκεχυμένον τε καὶ πεπηγμένον τῷ θώρακι (MS. δόρατι) κασσίτερον, Schol. B. The word χεῦμα must imply a knowledge of some process of covering a metal surface with tin; see note on Σ 612, and compare the use of κασσίτερος to adorn the breastplate of Agamemnon, Λ 24. ἀμφιδεδίνηται is obscure. It might perhaps mean *is set around*, implying that the glaze of tin entirely covered the surface of the plate. But we may equally well translate *surrounds in circles*, i.e. in strips running round; the οἰμοὶ of Λ 24. See note on δινωτοῖσι, Γ 391. The whole line recurs in θ 405, where it is used of the scabbard of a sword, κολεὸν δὲ νεοπρίστου ἐλέφαντος ἀμφιδ. κ.τ.λ. This may perfectly well mean that the sheath was adorned with rings of ivory. ἄξιον is the reading of ACD and others, most having ἀξιος. The neut. may have come from θ 405, but it is quite possible in the sense *it will be a precious possession for him*. (Cf. M. and R. *ad loc.*)

ἡ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
οἰσέμεναι κλισίηθεν· ὁ δ' ὄχετο καὶ οἱ ἔνεικεν.

[Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.]

565

τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
'Αντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
'Αργείους· ὁ δ' ἔπειτα μετνήδα ἰσόθεος φῶς·

“ Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας.

570

ἦσχννας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.

ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ἐς μέσον ἀμφοτέροισι δικάσσετε, μῆδ' ἐπ' ἀρωγῇ,
μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων·

575

‘ Ἀντίλοχον ψεύδεσσι βησάμενος Μενέλαος
οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.’

εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὐ τινά φημι
ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται.

580

Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστίν,
στάς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
χερσὶν ἔχε ῥαδινὴν, ἣ περ τὸ πρόσθεν ἔλαυνες,

565. Imitated from 624, and absent from AC Syr. Townl.

568. For the use of the σκῆπτρον see on A 234. MSS. are divided between χειρὶ ABC and χερσὶ D Syr., etc. (and as variant in A). The former is the usual phrase, β 37 (see M. and R.), σ 103; but we have χερσὶ in K 328. Ar. read χειρὶ in A 585, where the best MSS. have χερσὶ. The plur. is used when gifts or prizes are in question, e.g. A 441, Ψ 624, etc. (see La R. H. T. p. 378).

571. ἀρετὴν, evidently here *skill*; but Υ 411 ποδῶν ἀρετὴν and Ψ 276, 374 in the different sense of *speed*, while in 578 it must be taken as in I 498 of *dignity, rank*.

572. βαλὼν, cf. 462.

574. ἐς μέσον impartially between us; ἐπ' ἀρωγῇ, *by way of partisanship*, acting as ἀρωγοί in a public trial. See on Σ 502.

577. ὅτι οἱ, κ.τ.λ., a good instance of primitive parataxis, two clauses being merely set side by side, the hearer having to supply the connexion of thought. Here the meaning is “Menelaos takes the prize because, *though* his horses were

beaten, yet he himself had the advantage in rank and power.”

579. It is indifferent whether we take δικάσω as fut. indic. or aor. subj. *I myself will decide* by bringing the matter to the test of an oath. (The translation *I myself will plead my cause* gives a less vigorous sense, and does not suit the use of the verb; Σ 506.) μ' = μοι, see M 211 αἰ μὲν πῶς μοι ἐπιπλήσσει ἀγορήσιν.

580. ἰθεῖα, sc. δίκη implied in δικάσω. So Σ 508 δίκην ἰθύντατα εἴποι, opposed to σκολιή Π 387 (compare the passage of Hesiod there quoted).

581. ἀθετεῖται, ὅτι ἀκαίρως λέγει “διοτρεφές,” ὀργιζόμενος αὐτῷ, Ariston. If this was Ar.'s only ground of athetesis, it is a singularly inadequate one. Such formal epithets of honour are used even by mortal foes, e.g. δῖος of Paris by Menelaos Γ 352, of Achilles by Andromache X 455. ἡ θέμις ἐστίν as is the custom at races, i.e. with all the formalities of the next line. This recalls the oath taken by each competitor in the races at Olympia.

583. ἔχε MSS.; edd. generally read ἔχων from Eust., but that is not likely

- ἵππων ἀψάμενός γαιήοχον ἐννοσίγαιον
 ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλω ἄρμα πεδῆσαι.” 585
 τὸν δ’ αὖτ’ Ἀντίλοχος πεπνυμένος ἀντίον ἡῦδα·
 “ ἄνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερός εἰμι
 σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἴσθ’, οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις· 590
 τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην· εἰ καὶ νύ κεν οἴκοθεν ἄλλο
 μεῖζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἥματα πάντα
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595
 ἦ ῥα καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη, ὥς εἴ τε περὶ σταχύεσσιν ἐέρση

to have been corrupted, and it is more in the Homeric style to revert from the participial to the direct constr. The peculiarity here is that **στάς** is co-ordinate with **ἀψάμενος** and belongs to **ὄμνυθι**, not to the preceding **ἄγε δεῦρο**. This thus makes **αὐτάρ . . . ῥαδινῇ** a parenthesis grammatically, but it does not follow that the poet felt it as such; to him **στάς** though subordinate in form was in feeling an imper.; the dislike of the primitive linguistic instinct to a long-continued subordination of clauses is expressed by the interpolation of a single independent term in the series. (It might be suggested that **στάς** is an imper. like **δός**, **θέε**, lengthened by ictus; but the difficulties of such a supposition are obvious, as there is nothing to prevent the use of **στήθι**.) Though Eust. reads **ἔχων** (in the lemma only, not in the text), his explanation evidently refers to **ἔχε**. ἐν δὲ τῷ “αὐτάρ ἰμάσθην χερσὶν ἔχων” δοκεῖ περιττὸς εἶναι ὁ σύνδεσμος τεθεὶς ἀντὶ τοῦ δῆ. This is intelligible only if we read **ἔχε** and put a colon after **ἐλαυνες**, as his text has.

584. **γαιήοχον ἐννοσίγαιον**, I 183. This passage has frequently been quoted as shewing that Poseidon was to Homer, as to later Greece, god of horses, **Ἴππιος** (see Pausan. vii. 21, 8). But other indications of this function are so doubtful that no stress can be laid on it (see also on 277, 307). Poseidon is the natural god for Antilochos to swear by,

as being the god of his race, and father of his grandfather Neleus.

585. The neglected **F** of **Φεκῶν** has given rise to sundry conjectures, of which the most plausible is suggested by Heyne **μὴ μὲν ἐμὸν σὺ Φεκῶν**. This also avoids the hiatus **τὸ ἐμὸν** (for **τοῦμόν**? we have **οὔμός** Θ 360). Other alterations (**μὴ τι**, **μὴ με**, **Φεκῶν**) are highly improbable, as they lose the characteristic **μέν** of the oath.

590. **λεπτὴ δέ τε μῆτις**, K 226, where see note. For the general sense compare Γ 108.

591. **ἐπιτλήτω κραδίη** as T 220. **φιλότηως τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ ἀθλίου ἐξίσταται ἐκὼν**· ὁ γὰρ λέγων “αὐτὸς δώσω” κατασκευάζει ὅτι ἐμὴν οὖσαν λήψῃ. τούτῳ δὲ συνάδει καὶ τὸ “εἰ καὶ νύ κεν οἴκοθεν ἄλλο,” Schol. B.

593. **ἄφαρ . . . αὐτίκα**, like **πάλιν αὖτις**, **ἂψ** **πάλιν**, etc. **βουλοίμην ἢ**, see A 117.

595. **ἐκ θυμοῦ πεσέειν**, another form of the phrase **ἀπὸ θυμοῦ εἶναι**, A 562.

598. **ἐέρση** is L. Lange's conj. (suggested also by Heyne) for **ἐέρση** of MSS., which makes no good sense; for it is absurd to say that Menelaos' heart “was comforted like the dew”; it is obviously the dew which comforts the corn, not *vice versa*. Various attempts have been made to explain the nom.; e.g. Fäsi would supply **γίγνεται** to **ἐέρση** and understand the clause **καὶ οὕτω τὸ λῆγον ἰαίνεται**. La R. thinks **ιάνθη** means “be-

ληίου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
 ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
 χῳόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων
 ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
 δεύτερον αὐτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605
 οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
 ἀλλὰ σὺ γὰρ δὴ πολλὰ πάθες καὶ πολλὰ μόγησας
 σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμεῖο·
 τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδὲ καὶ ἵππον
 δώσω ἐμὴν περ ἐοῦσαν, ἵνα γνῶωσι καὶ οἶδε, 610
 ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”
 ἦ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταῖρῳ
 ἵππον ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανόωντα.
 Μηριόνης δ’ ἀνάειρε δῶα χρυσοῖο τάλαντα
 τέτρατος, ὥς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615
 ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς
 Ἀργείων ἀν’ ἀγῶνα φέρων καὶ εἶπε παραστάς·
 “ τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,

come warm” or “melted,” “as the dew on the corn becomes warm or melts.” This will not do, because though the heart of Menelaos may be said to become warm, and the dew to melt (evaporate), yet Menelaos’ heart does not melt nor the dew become warm; so that the comparison fails. Besides *ἰάνω* does not mean *melt*, but only *warm*; melting is only implied, not expressed, in *μ* 175 *ἰαίνεται κηρός*. Apoll. Rh., however, seems to have read *ἑέρση*, and imitates the simile, while avoiding this difficulty by applying it to a case where the heart does melt (iii. 1019); *ἰαίνεται δὲ φρένας εἶσω, τηκομένη οἶον τε περὶ ῥοδέσῃν ἑέρση τήκεται ἡψοῖσιν ἰαινομένη φαέεσσιν*. But by reading *ἑέρση* we get the required comparison at once: *His heart was gladdened as (the heart) of growing corn (is gladdened) with the dew upon the ears when the fields are bristling*. The simile is nearly the same as Aisch. Ag. 1391-2 *χαίρουσαν οὐδὲν ἤττον ἢ διοσδότῳ | γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν*. Lange, far less appropriately, takes it to mean *His heart was gladdened as for corn growing with the dew upon the ears, i.e. he “rejoiced as men rejoice with the joy*

of harvest.” It would seem that he was frightened by the very natural metaphor of the “heart of the corn-crop.”

599. *φρίσσουσιν*, *spicea iam campis cum messis inhorruit*, Virg. G. i. 314. Townl. has *φρίσσωσιν*, which some edd. adopt; the subj. is rather more usual but not necessary.

603. *χῳόμενος*, the participle is like that after *παύεσθαι*, etc. *παρήγορος*, *flighty*, see note on H 156 and compare Γ 108 *ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται*. So also Archil. fr. 94 *τίς σὰς παρήειρε φρένας*; and fr. 56, 5 *νόον παρήγορος*, Theokr. xv. 8 *πάραρος*. *ἀεσίφρων*, γ 183.

604. οἱ περὶ Ἀντίμαχον “*νόημα*” γράφουσιν, Did., i.e. probably *νέον νίκησε νόημα*, though the sense of the words is far from clear. *νεοίη* itself is a strange form which does not reappear in Greek. Can it represent *νεF-ίη*, with *ι* lengthened by ictus?

610. *ἄκρως ἐλέγχει* “Ομηρος τὰς φύσεις τῶν ἀνθρώπων, ὅτι καὶ νέοις καὶ πρεσβυτέροις ἐνέστακται τὸ φιλότιμον. ὅρα γὰρ μεθ’ ὅσους λόγους ἀντιποιεῖται τῆς νίκης, καὶ παραχωρεῖν τοῦ ἰδίου ἀέθλου φησὶν ἐκῶν, Schol. B. 611, cf. O 94.

618. *τῇ*, see on Ξ 219. To the other

Πατρόκλοιο τάφου μνήμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν
 ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον 620
 αὐτῶς· οὐ γὰρ πύξ γε μαχήσεται οὐδὲ παλαίσεις,
 οὐδέ τ' ἀκοντιστὺν ἐσδύσειαι οὐδὲ πόδεσσιν
 θεύσειαι· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει·"

ὥς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

"ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
 οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
 ὦμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
 εἴθ' ὥς ἡβώοιμι βίῃ τέ μοι ἔμπεδος εἴη,
 ὥς ὅποτε κρείοντ' Ἀμαρυγκέα θάπτων Ἐπειοὶ 630

evidence of the word may be added Dittenberger's ingenious conjecture that the Cyprian inser. on an askos, Collitz 135, is to be read τᾶ, Ἐτεοδάμα, πῖθι, like ι 347, Κύκλωψ, τῇ πῖε οἶνον.

620. ὄψῃ AD, ὄψει caet. No doubt the original word was ὄψε(αι), see on N 818.

621. αὐτῶς, "as it is," without a contest. The following enumeration seems to indicate that the Epic pentathlon consisted of the chariot-race, foot-race, boxing, wrestling, and javelin-casting; and this list appears again in 634-8. In the Phaiakian games (θ 103) leaping is substituted for the last, and the chariot-race does not appear. In historical times its place was of course taken by the diskos, and even here it is evidently put on a different and higher level from the contests of bodily strength.

622. ἐσδύσαι most MSS., ἐνδύσαι AG. οὕτως ἐσδύσαι σχεδὸν ἅπασαι· οὐδέποτε γὰρ Ὀμηρος τῇ ἐν ἀντὶ τῆς εἰς κέχρηται, Did. H. does, however, use ἐνδύω with acc., but only of putting on clothes. The sense is exactly given by our colloquial "go in, enter, for the javelin-throwing."

623. ἐπείγει AD, with variants as usual (see AG 321, Θ 103), ὁπάξει, ἰκάνει, ἔπεισιν.

626. This line was probably omitted by Ar. as interpolated from A 286, thus avoiding the awkward repetition τέκος . . . φίλος. The scholia do not say this explicitly, nor is the line marked, as we should expect, with "asterisk and obelos." But it is clearly implied, as Cobet has shewn (M. C. 318), by the words of Aristonikos on 327 (ἡ διπλῇ) ὅτι

ἀπὸ τοῦ γὰρ ἥρκεται, τὸ αἰτιατικὸν (causal, not as usual accusative) προτάξας. Numerous other instances of γὰρ at the beginning of a speech are collected by Cobet (l.c.) In these, however, γὰρ either introduces a question—a familiar idiom in later Greek to express surprise—or anticipates a reason to be given in the following clause (H. G. § 348). Here it seems to continue Achilles' speech, *αγε* (as you say)—which is in fact precisely what 626 expresses.

627. The constr. of this line is harsh. πόδες seems to be added in apposition to γυῖα as though with the intention of continuing by the usual phrase π. καὶ χεῖρες ὑπερθεν, as in the formal line 772 = E 122, N 61. But the last part of this is expanded and made into a principal sentence, the negative being repeated (οὐδ'). Düntzer's emendation ποδῶν, φίλος (cf. γυῖα ποδῶν N 512) for φίλος, πόδες makes all simple, but it has no authority and is not likely to have been corrupted; the text is as old at least as Nikanor (ἐπεξηγεῖται τὰ γυῖα, ὅτι πόδες καὶ χεῖρες), and probably as Ar. Franke would omit 628, thus improving the construction; and to this the words of Nikanor may point. The line is perhaps modelled on Hes. Theog. 150 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀίσσοντο. Here L has ἀπαΐσσονται, which Eust. also mentions. χεῖρες = arms, as A 252, etc.; *my arms no longer swing lightly on my shoulders*.

629. This is Nestor's regular introduction to his autobiographical sketches; H 157, A 670.

630. The local legends about Amarynkeus will be found in Paus. v. 1, 8; 3,

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·
 ἔνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένητ', οὔτ' ἄρ' Ἐπειῶν
 οὔτ' αὐτῶν Πυλίων οὔτ' Αἰτωλῶν μεγαθύμων.
 πῦξ μὲν ἐνίκησα Κλυτομήδεα Ἥνοπος υἱόν,
 Ἄγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635
 Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἔοντα,
 δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.
 οἷοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντε, ἀγασσάμενω περὶ νίκης,
 οὔνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπετ' ἄεθλα. 640
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
 ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων

4. His son Diore is mentioned in B 622, Δ 517. Ἐπειοί, Δ 671, ν 275.

631. Βουπρασίῳ, Δ 756. βασιλῆος gen. after ἄεθλα, as Hes. *Opp.* 654 ἄεθλα δαΐφρονος Ἀμφιδάμαντος, and compare X 164 ἄεθλον . . . ἀνδρὸς κατατεθνηῶτος.

635. πάλῃ all best MSS., πάλην Ar. Both dat. and acc. are used in later Greek, though the latter is more usual; in H. the dat. only is found, except πάντα ἐνίκα Δ 389, E 807, where the acc. is adverbial. ἀνέστη with dat., stood up to me as we say, as 677, σ 334 μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστή, Soph. *Tr.* 441 Ἐρωτι μὲν νῦν ὅστις ἀντανίσταται πύκτης ὅπως εἰς χεῖρας. The phrase is evidently technical.

638. For the Ἀκτορίωνε see note on Δ 709.

639. MSS. read βαλόντες and ἀγασσάμενοι, but Did. mentions ἀγασσαμένω as a variant ἐν τισιν, and Schol. A on E 856 quotes βαλόντε. The dual has evidently been changed into the plural to avoid the hiatus. The couplet defies interpretation. The following explanations of πλήθει πρόσθε βαλόντε are given by Schol. A (Aristonikos?). (1) The Aktoriones entered more than one chariot, and thereby impeded those of their competitors. (2) The multitude (of spectators) conspired (with the starters) to give the two an unfair advantage at the start. (3) Ἀρίσταρχος δὲ διδύμους ἀκούει οὐχ οὕτως ὥς ἡμεῖς ἐν τῇ συνηθείᾳ νοοῦμεν, οἱοί ῃσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφνεῖς, δύο ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρώμενος (see fr. 32, Rzsch), καὶ τοὺς συμπεφυκῶτας ἀλλήλοις.

οὕτως γὰρ καὶ τὸ λεγόμενον ἐπ' αὐτῶν σαφηνίζεσθαι ἄριστα· ἀναστάντος γὰρ δὴ τοῦ Νέστορος ἐπὶ τὸν ἀγῶνα καὶ αὐτοὺς ἀναστήναι· εἶτα τὸν μὲν Νέστορα λέγειν ὡς οὐ δίκαιοι εἶεν ἀγωνίζεσθαι παρηλλαγμένοι τῇ φύσει ὄντες· ὁ δὲ δῆμος συναγωνίζοιτο αὐτοῖς, καὶ λέγοι ὡς εἶεν εἰς ἀμφοτέρω καὶ διὰ τοῦτο ὀφείλοιν ἐνὸς ἐπιβαίνειν ἄρματος ἅτε δὴ συμπεφυκότες, καὶ κρατοῖεν γε οἱ πολλοί, καὶ τοῦτο εἶναι τὸ πλήθει πρόσθε βαλόντες. I.e. by the unfair partisanship of the spectators they were allowed to take advantage of their superiority in number of limbs, which enabled them to perform the work of driving more effectually. The rest of the couplet is equally obscure, but seems to mean *jealous of (this) victory because the chief prize still remained on the spot; i.e. they use every means, fair or foul, to win the chariot race, the last chance left to them, because this, as the most important, would compensate them for the humiliation of seeing all the other prizes carried off by a stranger.* Lehrs thinks that the couplet is the work of an imitator who had τοὺς σοὺς πρόσθε βαλὼν (572) before him. Even so he must have meant the words to make some sense; and Ar.'s interpretation is as hard to believe possible in an imitator as in an original poet. Possibly πλήθει πρόσθε βαλεῖν may have been a technical term whose meaning is lost to us.

641. ἔμπεδον, ἐδραῖως καὶ ἀσφαλῶς, Schol. B; i.e. because his attention was not divided between the reins and whip. For the epanalepsis see on T 371.

643. ὥς ποτ' ἔον, Δ 762.

ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσσιν. 645
 ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερείζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰὲ μέμνησαι ἐνῆός, οὐδέ σε λήθω
 τιμῆς, ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
 ὧς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
 ᾗχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἐξετέ' ἀδμήτην, ἣ τ' ἀλγίστη δαμάσασθαι. 655
 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 " Ἀτρεΐδῃ τε καὶ ἄλλοι ἐκκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
 πνύξ μάλ' ἀνασχομένῳ πεπληγέμεν. ᾧ δέ κ' Ἀπόλλων 660

644. Ariston. remarks the curious fact that this line can be read as an iambic trimeter with γήραϊ (γήρα) for γήραϊ.

646. καί, *likewise*; as men of old time honoured their dead with games, so do to thy friend. It is not copulative, for ἀλλ' ἴθι is always joined asyndetically with a following imper. Ω 336 is a possible exception after βάσκ' ἴθι, but even there the sense *likewise, as thou dost to others*, is admissible. The same applies to σ 171 ἀλλ' ἴθι καὶ σὺ παιδὶ ἔπος φάο, *say to thy son also* (what thou hast said to me). (Död.)

648-9. Another very obscure couplet. The form μέμνησαι for μέμνηαι (Φ 442) does not recur in H., and is a later Attic form; the -σ- fell out between vowels according to the rule, and was only restored later on the analogy of the consonant stems (γέγραψαι, etc. So G. Meyer, *Gr.* § 466). αἰὲ with α̃, instead of αἰεί or αἰέν recurs only in M 211, ο 379, of which the former passage at least is suspicious. The F of FέFoικε is also neglected, so that there is good ground for suspecting a late hand. As for the explanation, ἐνῆός must go with μεν, "you remember me (as being) kindly disposed (towards yourself)." This is not like H., but is preferable to the alternative which makes ἐνῆός agree with τιμῆς. The gen. τιμῆς is also obscure, but is probably to be explained

by the constr. of λανθάνομαι with the gen.; as though οὗ σε λήθω τιμῆς were = οὗ λανθάνειαι τιμῆς ἐμῆς. If this be impossible, we may take τιμῆς as a "gen. of price" (see H. G. § 153). This has the advantage of enabling us to take οὐδέ σε λήθω by itself, as it is regularly used (see 323, A 561, K 279, Ω 563). The sense will then be "you remember (esteem) me at the value at which I ought to be esteemed." Düntzer would read τιμῆς θ', "you remember me and the value at which I ought to be valued." But none of these alternatives is attractive.

652. αἶνον, *praise*, as 795, φ 110. The other sense of the word, "a short, pithy narrative" (Buttmann; see note on I 673) is hardly suitable here.

655. See note on 266.

660. The purely intensive force of the perfect πεπληγέμεν is obvious here (as with βέβληκα, see N 60). ἀνασχέσθαι is doubtless a technical phrase, "squaring up," denoting the lifting of the body and arms into the correct attitude. So 686 ἀνασχομένῳ χειρσί, and in the other Homeric boxing-match σ 95 ἀνασχομένῳ (but the act. χεῖρας ἀνέσχον, 89, and χεῖρας ἀνασχόμενοι not in the technical sense, 100). See note on Γ 362, and ξ 425. The Scholiasts explain the mention of Apollo as god of boxing by his victory over Phorbas, king of the

δῶη καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον.”

ὥς ἔφατ', ὠρυντο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·

665

ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·

“ ἄσσον ἔτω, ὅς τις δέπας οἴσεται ἀμφικύπελλον·

ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν

πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.

ἢ οὐχ ἄλλis, ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν

670

ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

ἀντικρὺς χροῖα τε ῥήξω σύν τ' ὅστέ' ἀράξω·

κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μερόντων,

οἱ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα.”

675

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,

Μηκιστῆος υἱὸς Ταλαϊονίδαο ἀνακτος,

Phlegyai, who beset the road to Delphi, and, elated by success, challenged the gods. (See *Hymn. Ap.* 211 = *Ap. D.* 33.) Such a legend, however, has a post-Homeric stamp; it is more probable that the god is called upon to vouchsafe endurance in virtue of his power as *κουροτρόφος*, giver of manly strength. Cf. τ 86 ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκῃ, Τηλέμαχος. So also Hes. *Theog.* 347 αἱ κατὰ γαῖαν ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτι καὶ ποταμοῖς. In this capacity he was later a patron of the gymnasium (Roscher, *Lex. Myth.* 442). The connexion of boxing with Polydeukes—who even in so late a passage as λ 300 ff. is not yet a god, but only a favoured mortal—is altogether later.

662. νεέσθω, *go happy*, GL and Δ in marg.; the rest have φερέσθω, clearly an inferior reading.

665. Epeios, though famous in the later legend, from θ 493, λ 523 onwards, as the maker of the wooden horse, is not elsewhere named in the *Iliad* (exc. 839).

666. ἄψατο, as a sign of possession, reminding us of the Roman *manum inicere*.

667. The repetition of the last words of Achilles' speech is evidently meant to be ironical, as though the words were, so to speak, in inverted commas.

670-1. This couplet interrupts the speech, and may be an interpolation to excuse the fact that Epeios has not been mentioned before. οὐδ' . . . γενέσθαι is the ordinary type of gnomic tag, cf. N 729 ff, Δ 320. μάχης ἐπιδεύομαι, *fail in battle*, see P 142 μάχης ἄρα πολλὸν ἐδέυεο, and cf. δεύεσθαι πολέμοιο N 310, κείνων ἐπιδεύει ἀνδρῶν E 636, οὐ τι μάχης ἐπεδεύει' Ἀχαιῶν Ω 385. For ἐν πάντεσσ' ἔργοισιν it is easy to read ἐν πᾶσιν ἔργοισιν, but the change is hardly worth making.

673. ἀντικρὺς, *utterly*, as 867, Π 116.

674. κηδεμόνες, 163. The sarcasm is evident, “let him have his family mourners ready.”

675. οἱ κε with fut. indic., see on X 66. There is no MS. authority for ἐξοίσουσιν.

678. Euryalos, except a passing mention in Z 20, occurs only in the Catalogue, B 565-6 (see note), where he is third in command of the Argives, under Diomedes and Sthenelos. The former is his kinsman—first cousin once removed in blood, and first cousin by marriage. For Adrastus and Mekisteus were brothers, sons of Talaos; Euryalos is son of Mekisteus, Diomedes is grandson of Adrastus through Deipyle, whose sister Aigialeia he has married (E 412).

ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
 ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμεΐωνας. 680
 τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονείτο
 θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
 ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα
 δῶκεν ἱμάντας ἐντμήτους βοὸς ἀγραύλοιο.
 τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα, 685
 ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῆσιν ἅμ' ἅμφω
 σύν ῥ' ἔπεσον, σύν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν·
 δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρὼς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἐπειός,
 κόψε δὲ παπτήναντα παρήιον· οὐδ' ἄρ' ἔτι δὴν 690
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέῳ ἀναπάλλεται ἰχθὺς

This explains the personal interest shewn in 681.

679. For the early form of the Oidipodes legend (Οἰδίπους is not an Homeric form) see λ 271-80, with M. and R.'s notes, and Jebb, *Oed. Tyr.* Int. pp. xii.-xv. Pausanias saw the tomb of Oidipus in Attica, and on inquiry found that in accordance with this form of the legend the bones had been brought there from Thebes (i. 28, 7). **ὅς**, i.e. Mekisteus. **δεδουπότος** was explained by the γλωσσογράφος as identical (ἐν ἀνθ' ἐνός) with τεθνηκός. This Ar. controverted, holding that the word could be used only of death in battle (δοῦπησεν δὲ πεσών). (An alternative explanation that it might mean death by a fall from a height—ἢ κατακρήμνισεν ἑαυτὸν—seems to be a later addition to the scholion of Aristonikos; cf. Lehrs, *Ar.* 104.) The only similar use of the word in H. is N 426, *q.v.*; but it is imitated in Ap. Rhod. i. 1304, iv. 555. Compare also ἐριπόντι Πολυνέκει, Pind. *O.* ii. 76. Needless to say it cannot be used of a "fall," in the modern sense, from greatness. For the form cf. H. G. § 26 (5). **ἐς τάφον**, to the burying, goes with ἦλθε, not of course with δεδουπότος.

683. **ζῶμα**, evidently the light girdle (or rather drawers, διάζωμα or περίζωμα) still worn in the Olympic contests down to Ol. xiv. The various stories connected with its disuse mark an important point in chronology. See Thuk. i. 6, where the barbarians are said still to use the garment. **παρακάββαλεν** can

hardly mean anything but "put about him," though the form of the word implies "put down beside him," cf. 127; "*requiras περικάββαλε*," Heyne. The word may have been a technical term with a connotation unknown to us.

684. **ἱμάντας**, simple thongs wound round the knuckles, the precursors of the brutal *caestus*. Cf. Pausan. viii. 40, 3, τοῖς δὲ πυκτεύουσιν οὐκ ἦν πῶ τηνικαῦτα ἱμᾶς ὁξὺς ἐπὶ τῷ καρπῷ τῆς χειρὸς ἐκατέρας, ἀλλὰ ταῖς μειλίχαις ἔτι ἐπύκτενον, ὑπὸ τὸ κοῖλον δέοντες τῆς χειρὸς, ἵνα οἱ δάκτυλοί σφισιν ἀπολείπωνται γυμνοί· αἱ δὲ ἐκ βοέας ὤμης ἱμάντες λεπτοὶ τρόπον τινα ἀρχαῖον πεπλεγμένοι δι' ἀλλήλων ἦσαν αἱ μειλίχαι. (This is with reference to the famous fight between Kreugas and Damoxenos.) Compare Virgil's description of the *caestus*, *Aen.* v. 400-8.

688. **χρομάδος**, grinding, which is etymologically connected; root *χρεμ-δ* = *frend-ere, grind*; Curtius, *Et.* 200 b, Ahrens, *Beitr.* i. 189. The word need express no more than the grinding of the teeth by the combatants as they launch their blows; and so the Scholia explain. Virgil, however, evidently understood it to mean the noise of breaking bones; *Aen.* v. 436, *duro crepitant sub vulnere malae*.

690. **παπτήναντα**, the aor. seems to imply exact coincidence (H. G. § 77); "at the moment when he had espied an opening"; but *παπταίνοντα* would be more natural.

692. There is an inherent difficulty here in the fact that whereas we are first

θίν' ἐν φυκίοντι, μέλαν δέ ἐ κῦμα κάλυψεν,
 ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάθυμος Ἐπειὸς
 χερσὶ λαβὼν ὄρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καὶ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.
 Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιὸν Ἀχαιοί·
 ἀνδρὶ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν,
 πολλὰ δ' ἐπίστατο ἔργα, τιὸν δέ ἐ τεσσαράβοιον. 705
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθον.”

told that Eurypylos falls “on the spot” (691), the simile and ἀνέπαλτο in 694 say that he leapt up—a most unlikely effect of a severe blow on the cheek. Döderlein takes αὐτοῦ . . . γυνῆ as a parenthesis; *pugno Epei ictus Eurypylus non amplius diu stetit (nam totius corporis membra debilitata erant) sed exiit ut piscis. In his αὐτοῦ genitivus est, non adverbium; nam αὐτός “ipse,” vel univ-ersum eius corpus distinguitur ab eiusdem παρηΐψ, quod solum erat ictum. But ὑπήριπε means fell, and does not mean were weakened. Even apart from this contradiction the simile is obscure. A man who leaps up and then falls flat on the ground may be compared to a fish leaping from the sea and straightway swallowed up by the wave; but θιν' ἐν φυκίοντι does not suit the picture; for it is not “on the shore,” but in the open sea that fish leap out of the water. For ὑπὸ φρικτὸς Βορέω cf. H 63, Φ 126, with notes.*

693. For the last half of the line cf. ε 353. MSS. vary between μέλαν δέ ἐ (C Syr.), μέλαν τέ ἐ (D Townl.; La R. quotes L for both!), μέγα δέ ἐ (A).

694. ἀνέπαλτο. ἀτάρ, so L and Eust.; the rest have ἀνέπαλτ'· αὐτάρ, which is obviously inferior; see note on Δ 542.

697. Compare Virg. *Aen.* v. 470 for the truly Roman spirit which can take pleasure in outdoing this line in gory details.

698. ἄλλοφρονέοντα silly, see on O

128. Fick reads ἄλλα φρονέοντα. So also κ 374.

701. παλαισμοσύνης MSS. Acc. to Eust. Ar. read παλαιμοσύνης, which is supported by παλαιμονεῖ in Pind. *P.* ii. 112; but the other analogical forms always have the σ.

702. ἐμπυριβήτην to go upon the fire as we say; see notes on 267, I 122. The form of the compound, containing a preposition with its case, is very rare in Greek; cf. ἐγχειρίθετος Hdt. v. 108, and see H. G. § 124 e.

703. δυωδεκάβοιον, cf. Z 236, and 885 below. ἐνὶ σφίσιν implies probably the rough test of a conversational estimate, as opposed to that of actual barter. τιὸν, rather τεῖον, the older form as we know from inscriptions. Acc. to G. Meyer, *Gr.* p. 128, τει- is the regular strong form as the present stem, τι- below the weak form. See a full discussion by H. W. Smyth in *Am. Journ. Phil.* vi. p. 443 ff.

705. Four oxen seems a very low value for a highly accomplished woman; Laertes gave twenty for Eurykleia (α 431). But female captives were probably a drug in the Greek camp.

707. πειρήσεσθον, dual because in all the contests only as many combatants are invited as prizes are offered; *nemo mihi non donatus abibit* as Aeneas says, *Aen.* v. 305. Cf. 753. Only CL have πειρήσεσθε here.

ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
 τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς, 715
 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικόεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.
 οὔτ' Ὀδυσσεὺς δύνατο σφῆλαι οὔδεις τε πελάσσαι,
 οὔτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν Ἰς Ὀδυσῆος. 720
 ἀλλ' ὅτε δὴ ῥ' ἀνιάζον ἐκνήμιδας Ἀχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

709. ἂν . . . ἀνίστατο, a strange repetition of the preposition. The only similar instance in H. is ε 260 ἐν δ' ὑπέρας τε καλοὺς τε πόδας τ' ἐνέδησεν ἐν αὐτῇ (see M. and R.). B 720 ἐρέται δ' ἐν ἐκάστη ἐμβέβασαν is less harsh, as the first preposition goes more closely with the noun, the second with the verb. The phrase here is an expansion of the familiar formula without the verb (Γ 268, H 168, etc.)

711. ἀλλήλων seems to be governed by λαβέτην, as though λαβέσθην. If it be taken with ἀγκὰς there is no object left for λαβέτην. For ἀγκὰς Fick would read ἀγκασε, like κύκλοσε, cf. ἀγκαθεν, Aisch. *Eum.* 80.

712. ἀμείβοντες δοκοὶ μεγάλαι, ἀλλήλαις προσπίπτουσαι ὥστε βαστάζειν τὴν ὀροφήν, οἷτινες καὶ συστάται καλοῦνται, Schol. A. The two wrestlers leaning against one another with their shoulders, but standing wide apart with their feet, are compared to the sloping rafters of a gabled roof, like the letter A as Schol. B says. Such a construction is not what we should expect in a Homeric house; the columns in the μέγαρον which are frequently mentioned imply the flat roof usual in the Mediterranean countries. The word recurs in Greek only in an imitative passage of Nonnos. Now 713 = Π 213, and may possibly be interpolated thence. If it were left out, we should not be obliged to understand ἀμείβοντες as referring to a roof at

all; it might mean only "cross-beams," like ἐπημοιβοί M 456, on a gate. This would give an equally good simile, and a far less suspicious term of carpentry. ὥς ὅτ', the reading of AGL with Nikanor, is evidently right; most MSS. have ὥς δ' ὅτ', in which case we should have an entirely false comparison with 714.

714. τετρίγει *creaked* as the hands slipped over the skin. θρασειάων ἀπὸ χειρῶν else in Il. only of darts hurled from the hand (A 552, etc., cf. on N 134). The phrase is evidently a reminiscence not very appropriately applied, as ἀπό has no meaning (cf. ε 434 for a successful adaptation, θρ. ἀπὸ χ. ῥινοὶ ἀπέδρυνθην).

716. σμῶδιγγες, *weals* from pinching, cf. B 267. φοινικόεσσαι, see on K 133. The synizesis may be admitted in the late portions of the poems. But Nauck conj. φοινήεσσαι. A more likely form perhaps would be φοινιέεσσαι (: φοίνιος :: φαιδιμέεις : φαλιδίμος). The corruption would be natural.

719. Röhl conj. σφήλας οὐδάσδε, on the analogy of κ 440 ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι, thus avoiding the contracted dat. (Menrad, p. 72). See P 647.

720. ἔχεν *supported* his attacks.

721. ἐκνήμιδας Ἀχαιοὺς, so ABCL and Ar. (ὅτι ἀντὶ τοῦ εἰς ἀνίαν ἦγον καὶ ἐχρόνιζον. τοῦτο δὲ μὴ νοήσαντες μετέγραψαν ἐκνήμιδες Ἀχαιοί). The nom. is given by D Syr. Eust. only. The trans. use is sufficiently established by τ 323 ὅς κεν ἐκείνων τοῦτον ἀνιάζη.

“ διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,
ἦ μ’ ἀνάειρ’ ἢ ἐγὼ σέ· τὰ δ’ αὖ Διὶ πάντα μελήσει.”

ὥς εἰπὼν ἀνάειρε· δόλου δ’ οὐ λήθετ’ Ὀδυσσεύς· 725
κόψ’ ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα·
καδ δ’ ἔπεσ’ ἐξοπίσω· ἐπὶ δὲ στήθεσσι ν’ Ὀδυσσεύς
κάππεσε· λαοὶ δ’ αὖ θηεῦντό τε θάμβησάν τε.
δεύτερος αὖτ’ ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
κίνησεν δ’ ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ’ ἄειρεν, 730
ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλοισι, μίανθησαν δὲ κονίη.
καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·
“ μηκέτ’ ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσιν· 735
νίκη δ’ ἀμφοτέροισιν· ἀέθλια δ’ ἴσ’ ἀνελόντες
ἔρχεσθ’, ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

724. Note that the enclitic **μ’** is used, not the orthotone form **ἐμέ**. Bekker lays down the rule (H. B. i. 220) “an antithesis which is not foreseen and announced at the beginning of the sentence, but introduced only by a development, expansion or change of thought or expression, cannot be indicated at the beginning by the accent—in the pronoun by orthotonesis” (cf. also Lehrs, *Q. Ep.* 112). Here the main thought is the change in tactics, and the emphasis lies on the verb **ἀνάειρε**, not on the opposition of persons; “let us hoist—try you with me or I with you.” The idea evidently is that each in turn is to offer only a passive resistance, and let his adversary try to fling him thus. A similar case is that of the boxing-match of Kreugas and Damoxenos at the Nemean games. After boxing till dusk without result they agreed that each should in turn hold up his hands and allow the other a blow—with the ghastly result related by Pausanias (viii. 40, 3).

725. Odysseus is raised by Aias off the ground, but “with his wonted craft” kicks him behind the knee while in the air. After allowing himself to be lifted the combatant it may be presumed could take any means to throw his adversary. **κώληψ** is a word of which the ancients did not know meaning or gender; but the ordinary explanation, “the hollow behind the knee,” gives a good sense. **δόλου** is frequently taken to mean *a trick*

on the part of Aias. But there is no trace of anything of the sort, and it gives the sense required if understood of Odysseus’ cunning.

727. **ἔπεσ’** is the reading of A, the rest (and A in marg.) having **ἔβαλ’**.

731. The exact meaning of **ἐν γόνυ κάμψεν** can only be guessed. It is evidently a technical term. Possibly finding the “great” Aias too heavy to lift off the ground, Odysseus crooks his knee round his leg, and so succeeds in throwing him on his side. On the whole the account is far more intelligible than that of a modern wrestling match would be to an ordinary reader.

733. Three falls was the regular number; **ἐν μὲν τὸδ’ ἤδη τῶν τριῶν παλαισμάτων**, Aisch. *Eum.* 589. It is not easy to see how this can be reconciled with the principle of alternately permitting attack without resistance.

735. **ἐρείδεσθον** lit. *press*, with the idea of using violent effort; cf. **ἐρεισάμενος** used absolutely, M 457, Π 736, and Lat. *nitī*. GS Cant. have **ἐρίζεσθον**.

736. As Odysseus had put his enemy fairly on his back, and himself had only fallen with him on his side, it might have been supposed that he was conqueror. Nor is it easy to guess how the “12-ox” tripod and “4-ox” woman were to be equally divided. **ἀέθλια δ’ ἴσ’**, *ἀεθλα δὲ ἴσ’*, Bentley.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένω κούην δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740
ἀργύρεον κρητῆρα τετυγμένον· ἔξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745
υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
Πατρόκλῳ ἥρῳι Ἰησονίδης Ἑύνηος.
καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοιο,
ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
δευτέρῳ αὖ βούν θῆκε μέγαν καὶ πίονα δημῶ, 750
ἡμιτάλαντον δὲ χρυσοῦ λαισθήι' ἔθηκεν.
στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ ὄρυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”
ὥς ἔφατ', ὠρυντο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
ἂν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755

739. **δύσαντο**, Cobet *δύσοντο*, the more regular form, as only *δύσετο* is right in the sing.

741. **τετυγμένον** *wrought*, i.e. not plain but adorned; cf. *ποιητοῖο* 718. The phrase recurs in δ 615. **μέτρα**, 264.

742. Cf. Σ 252 *ἔγχεῖ πολλὸν ἐνίκα*, γ 121 *μάλα πολλὸν ἐνίκα παντοίοισι δόλοισι* for the absolute use “to be first,” with dat. This is the only instance where the subj. of the verb *νικᾶν* is a concrete thing; abstract subjects are found in 604, κ 46 (*βουλή*), A 576 σ 404 (*τὰ χερεῖονα*).

743. The distinction between the Sidonians as craftsmen and the Phoenicians as traders is always observed in H. For the former cf. Z 290-1, δ 618. The Phoenicians are familiar in Od., but are not again mentioned in Il. Notice the *ι* of *Σιδόνες*, all other forms of the word having *ι*. The variation is not surprising in a Semitic word, the quantity of Semitic root-vowels depending almost entirely on the accent of the suffix.

745. **στήσαν** either *they landed*, absol. (sc. *νῆας*) as τ 188 *στήσε δ' ἐν Ἀμνισῶ* (cf. μ 305 *στήσαμεν ἐν λιμένι γλαφυρῶ εὐεργέα νῆα*), or *they landed it*, or *set it up* for inspection, or *weighed it* as a proof of its value (so Paley). Thoas, king of Lemnos, was father of Hypsipyle

and grandfather of Euneos, H 468. They may have given the king a present in order to purchase permission to trade in his country.

746. For the story of Lykaon's ransom see Φ 40 ff. Patroklos is not named there, but it is natural enough to make him an agent in the transaction.

748. **ἀέθλιον**, Fick *ἀελον* ξω (έου), the constr. being the same as *βασιλῆος ἀεθλα*, 631. Notice the rare omission of the antecedent of *ὅς* when neither subj. nor obj. of the principal verb; cf. H 401, T 235, P 509 (with note). The present instance is analogous to H 171 *πεπάλασθε . . . ὅς κε λάχῃσι*, the circumstances giving *ὅς* the appearance of an indirect interrogative.

751. **λαισθήι'**, all MSS. have *λαισθήι*, as though from *λαισθεύς*, though in A an acute and apostrophe have been added, with γρ. *λαισθήι* in marg. Heyne first made the correction; cf. Schol. V (as completed by La R.) *λαισθήι' ἡ συνήθεια [προπαροξύνει ὡς τὸ] “λαισθήιον ἔκφερ' ἀελον”* (785). οὐ γὰρ κλίνει *λαισθεύς*, ὡς *τινες*. The plur. is used like *πρῶτα*, *δεύτερα* 275, 538; cf. the later *πρωτεῖα*, *δευτερεῖα*.

753. Zen. *πειρήσεσθον*, using dual for plural as elsewhere. Cf. 707.

Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.
 στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης, ἐπὶ δ' ὄρνυτο δῖος Ὀδυσσεὺς
 ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐυζώνοιο
 στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση
 πηνίον ἐξέλεκουσα παρέκ μίτον, ἀγχόθι δ' ἴσχει
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἵχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
 καδ' ὅρα οἱ κεφαλῆς χέ' αὐτμένα δῖος Ὀδυσσεὺς
 αἰεὶ ῥίμφα θεῶν· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἰεμένῳ, μάλα δὲ σπεύδοντι κέλεον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν·
 “ κλύθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.”

760

765

770

756. αὐτε marks the opposition of the champion of the young men to the veterans.

757. (ὀβελὸς καὶ ἀστερίσκος) ὅτι μετενήνεκται ἐνθάδε ἀπὸ τῆς ἀρματοδρομίας (358 g.v.) This conclusion was necessary with Ar.'s curious explanation of μεταστοιχί, but there is no other reason for supposing the line genuine in one place more than the other.

758. Cf. 375, “the running was forced from the start.” The phrase recurs in θ 121, where see M. and R.

759. ἔκθορ' ὁ Ἰλιάδης, Zen. ; cf. M 365 (ἔκφερ' ὀϊλῆος L, i.e. ὁ Ἰλῆος).

760. This interesting simile has been satisfactorily explained by Blümner (*Technologie*, i. 130). The ancient Greek loom was vertical, the threads of the warp (μίτος) being fastened to a beam and hanging down. Each thread was attached (probably by a loop) to one of two horizontal rods (κανόνες), all the even threads to one, the odd to another. On pulling each of these rods forward alternately an opening between the two sets of threads (odd and even) would be made, through which the shuttle carrying the spool (πηνίον) of the woof could be passed. *Near as is the weaver's rod to a well-girt woman's breast when she deftly draws it with her hand as she pulls the spool past the warp, and holds it near her breast.* πηνίον ἀτρακτος εἰς ὃν εἰλεῖται ἡ κροκή, Hesych., the spool on which the woof is wound. It is probable that the shuttle, which is not expressly named, was only a long stick holding this spool

at the end, and requiring to be pulled right through at every operation. This will be the κερκίς of ε 62 (see M. and R.) It will easily be seen how close the weaver must have stood up to the warp and its rods in order to be able to reach for this purpose to both sides of the loom. (A different but less satisfactory explanation will be found in Buchholz, *H. R.* ii. 1, 185.) For παρέκ with acc. = *past*, cf. Ω 349 σῆμα παρέξ Ἴλοιο ἔλασαν, μ 276 παρέξ τὴν νῆσον ἐλαύνετε νῆα, and παρεξελαύνειν, 344.

764. ἀμφιχυθῆναι, had fallen back into the footprints. For the next line cf. 380.

767. There is good authority for ἰέμενοι (A in marg. Ambr. DL Lips.), *eager* about the result.

768. πύματον δρόμον, the last part of the course, see on 373.

770. ἐπίρροθος, see on Δ 390. Van Leeuwen would read ἀγαθή μ' (μοι) ἐπιτάρροθος here and τοίη F' (Φοι) ἐπιτάρροθος there. He argues that ἐπίρροθος (adj.) is a quite different word = *insulting*, in which sense it is clearly used in Soph. *Ant.* 413 ἐπιρρόθοις κακοῖσι (λοιδοροῖς, ὕβριστικοῖς, Schol.) So in Aisch. *Sept.* 368 ἀλγέων ἐπίρροθον, an *insult* to their woes. Hes. *Opp.* 560 μακραί γὰρ ἐπίρροθοι εὐφροναὶ εἰσι, the long nights are helpers, he regards as interpolated at a time when ἐπίρροθος and ἐπιτάρροθος had become confused. The source of the confusion would then be found in the desire to escape the elision of -οι,

ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθευ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξεσθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὄλισθε θέων, βλάβηεν γὰρ Ἀθήνη,
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκύς Ἀχιλλεύς.
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥῖνάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ὡς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 “ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
 μῆτηρ ὡς Ὀδυσῇ παρίσταται ἡδ' ἐπαρήγει.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν.
 Ἀντίλοχος δ' ἄρα δὴ λιοισθήιον ἔκφερ' ἄεθλον 785
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “εἰδόσιν ὕμῳ ἑρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,

which in later poetry was inadmissible. The change must certainly have been made before Ap. Rhod., who several times uses *ἐπιρροθος* = helpful. The most serious objection to this view, apart from the difficulty of the line in Hesiod, is the use of *ἐπιρροθεῖν*, which evidently means *join in aid* in Aisch. *Cho.* 459, Eur. *Hec.* 553, *Or.* 901, though in Soph. *Tr.* 264 it is = *abuse*. This shews that the simple meaning of the verb is, as usually explained, *to make a noise at*, whether in support or objection; with this the adj. in the sense of *supporter* can be connected in H. as well as in the Tragedians.

772. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) ὅτι ἐπὶ Διομήδους ὀρθῶς ἐτέτακτο (E 122). ἐνταῦθα δὲ ὀλίγῃ λείπεται τοῦ Αἴαντος· εἰ οὖν τὰ γυῖα ἐλαφρὰ ἐποίησεν, ἐνίκα ἂν πάντως. πρὸς τί οὖν ἔτι τὸν Αἴαντα κατέβαλεν; Ariston. rightly.

773. ἐπαΐξεσθαι, GHL, the rest having -ασθαι, which is undoubtedly wrong, see Cobet, *M. C.* 329 and note on X 195. μέλλειν when meaning *to be about to* always takes the fut. infin. in H. (in K 455 λίσσεσθαι is doubtless a fut.; so ζ 110. νέεσθαι. In τ 95 εἵρεσθαι should be ἐρέεσθαι, the regular fut. of εἶρομαι elsewhere supplied by εἰρήσομαι from a

secondary stem). When it means *to be destined* it rarely takes the pres. (in Od. only, α 232, ι 475, σ 138) or aor. (Π 46, Σ 98). In ρ 413 the best MSS. have ἔμελλε . . . γεύσασθαι, but four give γεύσεσθαι. The expression *to dart upon the prize* evidently implies that it was placed at the winning point. The incident is copied by Virgil, *Aen.* v. 327 ff.

780. κέρας ἔχων in sign of possession as 666.

782. μ' = με, not μοι, ξ 178 τὸν δέ τις ἀθανάτων βλάβηεν φρένας.

787. καὶ νῦν in races as well as in war and council. ἐρέω for *Φερέω* can hardly be emended except by introducing the synizesis (ὕμῳ *Φερέω*); Menrad's πᾶσ' ὕμῳ *Φερέω* is not likely. “Violations of the digamma” are almost if not quite as rare in Ψ as in older parts of the Iliad.

789. ἐμεῖ', so MSS., and so σεῖ' (or σεῖο) in Ζ 454, ἐμεῖ', ἐμοῖ', ἐμείο, or ἐμοῖο in θ 462. In all other cases they read ἐμεῦ, σεῦ even before a vowel, and Thiersch followed by most edd. has accordingly restored the same in these two places. But there is no doubt that the -ο of the gen. could be freely elided. Further traces of such a tradition may be found in Ἀλταο Φ 86 (see note),

οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790
ὠμογέροντα δέ μιν φασ' ἔμμεναι· ἀργαλέον δὲ
ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ὥς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν· 795
“ Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”
ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν, 800
τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα.
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ ἄνδρε δῶν περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,
τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

μαλακοί ε 72, κακῶς(?) τινὲς περιέσπασαν, ἔν' ἡ μαλακοῖο Schol. MV; λευκοί Α 35, εἰσὶ δὲ οἱ περισπῶσι ἵνα γενικὴ γένηται, Schol. A. See Menrad, pp. 98-102. Other evidence from later Greek, including the valuable testimony of an inscription, is collected by Mr. Platt in *Class. Rev.* ii. 101-2. To his instances from Pindar may be added *P. i.* 39 Δάλοι' (see Bergk).

791. ὠμογέροντα, cf. ο 357, ἐν ὠμῷ γῆραι θῆκεν, where the adj. must mean *premature* old age. Here we must rather understand in *early* old age. In either case the metaphor will be from unripe fruit, Virgil's *iam senior, sed cruda deo viridisque senectus*, *Aen.* vi. 304. The Scholia prefer to explain the metaphor ἀπὸ τῶν κρεῶν τῶν ἐψηθέντων μὲν, οὐ μὴν τελείως (“in underdone old age”?).

792. ἐριδῆσασθαι, MSS. generally; DGS give, or mean, ἐριδῆσασθαι. ἐν τισι τῶν ὑπομνημάτων γράφεται ἐριζήσασθαι, Schol. V, which Död. and Bekker accept. Either form is unique, only ἐριδαίνειν and ἐρίζειν occurring elsewhere in H. with the single exception of ἐριδ-μαίνωσιν in a different sense, II 260. As there suggested the *ι* in the text reading must be due to ictus-lengthening. A more serious difficulty is the form Ἀχιλλεῖ, as no similar contraction of the dat. of nouns in -εύς is found elsewhere in H. (see on Ξ 115 and Ω 61), and the few cases of contraction of the other cases can easily be removed, if not already suspicious; O 339, etc. It occurs in

Pindar (*O.* ix. 76, etc.), and of course is regular in Attic; but that does not support it here. We might regard the whole couplet as an interpolation of late date. But for such an interpolation there is no obvious motive, and the omission of the lines would involve 793 also, and make 795 pointless. Various emendations of more or less violence have been proposed, e.g. Lange (*EI* p. 559), ποσσὶν ἐρίζεσθαι ἄλλοις εἰ μὴ Ἀχιλλεῖ, Nauck πρὸς μιν ἐρίζεσθαι ἄλλοις γε ἢ Ἀχιλλεῖ, Menrad ἀργαλέος δὲ | πόσσ' ἐρι-δαίνεσθαι ἄλλοις εἰ μὴ Ἀχιλλεῖ. Something of this sort may be hinted at by Schol. V, Ἀχιλλεῖ διὰ τοῦ η, and ἄλλοις seems to be needed to make the required antithesis to εἰ μὴ.

795. αἶνος, *eulogy*, see on 652.

798. We now leave the region of poetry for that of miserable patchwork; see Introduction.

800. For the spoiling of Sarpedon see II 663-5. 801 = 271, 802 = 659.

804. This line is omitted by D and Vrat. A. A has it in the margin only. It was absent from Nikanor's text, for he says συναπτέον πάντα μέχρι τοῦ “χαλκὸν ἐλόντε,” οὐ λείποντος τοῦ μάχεσθαι ἢ τινος τοιούτου. He compares the absolute use of φ 175, ὥς φάτο, καὶ ῥ' ἐκέλευσε Μελάνθιον, where, however, the substance of the command is expressed directly, in the following speech, instead of by an infin.; and Ω 90 τίπτε με κείνος ἄνωγε θεός, which has the double acc. Neither is a sufficient authority for

- ὁππότερός κε φθῆσιν ὀρεξάμενος χροά καλόν, 805
 ψαύσῃ δ' ἐνδίνων διά τ' ἔντεα καὶ μέλαν αἷμα,
 τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
 καλὸν Θρηίκιον· τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
 τεύχεα δ' ἀμφοτέροι ξυνήια ταῦτα φερέσθων·
 καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν. 810
 ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
 ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
 δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιούς. 815
 ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
 ἐνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσῃν
 νύξ', οὐδὲ χροὸν ἴκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·
 Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
 αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.

taking the word in the sense *summon forth*. It is indeed used of *urging on* horses, Ω 326, and cf. Δ 286, σφῶι μὲν, οὐ γὰρ ἔουκ' ὀτρυνέμεν, οὐ τι κελεύω, and a few similar phrases; but this sense is inapplicable here, as *περὶ τῶνδε* has nothing to go with except *πειρηθῆναι*, and the line is therefore indispensable. It has good ancient authority for it is found in Syr.

805. *ὀρεξάμενος* with acc. as Π 314, 322. *φθῆσιν* for *φθήσιν* is not Homeric (though it is easy to write *φθή*).

806. *ἀθετεῖται* ὅτι ἐν δίνων θέλει λέγειν τῶν ἐντοσθίων σπλάγχχνων. ἔως γὰρ τοῦ ἀμύξαι μόνον τὸν χροῶτα μονομαχοῦσι. καὶ “διά τ' ἔντεα καὶ μέλαν αἷμα” ἐκ τῆς Δολωνείας (K 298) μετακείται. That the phrase is a loose and meaningless repetition from K is obvious. But the line is not therefore to be rejected, as it is not out of character with the rest of the scene. Monstrous though the idea of a dangerous gladiatorial combat between two of the leading generals of the army is, yet it is evidently contemplated in 816-21. *ἐνδίνων* is commonly taken to mean *the internal parts*, though some commentators preferred to explain “that which was within the armour,” i.e. any part of the body. Thus the combatants might go so far as drawing blood, but were not to pierce beyond the skin! The word does not reappear in Greek.

Acc. to Schol. V Aristoph. read for this couplet *ὁππότερός κεν πρόσθεν ἐπιγράψας χροά καλὸν φθῆῃ ἐπενεξάμενος διά τ' ἔντεα καὶ φόνον ἀνδρῶν*, which is equally unintelligible.

808. For *Asteropaios* see Φ 183 and for the Thracian sword N 577. How the armour of Sarpedon is to be a common possession is far from clear.

810. *ἀθετεῖται*, ὅτι ἔδει καὶ πᾶσιν, ἀλλ' οὐχὶ τοῦτοις μόνον. τί γὰρ τοῦτοις πέπρακται πλέον; Ariston. But the line is worthy of the interpolator.

811-6 are all borrowed from other passages (Ψ 708, 290, Γ 340-2, 15). 817 is a vaguer reminiscence (cf. N 559), and devoid of sense, for it is impossible to guess what the difference between *ἐπήϊξαν* and *σχεδὸν ὠρμήθησαν* is supposed to be.

820. *ἔπειτα* seems to be used very vaguely; it is not clear whether or no it is meant to describe a fresh stage of the fight after the three assaults and Aias' blow.

821. *ἐπ' αὐχένι κῦρε* appears to mean “kept *aiming at* his neck,” though the verb elsewhere is not used in this sense, but only of “*lighting upon*” a thing. Still the idea of *aiming* (trying to reach) may be given by the conative imperf. For *ἀκωκῇ* all the best MSS. (ACDL Lips.) give *ἀκωκῆν*, which implies a trans. use of *κύρω* not elsewhere found.

καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
 πανσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
 αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἥρως
 σὺν κολεῷ τε φέρων καὶ ἐντμήτῳ τελαμῶνι.

825

αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,
 ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγρετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.

830

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὄρνυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθε.

εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρον
 ποιμὴν οὐδ' ἀροτὴρ εἶς' ἐς πόλιν, ἀλλὰ παρέξει.”

835

ὥς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
 ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
 ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός,

824-5. ἡθέτηνται· συλλύσεως γὰρ γε-
 γεννημένης ἔδει κοινῇ διελέσθαι τὰ ἔπαθλα.
 καὶ γὰρ προεῖρηται “ἀέθλια ἴσ' ἀνελέσθαι.”
 προηθετοῦντο δὲ καὶ παρὰ Ἀριστοφάνει,
 Ariston.; i.e. there is no reason why
 Diomedes should have the preference of
 the sword. But the inconsistency is of
 a piece with the whole narrative. 825
 = H 304.

826. σόλον αὐτοχόωνον is most natur-
 ally taken to be a mass of iron just as
 it came from the smelting furnace (pig-
 iron). Others have regarded it as imply-
 ing “naturally fused,” i.e. meteoric iron.
 This cannot be disproved, but such a
 mass would be highly unsuitable for the
 making of farm implements. αὐτοχό-
 ωνος seems to be a mistaken instance of
 “Epic diectasis” for αὐτόχωνος = αὐτο-
 χόανος like ἀστυβοώτης Ω 701.

827. Eetion was the father of Andro-
 mache; Z 395, I 188, etc.

832. οἱ, the victor—a violent transi-
 tion. The whole speech is obscure.
 ἀπόπροθι may mean “far from the city”
 (cf. 835), so that his own private store
 of iron will be all that he can depend
 upon; or “far from one another,” i.e.
 of wide extent. In any case the phrase
 is an Odyssean reminiscence; cf. δ 756
 ἐπέσσειται ὅς κεν ἔχῃσιν . . . ἀπόπροθι
 πίονας ἀγροὺς, he shall leave behind him

one to possess his fat fields far away, i.e.
 apparently “reaching far from the town,”
 as in the first explanation; cf. also ε 80,
 ι 18, δ 811. περιπλομένους ἐνιαυτοὺς is
 also an Odyssean phrase; cf. περιτροπέων
 ἐνιαυτός B 295.

834. χρεώμενος in use? or in case of
 need? For the former cf. φρεσὶ γὰρ
 κέχρητ' ἀγαθῇσιν in Od.; for the latter
 κεχρημένος needing, in Od., and cf. note
 on T 262. The perf. is the only tense
 which occurs elsewhere in H. except in
 the sense of uttering or consulting an
 oracle. The synzesis may be defended
 by that of χρεῶ, but is hardly early. In
 any case Fick's conj. (after Payne-Knight)
 χρηόμενος· οὐ γὰρ οἱ is not justifiable in
 a late passage.

835. παρέξει, it (the σόλος) will supply
 him. The idea of a state of things when
 the ploughman and shepherd (?) forge
 their own tools from a lump of raw iron
 has a suspicious appearance of a deliberate
 attempt to represent from the inner
 consciousness an archaic stage of civilisa-
 tion. In Homeric times the χαλκεὺς is
 already specialized as a worker in metal,
 and there is no primitive industry where
 the advantage of division of labour is
 more likely to be felt.

836. For Polypoites and Leonteus see
 M 129 ff.

ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.
 δεύτερος αὐτ' ἀφέηκε Λεοντεὺς ὄζος Ἀρηος,
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
 ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ·
 ἡ δὲ ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
 ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
 νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
 αὐτὰρ ὁ τοξευτῇσι τίθει ἰόντα σίδηρον,

840. We are not told whether the Achaeans laughed in derision of a bad "put" or admiration of a good one. Epeios seems to be the representative of brute strength (see 664), so the latter is perhaps more probable. Van Herwerden's conj. ἦκα δὲ δίνησεν is in any case gratuitous.

843. ἀθετεῖται, ὅτι δυνεῖν προοδεδισκευκῶτων ἔδει εἰπεῖν "ἀμφοτέρων." μετενήνεκται δὲ ἐκ τῆς Ὀδυσσείας (θ 192)· καὶ ἐκεῖ εὐλόγως ἔστιν "ὑπέρβαλε σήματα πάντων," πλείονες γὰρ δισκεύουσιν, Ariston. This again, though the careless repetition is obvious, is in a passage of this character no ground for athetesis. The σήματα are evidently pegs stuck in the ground to mark the point reached by each man's "put."

845. καλαύροπα, to be divided καλαύροπα, the last part being conn. with *Fríπτω*, *Fróπαλον*, *werfen* (Curt. *Et.* no. 513). The glossaries give it in the form καλάβροψ, *i.e.* καλάφροψ. The first element is uncertain, Curtius after Hoffmann conn. with κάλος *a string*; explaining it of the loop of string often used to assist in casting, as it is to this day by the natives of the Pacific (see Tylor, *Anthropology* p. 194, Lex. *s.v.* μεσάγκυλον, Lat. *amentum*). In that case we should have expected to find some trace of the device in battle; but as Mr. Tylor remarks (*ibid.* p. 193) "the sporting use outlasts the warlike." It is, however, not unknown on archaic vases (see J. H. S. iv. 302; v. 221, pl. xliii). So Schol. B ἔχει δὲ ἐν τῷ κάτω μέρει δεσμόν, εἰς δὲ εἴρουσι τὴν χεῖρα. . . . καὶ Ἀντίμαχος "πάντες δ' ἐν χεῖρεσσι καλαύροπας οὐατοέσσας ἔλον."

846. ἡ δὲ ἐλισσομένη C, δέ θ' *caet.* The presumption is in favour of the

recognition of the *F* even in so late a passage.

847. ἀγῶνος is not clear; it can hardly mean *beyond all the spectators*, as we might expect (cf. *e.g.* 451). It may imply "beyond all the competitors" or perhaps more simply "beyond the ground" marked out for the contest. Compare the cast of Odysseus, θ 189-98. ὑπερβαλεῖν elsewhere always takes the acc., whether used of person or place.

850. The following contest is in its way even more confused and obscure than the sham-fight. The idea of providing a prize beforehand for the man who, while failing to hit the bird, should perform the purely accidental and ridiculously unlikely feat of cutting the string, is the extreme of absurdity. Virgil (*Aen.* v. 485-521) and Scott (*Anne of Geierstein*) have both copied the scene, while avoiding this blot.—The iron is apparently identical with the axe-heads; but the Scholia give an interpretation of πελέκεις and ἡμιπέλεκκα which is worthy attention, viz. that they indicated a certain *weight* of iron. So Schol. A ἔστι δὲ σταθμὸς σιδήρου ἔχων μνᾶς δεκά. Schol. B οἱ δὲ ὄνομα σταθμοῦ ἐξάμουν παρὰ τοῖς Βοιωτοῖς οὕτω λεγόμενον. οἱ δὲ κατὰ τινὰς τάλαντον σιδήρου, κατὰ δὲ ἐνίους ἑκατὸν μνᾶς. Such a standard of weight is by no means impossible; for if, as was the case with gold and silver, iron was bartered in the shape of wedges of known weight, such pieces might easily enough come to be called "axes" and "half-axes." We should thus escape the awkwardness involved, if actual axe-heads for use are meant, in their being named first from their material only. Ar. seems to have considered the case

καὶ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
 λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγειν
 τοξεύειν. “ὅς μὲν κε βάλη τρήρωνα πέλειαν,
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω.
 ὅς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἀμαρτῶν,
 ἦσσαν γὰρ δὴ κεῖνος, ὃ δ' οἴσεται ἡμιπέλεκκα.”

855

ὧς ἔφατ', ὦρτο δ' ἔπειτα βίῃ Τεύκροιο ἄνακτος,
 ἂν δ' ἄρα Μηριόνης θεράπων εὖς Ἰδομενῆος.
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὼν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
 ὄρνιθος μὲν ἄμαρτε· μέγῃρε γάρ οἱ τό γ' Ἀπόλλων.
 αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδετ' ὄρνις.
 ἀντικρὺς δ' ἀπὸ μήρινθον τάμε πικρὸς διστός.
 ἡ μὲν ἔπειτ' ἦιξε πρὸς οὐρανόν, ἡ δὲ παρείθη
 μήρινθος ποτὶ γαίαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς

860

865

870

analogous to the axe-heads in the trial of the bow in τ 572, φ 120 (ὅτι καὶ ἐν Ὀδυσσεῖα ὁ αὐτὸς τρόπος· πελέκεις γὰρ τίθησι δι' ὧν παρακελεύει τοξεύειν τοὺς μνηστῆρας· καὶ νῦν τὸ αὐτὸ ἔπαθλον γίνεται). This is quite unintelligible. **ἰόντα** is generally taken to mean *dark*, like *λοιδέα πόντον*, λ 107, in place of the usual *αἶθωνα* or *πολιόν*. Ar. preferred to explain *suitable for making arrows*, τὸν εἰς ἰὸς εὐθετοῦντα, οἰκείον γὰρ τὸ ἔπαθλον τοξόταις. This might look as though he took *πελέκεας* as indicating weight, not manufactured form, were it not for his comparison with the axe-heads in the Od.

855. The sudden change from narrative to direct speech in the middle of a line is quite without parallel in H. The only other case of a speech not formally announced is in Δ 303 *q.v.*

857. ὅτι βέλτιον ἦν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλεύς ὥσπερ προγινώσκοντος τὸ ἀπὸ τύχης συμβησόμενον, Ariston., very justly. The couplet cannot be omitted, and the note refers to a διπλῇ, not an ὀβελός.

861 = Γ 316, see note. The lot is evidently necessary, for on the conditions

stated if the first to shoot hits the bird the second has no chance.

863. **ἠπείλησεν**, *declared aloud*, see note on Θ 150. That **ἄνακτι** means Apollo we learn only from the next line.

864 = Δ 102. The hecatomb of lambs seems to be regarded as Apollo's fixed price for a successful shot. The line is omitted by D Syr. Townl., but cannot be dispensed with. No MS. omits the identical 873.

865. **μέγῃρε** with dat. and acc., cf. on N 563; where it should have rather been said that there is *no* regular constr. of *μεγαίρω* in H.; we have it with dat. only O 473, dat. and infin. γ 55, acc. and infin. β 235, infin. only H 408. For **γάρ** Bekker conj. **δέ**, but in so late a passage even *οἱ* may lose its *F*.

868. The aor. **παρείθη** occurs only rarely (Eur. *Phoen.* 1377 *ἀφείθη*, Herod. vi. 112, vii. 122 *ἀπείθη*; subj. *ἀνεθῆ* Plato *Pol.* 270A, etc.) The Epic form should be *παρεήθη* (for *ἐ-σῆ-θη* cf. *ἐηκα*) or *παρήθη* (with the augment dropped); *εἶθη* is for *ἐ-σέ-θη* with the weak root, whence *ἀφέθην*, *Batr.* 87. But here of course the late form is in place.

τόξον· ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, ὥς ἴθυνεν.
 αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
 ὕψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·
 τῇ ῥ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
 ἀντικρὺς δὲ διῆλθε βέλος· τὸ μὲν ἄψ' ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἰστῷ ἐφεξομένη νηὸς κυανοπρώροιο
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίαςθεν·
 ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
 κάππεσε· λαοὶ δ' αὖ θγεῖντό τε θάμβησάν τε.
 ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
 Τεύκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.
 αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,

871. Both have to shoot with the same bow, as all "put" with the same σόλος. Meriones was standing with his arrow ready "as he (Teukros) was aiming." Voss conj. ὡς ἰθύνει, cf. ὅφρ' ἰθύνει that he might steer, ε 255; this makes the sense perhaps a little better. Remarkable variants of this couplet are quoted by the Scholia, but unfortunately with serious differences; the mention of Antimachos, however, shews that even this passage, one of the very latest in H., formed part of the vulgate in the fifth cent.; ἐν τῇ Μασσαλιωτικῇ "σπερχόμενος δ' ἄρα Μηριόνης ἐπεθήκατ' οἰστὸν τόξῳ· ἐν γὰρ πᾶσιν (χερσὶν Schol. V) ἔχεν πάλαι, ὥς ἴθυνεν." ἐν δὲ τῇ Ἀντιμάχου οὕτως· "σπερχόμενος δ' ἄρα Μηριόνης ἐξείλετο τόξον χερσὶν" (ἐξείρυσσε Τεύκρου τόξον· χερσὶ δ' οἰστὸν ἔχεν πάλαι ὥς ἴθυνεν, V). ὁ μέντοι Ἀρίσταρχος διὰ τῶν ὑπομνημάτων ἐπειγόμενον βούλεται τὸν Μηριόνην ἐκσπάσαι τῆς τοῦ Τεύκρου χειρὸς τὸ τόξον· καὶ γὰρ κοινὸν τῶν ἀγωνιζομένων αὐτὸ εἶναι ὥσπερ τὸν δίσκον, Did.

875. The description is hopelessly confused. ὑπὸ πτέρυγος seems to imply a side shot, in which case it can only have been by a miracle that the arrow fell at Meriones' feet; if the bird was directly overhead it is equally miraculous that she should have been able to fly to the mast "far away" (853, 880) after letting the arrow through. Virgil allows the bird to die outright. For τῇ there (beneath the clouds) DG have τήν which is equally good.

876. ἐπὶ is curious; ἐνί, which Nauck reads, is the natural and usual word.

879. λίαςθεν *drooped*, elsewhere of wounded warriors, O 543, etc. D has λιασεν with Ar., she drooped her wings; the Massaliotic had λιασθη.

884. Jordan suggests with much probability that the spear here mentioned is not a prize, but the weapon with which the competitors are to cast; so that ἔγχος virtually means the *contest* of the spear. If we take it to be the prize itself we must assume either that the spear is more valuable than the λέβης, which seems unlikely, or that the second prize is named first. In the former case we should further have to assume that Achilles in spite of his courteous speech to Agamemnon only gives him the second prize after all. But if the λέβης is the first prize the δόρυ of 893 will only be given by an after-thought in lieu of the contest. This passage (884-97) may in that case fairly be referred to the original ἀθλα. Achilles is at least a human being in contrast to the wooden puppets who have been the sole actors since 797. The termination of the games is no doubt flat after the life and spirit of the earlier contests; but on the other hand the ἀκοντιστὴς is expressly alluded to in 622, and the tameness of the scene may be explained (as Gladstone has suggested) by the feeling on the one hand that Agamemnon should not be passed over where all the other chiefs have taken part, and on the other that it is not

καὶ δὲ λέβητ' ἄπυρον, βοὺς ἄξιον, ἀνθεμόεντα 885
 θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἥμονες ἄνδρες ἀνέστην.
 ἂν μὲν ἄρ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 ἂν δ' ἄρα Μηριόνης θεράπων εὐς Ἰδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “ Ἀτρεΐδῃ· ἴδμεν γάρ, ὅσον προβέβηκας ἀπάντων 890
 ἥδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλεν ἄριστος·
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
 ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωι πόρωμεν,
 εἰ σύ γε σῶ θυμῷ ἐθέλεις· κέλομαι γὰρ ἐγὼ γε.”
 ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων. 895
 δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως
 Ταλθυβίῳ κήρυκι δίδου περικαλλῆς ἄεθλον.

seemly that the commander-in-chief should be exposed to the chance of defeat by a subordinate.

885. ἀνθεμόεντα *adorned with flowers*, i.e. the lotus-flowers and rosettes of archaic decoration. See Helbig, *H. E.* 386, with the illustration on p. 358 (Schliemann, *Mycenae*, p. 234). So also γ 440, ω 275, and see on X 441.

886. ὅτι ἥμονες οἱ ἀκοντισταί, ἀπὸ τοῦ ἰέναι. τινὲς δὲ ἀνέγνωσαν ῥήμονες, οἰόμενοι τοὺς ῥήτορας· οὐκ ἔστι δὲ λογιστικὸς ὁ ἀγών, Ariston. This extraordinary read-

ing of course implies καὶ ῥήμασι for τε καὶ ἡμασιν in 891. Such a contest is entirely alien to the Epic spirit (see on O 284).

892. ἀλλά *yet* forbear to display your superiority. We should rather have expected τῶ, *therefore* take the prize.

894. ἐθέλεις AGL, ἐθέλεις CD Syr. Townl. The opt. is defended by Lange, *EI*, 443, and explained as a wish, “I hope you will be willing.” The indic. is of course equally possible, cf. P 489 with note.

ΙΛΙΑΔΟΣ Ω.

"Εκτορος λύτρα.

λύτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
 ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
 κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος

Ω

The greater part of this book combines with the extraordinary poetic beauty which places it in the first rank of works of the human imagination, a straightforward simplicity of plan which has exempted it almost entirely from the attacks of critics. Peppmüller indeed has laboured to shew that the composer was a mere imitator who could hardly write a single line unless he had some passage of the Iliad or Odyssey from which to copy it; but with this exception criticism has confined itself to only a few passages of the book.

The opening passage (1-30) contains an unusual number of lines which have been suspected on undeniably valid grounds since the time of Aristarchos, who athetized no less than fourteen. This severity seems, however, to overshoot the mark. The first three no doubt form a transition from the added episode of the games. The objections to 6-9 are not convincing, and only the arguments against 20-1 and 29-30 can be called conclusive. At the same time the narrative shews want of clearness; the transition from the description of a single night (4-10) to the continued acts of twelve days (12-18) is not even indicated, and the reference of ἐκ τοῦ in 31 is as obscure as in the same line in A (493), where the want of precision seemed to give ground for suspecting the preceding episode. This gives some external support to Fick's proposal to eject

23-31. It is impossible, however, to follow him when he endeavours to cut out the whole of the twelve days during which Hector's body is maltreated; this conception lies at the root of the plan of the book; see 71-3, 107-11, 115, 128, 403, 413-21, 640-2, 754-5, which all more or less directly imply the lapse of some considerable time between Hector's death and the ransoming of his body.

From 32 to 551 no serious objection, apart from athetesis of a few single lines, has been raised to any passage except 152-8 = 181-7, and as is shewn in the notes the rejection of the repetition 181-7 will suffice to save the original passage.

The sudden change in Achilles' mood in 560, the curious comparison to a lion in 572, and some rather imaginary discrepancies (*e.g.* between 580 and 588, 597 and 515), have caused doubts as to the following scene; but none of them deserves serious consideration. Aristarchos' athetesis of 614-7 has been generally accepted, but, as is indicated in the notes, on inadequate grounds. The question of the end of the book, however, requires more serious consideration.

Düntzer considers that all after 677 is a later addition; the scene of rest forms a perfect conclusion to the storms of the Iliad, and the curt and hurried treatment of the remainder is inconsistent with the Epic love of detail. But it is clear that the expectation of the hearer to learn of Priam's safe return requires to be satisfied; that this should be done in the briefest manner is poetically necessary

ἥρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα
 Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ἧ
 ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.

5

after the magnificent climax. The other objections made are not such as to demand the condemnation of the scene. Difficulties there certainly are, but we have repeatedly found an inequality of treatment in the narrative without feeling confident that it is more than we can credit the poet with. It is only with regard to the dirges of 725-76 that hesitation is likely to be felt. Heyne was the first to reject them; Düntzer followed him, finding Hekabe's words "weak and flat," Andromache's only a feeble echo of her lament in X. Few readers will agree with him; as for Andromache's lament, it has very little indeed in common with X. The gravest question, however, is raised by the *ἑικοστὸν ἔτος* of Helen's lament (765-6). Only two explanations of this seem to be possible; either the late legend of the Cycle is alluded to, with its double campaign against Troy, or we have a purely mechanical reminiscence of the twenty years of Odysseus' absence from home in τ 222. As there is no justification for ejecting the line, this seems a strong argument for the lateness of the whole of the dirges—such lateness as is hardly to be attributed to the rest of the book.

For the book as a whole cannot be brought down to the date of the Cycle, though it is undoubtedly late as compared with the *Mῆνις* and the earlier of the additions to it. It has often been noticed that the style is throughout that of the *Odyssey*. Numerous phrases else found only in the *Odyssey* are pointed out in the notes. The mythology too is late; Hermes appears as the messenger of the gods instead of Iris of the *Iliad*; the *Moirai* of 49 are a later conception; the Niobe myth is Asianic. The whole description of the hut, or rather palace, of Achilles is inconsistent with the rest of the *Iliad* with the single exception of I.

With that book indeed, as Prof. Jebb has pointed out, there is a distinct resemblance (*Homer*, p. 162). Both books shew a tendency to the dramatic rather than to the strictly Epic presentation of scenes; in both the poet's strength lies in his speeches rather than in his narration. To this peculiarity we may ascribe

the want of clearness and crispness in the strictly narrative part which makes both the beginning and end of Ω, as well as the beginning of Ψ, which may well be by the same hand. The ninth book is the climax of rhetorical poetry, the twenty-fourth of pathetic—both marks of advance from the stern restraint of the Epic style, and both heralding the decadence in this as they do in other arts. If in the *Mῆνις* we have the Aischylos, in this last book we have at once the Sophokles and Euripides of the Epos.

1. The long *υ* of *λύτο* is irregular (cf. *λύμην* Φ 80), but the variation of root form may be paralleled by *βήτην* (eight times in Il.), beside *βάτην* (seven times), Curtius, *Vb.* i. 187; other instances will be found in G. Meyer, *Gr.* § 526. The variation in quantity of the present stem (*υ* twice in arsis and *ἀλλύεσκειν* β 105, 109, else *υ*) no doubt contributed to the lengthening under the ictus. Kühner (*Gr.* i. 862) would read *λύτο*, to shew that the quantity is due to ictus only. Heyne conj. *θοῖν ἐπὶ νῆα ἕκαστος* to save the *F* of *ἑκάστος* (as T 277, Ψ 3). But if *αὐτὰρ Ἀχιλλεύς* (3) originally belonged to Ψ 257, as has been reasonably suggested, the first three lines will belong to the *ᾄλλα*, where a neglect of *F* is less surprising.

3. *ταρπήμεναι*, epexegetic, *took thought of food and sleep, to have their fill thereof*.

6-9. *ἀθετοῦνται στίχοι δ', ὅτι εὐτελεῖς εἰσὶν, ἀρθέντων δὲ αὐτῶν καὶ ἐμφαντικώτερον δηλοῦται ἢ τοῦ Ἀχιλλέως λύπη . . . καὶ οὐδέποτε ἀνδροτήτα εἶρκε τὴν ἀνδρείαν, ἀλλ' ἠγορέην* (see note on Π 857). *ἔχει δὲ καὶ τὸ δυσεξέληπτον* (? the meaning evidently is *awkwardness*) "*τῶν μιμνησόμενος*" καὶ γὰρ ἄνω εἶρκεν "*ἐτάρου μιμνημένος*." *προηθετοῦντο δὲ καὶ παρ' Ἀριστοφάνει, Ariston*. This makes a strong but hardly decisive case, 8 is *Odyssean* (θ 183, ν 264), and so is the verb *τολύπευειν* (exc. Ξ 86); but this is consistent with the general character of the book. The rare synizesis of *ἄλγεα*, however, may indicate that the phrase is actually borrowed without correction from ν 263, where *ἄλγεα* is a dactyl.

τῶν μιμνησκόμενος θαλερόν κατὰ δάκρυον εἶβεν,
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
 ὕπτιος, ἄλλοτε δὲ πρηνῆς· τοτὲ δ' ὀρθὸς ἀναστὰς
 δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός. οὐδέ μιν ἦως
 φαινομένη λήθεσκειν ὑπεῖρ ἄλα τ' ἡίονας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 Ἕκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν, 15
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ πανέσκετο, τὸν δέ τ' ἔασκειν
 ἐν κόνι ἐκτανύσας προπρηνέα. τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλαίρων
 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτεν 20
 χρυσεῖη, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.

(But αἱ δημῶδεις “καὶ πάθεν ἔργα,” Schol. V.) The allusion to the hardships of the sea is far more natural in Od.

7. ὀπόσα with ποθέων by a slight zeugma, *thinking with yearning*; the slighter because μεμνημένος dominates the passage. For the scansion cf. μ 396 ὀπταλέα τε καὶ ὠμά. The ictus is explanation enough, but see note on Σ 4. ὀπόσ' ἐκτολύπενσεν Barnes, after *Scut. Herc.* 44 πόνον ἐκτολυπέυσας, needlessly.

8. πείρων, *cleaving*; this may be taken with πτολέμους by zeugma, as θ 183; but the preceding τολύπευσε suggests rather that both πτολέμους and κύματα are co-ordinate with ὀπόσα, as πόλεμον τολυπεύειν is a favourite Odyssean phrase. πείρων will then be added as by an afterthought, to avoid the awkwardness of the zeugma τολυπεύειν κύματα, καὶ πάθεν ἄλγεα being parenthetical.

12. Up to this point the description of Achilles' grief would seem to refer to a particular night. The five iterative verbs in -σκω within six lines shew that it really belongs to a period of several days; and this agrees with the twelve days of 31, cf. 107. But this is evidently awkward. Fick with great violence succeeds in expunging this, and making Achilles' maltreatment refer to a single occasion, reading δίννευ' ἀλλνίων . . . οὐδὲ τ' ἄρ Αὔως φαινόμενα μιν ἔλαθε . . . ἐπεὶ δὴ ζεύξε . . . δίφρου ἐκ δήσατ' . . . μὲν ἐπαύετο . . . ἔασσε.

13. See note on Ψ 227.

15. The apodosis begins with this line, cf. B 188 ὃν τινα μὲν . . . κίχελιν, τὸν δ' . . . ἐρητύσασκε. It might seem better to expunge δ' in the next line on

account of the F of *Φέρυσας*, and make the apodosis begin there, as Nauck seems to propose; but δησάσκετο is hardly possible after ζεύξειεν, even if ἐπεὶ . . . δησάσκετο in itself be admissible; nor can I find any instance of an iterative in -σκω in a dependent relative clause, the regular use of the form being in principal clauses only. This is the only use of ἐπεὶ with the iterative opt. in H. (H. G. § 309, cf. ω 254), unless in Θ 270 we read βεβλήκοι.

17. τὸν δέ τ', so Syr. only; τόνδε δ' *caet.*, which is indefensible. But even τ' is out of place; Nauck's τὸν δ' ἐάσκειν is nearer the mark, but should be ἐάεσκειν. Similarly we should read ἐάεσκον for ἐλάσκον in E 802, T 408, χ 427, as iteratives in -σκω do not take the augment, and all cases of an apparent εἰῶ really represent the open forms ἐάω, etc., see on X 339.

19. For the constr. ἀπέχειν τί τιμι cf. υ 263 κερτομίας τοι ἀφέξω. It is the same which is often found with ἀμύνειν.

20-1 ἀθετούνται, on the following grounds: (1) they are not necessary; (2) contact with a corpse is incongruous with the sanctity of the aegis; (3) the aegis is not a skin, but a shield which could not be wrapped round the body when dragged; (4) the aegis belongs to Zeus, not to Apollo; (5) a different means of preserving the body is given in Ψ 185-91. These reasons are amply sufficient to justify the athetesis, one of the strongest being (3), for the words of 20 seem clearly to imply the later conception of the aegis as a goat-skin in which the body might be wrapped (see on O 308). For αἰγίδι

ὥς ὁ μὲν Ἑκτορα δῖον αἰέκιζεν μενεαίνων·
 τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 κλέψαι δ' ὀτρύνεσκον ἑύσκοπον ἀργεῖφόντην.
 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη
 οὐδέ Ποσειδάων' οὐδέ γλαυκώπιδι κούρη,
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' αἴτης,
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσανλον ἵκοντο,
 τὴν δ' ἦνυσ', ἣ οἱ πόρε μαχλοσύνην ἀλεγεινήν.
 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 “σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

25

30

χρυσείῃ Ar. read αἰγίδα χρυσεῖην, for which Did. compares τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω, Ξ 343. This would require παντί for πάντα. ἀποδρύφει, see Ψ 187.

23-30, ἀπὸ τούτου ὁκτὼ ἀθετοῦσι, καὶ τοὺς μὲν ἐξ οὐκ ἀλόγως . . . οἱ ἐπτά οὖν δεόντως ἀθετοῦνται, ὡς Ἀρίσταρχος, Schol. B. Acc. to Aristonikos, however, Ar. athetized six lines only, 25-30, and these only have the obelos in A. His grounds were γέλοιον τὸ “οὐδέ ποθ' Ἥρη κ.τ.λ.” τίνες μὲν γὰρ ἔτι ἐλείποντο τῶν τριῶν σεμνότεροι μετὰ τὸν Δία τῶν μὴ συνενδοκούντων; τὴν τε περὶ τοῦ κάλλους κρίσιν οὐκ οἶδεν· πολλαχῇ γὰρ ἂν ἐμνήσθη· καὶ τὸ νείκεσσε οὐκ ἔστι κρίναι ἀλλ' ἐπιπλῆξαι ἢ διαφέρεισθαι . . . καὶ ἡ μαχλοσύνη κοινῶς ἐστὶ γυναικὸς μανία· δέδωκε δ' αὐτῷ οὐ ταύτην, ἀλλὰ τὴν καλλίστην τῶν τότε Ἑλένην. Ἡσιόδειος δ' ἐστὶν ἡ λέξις· ἐκεῖνος γὰρ πρῶτος ἐχρήσατο ἐπὶ τῶν Προΐτου θυγατέρων (fr. 53 Rzach, εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσαν ἄνθος). This is perfectly decisive against 29-30, which are thoroughly un-Homeric. The case is less strong against the stealing in 24, for though Hermes is not known to H. as the thievish god, yet his employment as messenger later on shews a different conception from that of the rest of the Iliad. The other lines where the idea is referred to (71-3, 109), though not free from suspicion, are not absolutely to be condemned. If 24 be kept, 25-8 are not worth expunging.

24. *εὕσκοπον*, *aiming well* (or simply *sharp-sighted*), used also 109 and twice in Od. of Hermes, once with *ιοχέαιρα*, λ 198.

25. *ἐήνδανεν* (also γ 143), more probably a mere corruption of *ἐάνδανεν* (on the analogy of *ἐώρων*, etc., cf. *ἐφνοχέει*

Δ 3) than by “metathesis of quantity” from *ἡάνδανεν* = *ἐσφάνδανεν* (Curtius, *Vb.* i. 118). *ἐάνδανε* is actually found in all MSS. of Hdt. ix. 5, 19 (G. Meyer, *Gr.* § 477 *ad fin.*) Notice the short form of dat. pl. *ἄλλοις*. Christ conj. *ἄλλους*, but this is very doubtful; v. L. and S. s.v. *ἀνδάνω*.

27. *ἔχον*, *persisted*, cf. M 433.

28. *αἴτης*, *ἐν ἄλλῳ ἔνεκ' ἀρχῆς*, A; and so one MS. has. The variant would be right if we were sure of the antiquity of the line. See Γ 100, Z 356, T 88.

29. The second half of the line seems borrowed from κ 435. *νείκεσσε* does not make sense, see the Schol. of Ariston. above.

30. *παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν* “ἡ οἱ κεχαρισμένα δῶρ' ὀνόμηνεν” Did., and so A has in marg. This looks like a conjecture to obviate the difficulty about *μαχλοσύνη*, but it leaves the other serious objections untouched. *μαχλοσύνην* itself is meaningless; the use of the word is definite enough, as will be seen from the Lexica. *μάχλος* Arns Aisch. *Supp.* 635 is the only passage which would form any support for such a translation as *vouchsafed him wanton pride*.

31 = A 493. Here, as there, the point of time counted from is obscure; it must be Hector's death, though this has not been directly alluded to. Three days are allowed for the funeral of Patroklos, and nine more for the disputes in heaven (107).

33. *δηλήμονες*, *φθαρτικοί*, Schol.; else only thrice in Od., in the phrase *ἔχετον βασιλῆα βροτῶν δηλήμονα πάντων*. In ε 118 we have *σχέτλιοί ἐστε, θεοί, ζηλήμονες ἐξοχα πάντων*, with the inadmis-

Ἔκτωρ μῆρί' ἔκῃε βοῶν αἰγῶν τε τελείων;
 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἑόντα σαῶσαι, 35
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
 ἐν πυρὶ κῆαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ' ὀλοῶ Ἀχιλῆι, θεοί, βούλεσθ' ἐπαρήγειν,
 ᾧ οὔτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα 40
 γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,
 ὅς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν.
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 [γίγνεται, ἦ τ' ἀνδρας μέγα σίνεται ἦδ' ὀνίνησιν.] 45

sible variant δηλήμονες (see M. and R.) It is not easy to say whether either passage is imitated from the other.

35. οὐκ ἔτλητε, "you cannot make up your minds." Notice the very rare rhythm—the trochaic caesura in the fourth foot after the virtual amphibrach, νέκυν περ being thus both preceded and followed by trochaic caesura of the third and fifth feet (H. G. § 367). The other instances in Il. are E 285 = A 288, Φ 483, 575; in Od. there are four, ε 272, θ 554, σ 150, υ 42 (others are given by Hoffmann, *Qu. Hom.* i. 37, but are not exactly in point). The first amphibrach is always composed of two words (— + enclitic).

38. This line contains the only two cases in H. of the 3d pl. opt. in -αιεν instead of -ειαν, which was undoubtedly the older form, v. Curtius, *Vb.* ii. 268, G. Meyer, *Gr.* § 587. D has κτερίσειαν, which is implied as a variant by Did., οὕτως διὰ τοῦ α ἢ παραλήγουσα, κτερίσαιεν: V adds that κτερίσειαν is Ὀμηρικώτερον. Ar. probably read τίσαιεν in A 42. Ariston. remarks ὅτι οὐ μόνον οἱ ἐπὶ ξένης τελευτῶντες ἐκαίοντο ἀλλὰ καὶ οἱ ἐπὶ τῆς ἰδίας πατρίδος. It had evidently been proposed to explain by the emergencies of war the difference between heroic and historical funeral rites.

41. γναμπτόν, cf. ἐπιγνάμπτειν νόον, I 514, and στρεπταὶ φρένες, O 203.

42. The anacoluthon is surprising, the two relatives ὅς and ἐπεὶ having only one principal verb between them. We have similar but less violent cases in Θ 230 ὅς ὁπότε ἐν Λήμνῳ ἡγοράσασθε, and in P 657 (also a lion-simile), where ὅς τ' ἐπεὶ is followed by one verb only. But the

latter is intelligible, as a verb is supplied for ὅς after all in 664, the original construction having only been interrupted by the internal growth of the description. Here we must supply ἄγρια οἶδεν from the preceding line—an unnatural artifice. Probably 42-5 are all interpolated. The last line undoubtedly is; 42-3 have all the appearance of an imitation of the simile in P by a late hand who regarded the ἐπεὶ as "redundant" on the apparent analogy of the ὅτε in the familiar ὥς ὅτε—an explanation which will also apply to Θ 230. If, as Athenaios states, Ar. held that ἐπὶ μόνων ἀνθρώπων δαῖτας λέγει ὁ ποιητής, ἐπὶ δὲ θηρίων οὐκέτι (see on A 5), he must have obelized this couplet, though the Scholia give no hint of it; it is impossible to believe that he took βροτῶν δαῖτα together, as Lehrs would have. (See, however, Ludwich, ii. 88, *note.*) βροτῶν is a strange expression in any case, as Nauck has remarked, and is probably another sign of an inferior hand. Schol. A suggests εἷξῃς for εἷξας, ingeniously but not rightly; the lion's "yielding to his impulse" cannot be made the subject of a distinct clause as though it were quite separate from his attacking the herds, but is only in place in the subordinate participial construction.

45. ἀθετεῖται, ὅτι ἐκ τῶν Ἡσιόδου (*Opp.* 318) μετενῆκεται ὑπὸ τινος νομίσαντος ἐλλείπειν τὸν λόγον, Ariston. The decision is obviously right; the line is suitable enough in a gnomic reflexion, but is absolutely senseless here, for Zeus could not reproach Achilles for having none of the αἰδῶς which is injurious. The double character of αἰδῶς is a sen-

μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ ἐ κασίγνητον ὁμογάστριον ἢ καὶ υἷόν·
 ἀλλ' ἢ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
 τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' "Ἐκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
 ἔλκει· οὐ μὴν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον·
 μὴ ἀγαθῷ περ ἔοντι νεμεσσηθέωμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων."

τὸν δὲ χολωσαμένη προσέφη λευκώλενος "Ἥρη·
 "εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
 εἰ δὴ ὁμὴν Ἀχιλῆι καὶ "Ἐκτορι θήσετε τιμὴν.
 "Ἐκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν

50

55

60

tentious commonplace, see Eur. *Hipp.* 385 αἰδώς τε· δισσαὶ δ' εἰσὶν· ἢ μὲν οὐ κακὴ, ἢ δ' ἄχθος οἴκων.

46. μέλλει, *it needs must be that*, A 564, Φ 83, etc.

47. ὁμογάστριον, the closest tie, a brother who is of the same mother as well as the same father, Φ 95. See also notes on Θ 284, Λ 257, Ο 545.

48. μεθέηκε, *ceases to weep*; we must supply κλαῖειν καὶ ὀδύρεσθαι, as Ψ 434 μεθέηκεν ἐλαύνειν. The verb cannot be joined with the *aor.* participles on the analogy of παύεσθαι κλαίων.

49. τλητόν, *tolerant*; the other Homeric cases of the active sense of verbal adjectives in -τος seem to be ἄκλαυτος δ 494, ἀδάκρυτος δ 186, A 415, ω 61 (πολύτλητος λ 38, a passage rejected by Zen. and Ar.); and even these differ, as the verbs δεδάκρυμαι and κέκλαυμαι are found in pass. sense, so that the use of the adj. may be derived from this (see on Π 7). To these we may also add ἐπεικτόν, see Π 549. The use has a suspicious resemblance to the familiar Attic use of such verbals. (Nauck conj. τλήμονα, as E 670 τλήμονα θυμὸν ἔχων.) Another mark of late origin is the use of the pl. μοῖραι found here only. This implies a distinct personification of the Fates, which occurs again in η 197 Κλωθές, where see M. and R., and is fully developed in Hesiod (*Theog.* 218, 906). In T 127 the personification of αἵσα is half completed—and that is also a late passage. See Nägelsbach, *H. T.* 117.

53. νεμεσσηθέωμέν οἱ, so Ar., *νεμεσσηθῶμεν οἱ* MSS. Obviously neither can be original, as of all words *φοι* retains the *F* most obstinately. The correct form of the subj. is *νεμεσσηθήμεν*. Probably van Leeuwen is right in reading μή *F* ἀγαθῷ περ ἔοντι *νεμεσσηθήμεν* ἡμεῖς, *F* being for *φοι*. When the word was lost with the digamma the need of it was felt, and it was therefore inserted by main force in another part of the line.

54. κωφὴν γαῖαν, *the senseless clay*; cf. Soph. *El.* 244 ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν κείσεται τάλας. Epicharmos εἰμι νεκρός, νεκρός δὲ κόπρος, γῆ δ' ἡ κόπρος ἐστίν· εἰ δέ τε γῆ νεκρός ἐστ', οὐ νεκρός ἀλλὰ θεός (see Bergk). For the origin of the idea see on H 99.

56. *Even this thing thou sayest might be so, if indeed we are to set like price on Achilles as on Hector.* The idea of placing the son of the woman on the same footing as the son of the goddess implies a *reductio ad absurdum* of Apollo's whole argument. Cf. ο 435 εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, κ.τ.λ.

58. θνητός, a mere mortal. But the emphasis is on the last part of the line. γυναῖκα . . . μαζόν, the familiar "whole and part" figure. The Scholiasts make needless trouble, regarding γυναῖκα as an adjectival use of the subst., as in the Attic idioms "Ἑλληνα στρατόν, παρθένος χεῖρ, νεανίας βίος, etc.

60. Thetis, according to the later legend, was patronised by Here, in reward of her rejection of the amorous

Πηλεί, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν.
πάντες δ' ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσιν
δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἄπιστε."

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

"Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμινε θεοῖσιν·

65

οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ Ἑκτωρ
φίλτατος ἔσκε θεοῖσι βροτῶν, οἳ ἐν Ἰλίῳ εἰσίν·

ὥς γὰρ ἐμοί γ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.

οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,

λοιβῆς τε κυίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

70

ἀλλ' ἦ τοι κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστιν

λάβρην Ἀχιλλῆος—θρασὺν Ἑκτορα· ἦ γὰρ οἱ αἰεὶ

μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.

ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσσον ἐμεῖο,

advances of Zeus. Her marriage to Peleus is elsewhere ascribed to the gods at large, Σ 85.

62. ἀντιάσθε with gen. as N 215 and often; the middle occurs here only.

63. Cf. A 603. The argument that Apollo should take the side of Thetis because he was present at her wedding is a delightful piece of feminine logic. δαίνυ(ο), Mor. δαίνυσ'. Cf. ἔσσω II 585, μάρναο II 497. The form without the -σ- is the older, its restitution being due to analogy (see on Ψ 648).

65. ἀποσκύδμινε, cf. 592; for the force of ἀπο- see note on B 772. The formation of the verb is peculiar, cf. ἐριδμάλειν, II 260.

66. μία, the same, as T 293, = ὁμή, 57.

68. ὥς γάρ, so he was to me at least. The Scholia appear to have read ὥς γάρ ἐμοί γ', as appears to me (in my opinion), perversely turning poetry into prose. ἡμάρτανε δώρων, failed of his gifts, i.e. omitted to render them. The phrase would more naturally be used of the receiver; but we may fairly compare οὐχ ἡμάρτανε μύθων, did not fail of (uttering) words, λ 511. 69-70 = Δ 48-9.

71-3. ἀθετοῦνται στίχοι γ', ὅτι ψεῦδος περιέχουσιν· οὐ γὰρ διὰ παντὸς συνδιατρίβει αὐτῷ ἡ Θέτις. τὸ δὲ ἐάσομεν νῦν ἀντὶ τοῦ παρῶμεν, ὅλον μὴδὲ λέγωμεν· ὅπερ ἀγνοήσαντες οἱ περὶ Ἀντίμαχον ἐποίησαν "κλέψαι μὲν ἀμήχανον," Ariston. (and Did.?). The first reason is futile; Thetis, as a goddess who can hear at a distance and come in a moment, may

fairly be said always to stand beside her son; the word is similarly used of Aphrodite and Aineias, Δ 11. The use of ἐάσομεν with infin. = we will let the stealing be is as ambiguous as the English equivalent; this is hardly a ground for rejection, as the verb is used = let alone with the acc. ἀλλ' ἦ κείνον μὲν ἐάσομεν, I 701; θεὸς τὸ μὲν δώσει τὸ δ' ἐάσει, ξ 444. The peculiarity lies not in the meaning of the verb, but in the use of the infin. as direct object, as though it were a substantive in the acc. (for which cf. A 258), instead of as a complement to an object also expressed. To let be means to permit or to prevent according as the action to which it refers is one which will or will not take place through the inaction of the subject of the verb; the distinction is between the circumstances, not between different meanings in the word itself. More serious objection might be taken to the distance of the verb from its object Ἑκτορα, and to the neglect of F of Fοι.

72. θρασὺν Ἑκτορα, ἀμεινον γράφειν "νέκυν Ἑκτορος," V (from Ar. ?); i.e. offence was taken at the use of θρασύς of a corpse. But it may be accepted as a rather extreme use of the "standing" epithet of Hector (see on Θ 89). For νέκυν with gen. see 108.

74. εἰ with opt. expresses a wish, v. on K 111. τινὲς τὸ θεῶν ἐπὶ τοῦ τρέχων ἐξεδέξαντο, μετοχὴν παραλαμβάνοντες, καὶ ἐβάρυναν (θέων)· ἀπίθανον δέ, Herod. Yet Christ accepts the reading, comparing μετοιχώμενος in K 111, and T 53.

- ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
 δῶρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' "Εκτορα λύσῃ."
 ὡς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης
 ἐνθορε μείλανι πόντῳ· ἐπεστονάχῃσε δὲ λίμνῃ.
 ἡ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμῃστῇσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὖρε δ' ἐνὶ σπῇ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἴαθ' ὀμηγερέες ἄλλαι θεαί· ἡ δ' ἐνὶ μέσσης
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλεν 85
 φθίσεσθ' ἐν Τροίῃ ἐριβόλακι, τηλόθι πάτρης.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 "ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90

78. See N 12, 33.

79. *μείλανι* for *μέλανι* can only be explained as a case of ictus-lengthening, the more important because it is not necessary in order to suit the word to the hexameter (as with *ἀθάνατος*, *ἐπίτονος*, and the like). The epithet when applied to the sea generally has a special significance as indicating the surface rippled before the wind, H 64, Φ 126, Ψ 693, etc. Ancient commentators took it here as a proper name, the Gulf of Kardia, N. of the Thracian Chersonese, being called in later times *Μέλας Κόλπος*. This is of course absurd. *λίμνη*, *expanse* of water, Φ 246.

80. With this remarkable simile compare μ 251 ff. *ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς . . . ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο*, κ.τ.λ. with M. and R.'s note; and also II 406 ff. The most plausible explanation is that a little tube or horn was passed over the line just above the hook, to prevent the fish biting it through (so Ar.), and that some molten lead was run into the tube to sink it. This would answer the purpose both of the "gimp" and "shot" of modern bottom-fishing. Some, while taking *μολυβδαίνῃ* to be a plummet to sink the line, regard *κέρας* as a horn tube through which the line ran, placed either on the side of a boat to prevent friction, or on a rod like the

modern rings through which the line runs. Neither of these suits the meaning of *ἐμβεβαυῖα*, as the lead could not in either case be said to *go into* the horn. The passage is quoted by Plato, *Ion*. 538c with the variants *ἐμμεμανῖα* and *πῆμα* (for *κῆρα*), which are also mentioned by Didymos, the latter on the ground *ἀτοπὸν ἐπ' ἰχθύων κῆρα λέγειν*, which is absurd. The former is quite as possible, however, as the personification of the eagerness of deadly missiles in Δ 126, Λ 574, Φ 70.

83. *σπῇ*, i.e. *σπέει*, see on Σ 402.

84. *εἴαθ'*, Ar. *εἴαθ'* for *ἦσαν*, see on O 10.

85. *ἐν τῇ κατὰ Ῥιανὸν "ὅς τάχ' ἔμελλεν"*, Did.; a plausible reading, as the nearness of Achilles' death would add to Thetis' sorrow.

86. *ἀθετεῖται*, ὅτι περισσός ἐστι· τὸ γὰρ "οἱ" ἐστὶν αὐτῷ καὶ τὸ "ἔμελλεν" ἀντὶ τοῦ ἐφ' ᾧ συνήθως Ὀμήρῳ οὐχὶ τῇ Θέτιδι ἔμελλεν ἐν Τροίᾳ φθίσεσθαι, Ariston.; a criticism quite unworthy of Ar. It is quite impossible to take *ὅς οἱ ἔμελλεν* to mean *which was destined for him*. 86 = II 461.

88. *ἄφθιτα μῆδεα εἰδώς*, a phrase occurring thrice in Hesiod and *Hymn. Ven.* 43, but not again in H. Compare also *Hymn. Cer.* 321 *Δήμητερ, καλέει σε πατὴρ Ζεὺς ἄφθιτα εἰδώς*.

μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῷ.
εἶμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ."

ὥς ἄρα φωνήσασα κάλυμμ' ἔλε δία θεάων
κνάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.
βῆ δ' ἰέναι, πρόσθεν δὲ ποδήνεμος ὠκέα Ἴρις
ἡγείτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
ἀκτὴν δ' εἰσαναβᾶσαι ἐς οὐρανὸν αἰχθήτην,
εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.

ἢ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.

"Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θῆκεν
καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὠρεξε πιούσα.

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

"ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
ἀλλὰ καὶ ὥς ἐρέω, τοῦ σ' εἵνεκα δεῦρο κάλεσσα.

ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν

"Ἐκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῇ πτολιπόρθῳ·

κλέψαι δ' ὀτρύνουσιν εὐσκοπον ἀργεῖφόντην·

91. ἄκριτα, see note on B 246.

92. Cf. β 318 εἶμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται. μὲν is here used like Attic μέντοι and sometimes μὴν, = *however*; it refers adversatively to what precedes, not as usual to what follows. This use is really a case of parataxis; the opposition is not expressed, but the latent sense of it, so to speak, which is suggested by the circumstances, is brought out by the asseverative particle, emphasising an assertion which, by the preceding words, might seem to be negated.

94. κάλυμμα, identical with the καλύπτῃ of X 406 (see note), ε 232, κ 545, and the κρήδεμνον Ξ 184 (see note). The use of black as a sign of mourning is found only here in H. Compare, however, *Hymn. Cer.* 42 κνάνεον δὲ κάλυμμα κατ' ἀμφοτέρων βάλετ' ὦμων, where the κάλυμμα is apparently identical with the κρήδεμνα of the preceding line. ἔσθος is the generic word. Notice κνάνεον used as identical with μέλαν.

97. Cf. Σ 68. εἰσαναβᾶσαι, MSS., Ἀρίσταρχος "ἐξαναβᾶσαι" καὶ αἱ πλείους, Did. But the constr. of ἐξ- without a gen. and with a bare accus. of the *terminus ad quem* is very harsh. In the case of ἐξικόμην (Φθίην δ' ἐξικόμην I 479, θεῶν ἐξίκετο θώκου Θ 439), the ἐξ- has

lost its force and the verb means simply *to arrive*. There is no similar use in Il.

100. Athene sits next Zeus as his favourite daughter; so Pindar (*ap. Schol.* V) πῦρ πνέοντος ἄτε κεραυνοῦ ἀγχιστα δεξιὰν κατὰ χεῖρα πατρὸς ἵζειαι (fr. 123 Bergk). Ar. used this line to support his interpretation of Θ 444, *q.v.*

102. καὶ ῥ' εὐφρηνε, prob. καὶ F' εὐφρηνε, *spoke kindly to her*. ὠρεξε, *held out* the cup to return it.

105. ἄλαστον, see on M 163.

108. Ἐκτορος νέκυι, a constr. found only here in H., except perhaps in P 240, *q.v.*; νέκυς is elsewhere always in apposition with the dead man's name, for in the old Epic psychology the corpse is not a part or appendage of the man, but the man himself (compare note on αὐτοῦς A 4). νέκυς ἀνδρός is found, however, in Hdt. and Trag.; the use here is probably a sign of developed thought—unless indeed we ought to read Ἐκτορι. The hiatus though allowed after the first foot would be likely to cause the change.

109. Ar. regarded this line as original and the source of the previous interpolation (ὅτι ἐντεῦθεν γέγονεν ἡ προδιασκευή), which shews that he must have athetized 24. For ὀτρύνουσιν (so AD, etc., and the Xia and Μασσαλιωτική) C Lips.

- αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω, 110
αἰδῶ καὶ φιλότητα τεῖν μετόπισθε φυλάσσω.
αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ νιέει σῶ ἐπίτειλον·
σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἔκτορα λύσῃ.
αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριον ἐφήσω
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνῃ."
ὥς ἔφατ', οὐδ' ἀπίθῃσε θεὰ Θέτις ἀργυρόπεζα, 120
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
ἴξεν δ' ἐς κλισίην οὗ νιέος· ἔνθ' ἄρα τὸν γε
εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι
ἐσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον·
τοῖσι δ' οἷς λᾶσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
" τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων

Townl. have *ὀτρύνεσκον* as 24. Fick follows Düntzer in rejecting 107-11.

110. *τόδε κῦδος*, the following solace to his honour, viz. the receipt of gifts in return for the body instead of having to yield it *ἀπριάτῃν ἀνάπουνον*. The whole of the ninth book shews that it was in the receipt of a *quid pro quo* that the heroic point of honour lay; cf. particularly I 515, 598. *κῦδος προσάπτειν* is a common phrase in later Greek (e.g. Pind. N. viii. 62, Soph. *El.* 355 τῷ τεθνηκότι τιμὰς προσάπτειν, and others in Lex.), though not recurring in H.; but cf. ἐπὶ κῦδος ἔθηκεν Ψ 400. Acc. to Did., Ar. and Zen. read *προιάπτω*, ἵνα ταῦτόν ὑπάρχη τῷ προιάλλω, οἷον δίδωμι, προσπένδω, and so two or three MSS. have (Mori al.). There is no support for such a sense of *προιάπτω* in H. (cf. A 3) or in all Greek.

111. *τεῖν* may be either objective or subjective, "preserving hereafter thy reverence and affection for me" or "mine for thee." The phrase is based on the familiar *αἰδοῖός τε φίλος τε*, Σ 386, etc.

115. *οὐδ' ἀπέλυσεν*, *did not surrender* the body after stripping it, as Hector himself proposed, X 259. There has been no question of actual ransom yet.

116. *αἶ κέν πως* in the hope that, an

expression of studied courtesy in the mouth of Zeus.

118. *ἰόντ'*, i.e. *ἰόντα* not *ἰόντι*, as O 116, etc.; hence in 148 followed by *οἶον*.

124. *πένοντο* were busy, cf. δ 624 *περὶ δείπνον . . . πένοντο*. See note on Ψ 159; the use of *ἀμφί* here in the local sense is little support to the connexion of *τάδ' ἀμφί* there. MSS. read *ἐντόνοντο ἄριστον*, but the α of *ἄριστον* is always long, and there is no reason to suppose it ever began with a consonant. In π 2 nearly all MSS. read *ἐντύνοντ'*. The original form was doubtless *ἐντύνοντ' ἀέριστον* (for *ἀγέριστον*) as Fick reads, the word being conn. with *ἡέριος* early, see note on A 477. (*ἀΦέριστον* Christ?).

125. If *ἰέρευτο* is plpf. the *ι* is remarkable; the suggestion that it is shortened by the following vowel (H. G. § 23, 5) is not probable; it is better to read *ἴρευτο*, though the rhythm is rare. The use of the plupf. too in the later sense, *had been slain*, is rare in H. (H. G. § 28); the best sense as well as metre would be obtained if we could take the word as a "syncopated" imperf. *was being slain*; but the instances of such syncopation of the thematic vowel are rare and hardly to be expected in a derivative verb in -εύω (H. G. § 11).

σὴν ἔδεαι κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃτι 130
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
σκύζεσθαί σοί φησι θεούς, ἐὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
"Ἐκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"τῇδ' εἴη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140
ὥς οἱ γ' ἐν νηῶν ἀγύρι μῆτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἴριν δ' ὠτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
"βάσκ' ἴθι, Ἴρι ταχεῖα· λιποῦς' ἔδος Οὐλύμπιοιο
ἄγγειλον Πριάμφω μεγάλῃτορι Ἴλιον εἶσω 145
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.

129. Πυθαγόρας παραινέει καρδίαν μὴ ἐσθίειν, Schol. A. Cf. Z 202. θυμὸν ἔδων occurs also ι 75, κ 143, 379 (the latter passage is very like the present). For οὔτε A Lips. and others have οὐδέ, "taking no thought *even* for food." This is Ar.'s reading, rendered necessary by the fact that he obelized the next three lines on moral grounds. They are perhaps unlike the plain-speaking but never lascivious tone of the old Epos; though it is not easy to say where the line is to be drawn, a not very rigorous moralist may take exception to such advice in a mother's mouth. They are quoted by Aristotle (*Eth.* iii. 13) without offence. Bentley endeavoured to soften, though he did not remove, the moral objection by reading οὔτ' εὐνῆς· οὐ γάρ δηρὸν, κ.τ.λ. This also leaves untouched the suspicion due to the fact that 131-2 seem to be taken from II 852-3 (*q.v.*).

133 = B 26.

134. ἐέ see on N 495. Καλλίστρατος καὶ Ἀρίσταρχος δασύνουσι τὸ πρῶτον ε τῆς ἀντωνυμίας, Herod.; this implies a variant ἐέ, which is very probably right, for thus ἐ-ῒ = ἐ-μέ exactly.

139. *So be it; let him that brings a*

ransom take the corpse. This is clearly the best way to punctuate the line. εἴη and ἄγοιτο are concessive optatives, while φέροι "puts the case" ("fall-setzend," itself a kind of concessive opt.); ὅς φέροι thus = εἴ τις φέροι, "supposing that a man brought the ransom, he might take the corpse." (Cf. Delbrück, *S. F.* i. 199.) The ancients generally took εἴη as = ἴοι, *let him come hither that should bring the gifts and take the corpse*; but there is no support for this form of εἴμι (in spite of Buttman and Curtius, *Vb.* ii. 83).

141. ἀγύρι, so Pap., as κνήστι A 640, for the common form ἀγύρει. For the phrase, = νεῶν ἐν ἀγῶνι, cf. O 428.

145. Ἴλιον εἶσω, constr. *prægnans*, whether it be taken with λύσασθαι or ἄγγειλον. The latter is best, cf. δ 775 μή τις ἐπαγγείλῃσι καὶ εἶσω.

148. οὕτως διὰ τοῦ ν οἶον, Did.; οἶον δὲ γραπτέον, οὐκ οἶος, Schol. V. The old variant οἶος thus attested might be defended by the tendency to revert from the oblique to the direct command, the infin. being taken as an imper. of the 3d. person.

- κῆρύξ τις οἱ ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
 ἡμιόνους καὶ ἄμαξαν ἐύτροχον, ἥδ' ἐ καὶ αὐτὶς 150
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 μηδὲ τί οἱ θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος·
 τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεῖφόντην,
 ὃς ἄξει, εἴως κεν ἄγων Ἀχιλῆϊ πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, 155
 οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
 οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”
 ὣς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
 ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε 160
 παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
 δάκρυσιν εἶματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίος
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσιν. 165

149. ἔποιτο, ἰθύνοι, concessive opt., *I permit a herald to go with him* (Delbrück, *S. F.* i. 199).

150. ἡδέ, ἥ κε D Townl. and A in marg.; not well.

152. μελέτω trouble him, cf. K 383, P 201 θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.

154. ὃς ἄξει, i.e. ὃς F' ἄξει, cf. 183 ὃς σ' ἄξει. This brilliant discovery was made by Bekker and afterwards (apparently independently) by Cobet, and has suggested the same restoration in other passages, many of which have been pointed out in the notes. The correctness of this conjecture when once made is quite obvious. It is especially important as convincingly shewing that *F* was still, at the time of the composition of a comparatively late portion of the poems, an actual independent and still living sound in the Epic dialect, and that the many other proofs of its existence are not, as has been argued, mere metrical reminiscences of a lost consonant (H. G. § 402). Barnes long ago felt the need of a pronoun, and conj. ὃς σφ' ἄξει.

157. Schol. B well remarks that the three adjectives cover the three great causes which lead men into wrong-doing; stupidity, thoughtlessness and malice. ἄσκοπος, not aiming, i.e. acting on impulse without consideration. Cf. λ 344 ἀπὸ σκοποῦ . . . μυθεῖται (see M. and R.)

For ἄφρων cf. θ 209 ἄφρων δὴ κείνός γε . . . ὃς τις ξεινοδόκῳ ξρίδα προφέρειται.

158. ἐνδυκέως, a word occurring in Ψ 90, Ω and Od.; of doubtful der., but probably conn. with ἀδευκής (root *duk-*, to lead so that it = drawing on, attractively?). Curtius at one time (*Et.*³) connected it with δοκεῖν, *dec-enter*, in seemly fashion; this suits the sense well, but the root cannot be the same. The word is almost confined to hospitable treatment.

163. ἐντυπὰς· ὅτι ἐν ἴσῳ τῷ ἐντυπάδεια, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον φαίνεσθαι, Ariston.; and so Ap. Rhod. understood the word (i. 264, ii. 863). Qu. Smyrn. (v. 530) possibly took it to mean imprinting his outline in the dust (ἐντυπὰς ἐν κονίῃσιν), as Düntzer and Död. explain. The word is in either case strange both in sense and formation. The primitive sense of τύπος is the impression of a seal. That such a sense may have been familiar to the poet there is no reason to doubt, as the extremely ancient use of engraved stones in Greece is abundantly proved by discoveries at Mykenai. Possibly therefore the word may mean “so flat on the ground as to be like the low relief of the impression of a seal”; but this is a great deal to find in the word.

164. See on X 414.

165. καταμήσατο, see on Σ 34.

θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 στῇ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἡδὲ προσηύδα
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170
 “ θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἕκτορα δῖον, 175
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἔτω ἀνὴρ.
 κῆρῦξ τίς τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν εὐτροχον, ἡδὲ καὶ αὖτις
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργεῖφόντης,
 ὃς σ' ἄξει, εἴως κεν ἄγων Ἀχιλῇ πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,
 οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185
 οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκῶς ἰκέτεω πεφιδήσεται ἀνδρός.”
 ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

170. τυτθὸν lowering the divinely loud voice. As Schol. B remarks, Priam is none the less alarmed, προπεπονθυῖα γὰρ ἡ ψυχὴ πᾶν τὸ μέλλον τοῦ παρόντος χεῖρον λογίζεται.

172. ὀσσομένη, see A 105, with evil presage. τόδ' ἰκάνω, Ξ 298.

174 = B 27 where see note. It is quite in place here.

175-87 = 146-58 *mutatis mutandis*. For ἐκέλευσεν Pap. Townl. have ἐκέλευεν, but the aor. is the regular tense, B 28, O 176.

181-7 seem to be wrongly repeated from above, for Priam is in the sequel evidently ignorant of any such promise; he does not mention it to Hekabe, nor does he recognize his guide when he meets him; Hermes has to tell his name at the last moment. Those who reject these lines (which were first athetized by Payne Knight) deal in the same way with 152-8; but for this there is no justification. For the sake of the audience the

poet makes Zeus announce beforehand that Priam will be safe; but that the old man himself should be ignorant of this heightens the heroism of his journey, and holds the sympathy of the hearer while avoiding the suspense and anxiety which do not consort with the Epic style. It may further be noticed that the substance of 152, the only part of 152-8 which needs to be communicated to Priam, is already given in 171. Moreover, a precisely parallel structure occurs in the message of Zeus carried by Thetis; for she only tells Achilles the end at which Zeus is aiming, but does not repeat 117-9 which tell the means by which it is to be attained—thus bringing about the graphic scene of Achilles' surprise at the appearance of Priam in person. It is far more surprising that 117-9 should not have been interpolated at the end of the speech of Thetis than that 152-8 should have been added to that of Iris.

a very important element in Iris' technique

- αὐτὰρ ὃ γ' υἱας ἄμαξαν εὐτροχον ἡμιονεῖην
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσεται κηῶντα
 κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.
 ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·
 “ δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγεν
 κεῖσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρύν Ἀχαιῶν.”
 ὧς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ. 200
 “ ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἦδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ. 205

190. *πείρινθα*, πλέγμα τὸ ἐπὶ ἀμάξης· τὸ πλινθίον τὸ ἐπιτιθέμενον τῇ ἀμάξῃ τετράγωνον, Hesych., rightly no doubt. It occurs again in ο 131 as the receptacle on the car of Peisistratos into which the gifts of Menelaos are placed, and is probably the same as the *ὑπερτερὴν* in which Nausikaa takes the linen to be washed (§ 70, where, however, see M. and R.; Hayman, *App. to Od.* vol. iii. pp. vii-xi, Helbig, *H. E.* 145).

191 = Z 288 where see note. Here, however, *κατεβήσεται* cannot imply a descent from the upper story. What *κατα-* means is not clear; see M. and R. on β 337 ὃ δ' ὑψόροφον θάλαμον κατεβήσεται πατρός, where the same difficulty arises. The treasure chamber was in the inmost recesses of the house; it is not unnatural to conceive going there as a descent, just as we speak of “plunging into the depths of a wood” without any idea of going into a hole. The idea is perhaps that of going into a dark place, away from the light of the sky; it is reasonable to suppose that the treasure chamber had no windows.

192. *κέδρινον* evidently continues the thought of *κηῶντα*, *fragrant with cedar-wood*, the smell of which was regarded as a preservative. *γλήνεα*, see note on Θ 164. *κεχάνδει* was the reading of Ar. as δ 96 οἶκον κεχανδῶτα πολλὰ καὶ ἐσθλά. There was a variant *κεκεύθει*.

194. *δαιμονίη* seems to imply pity for Hekabe in view of the blow which is about to fall; see on A 561. The usual tone of remonstrance is quite absent here, unless we may suppose that it is assumed in view of the opposition which Priam is sure of meeting.

200. *ἀμείβετο μύθῳ*, also 424, a favourite Odyssean phrase not recurring in Il. Ar. read *ἀνήρετο*.

202. *ἔκλε'*, i.e. *ἐκλέεο* with hyphaeresis (H. G. § 5); so *ἀποαίρεο* A 275, where see note. G. Meyer, *Gr.* § 151 holds that the second ε was not really dropped but became a semi-vocalic “glide.” Fick would read *κλεεύε'* for *κλέφεο*. The reading of Vrat. A, *ἐκλν'*, is worth notice; it would be the regular aor. form, though not elsewhere found. But the sense requires an imperf. For the dat. cf. ν 299 *μήτι τε κλέομαι καὶ κέρδεσιν*, and for *ἐπί* see Υ 35.

205. *ἐξενάριξε*, *τινὲς* “*ἐξήνεξε*,” *τῆς ἀρχῆς ἐξέβαλεν*, Schol. V (evidently corrupt. Perhaps one might suggest *ἐξήναξε*, as though from *ἀναξ*, without calumniating the glossographers. *ἐξηνήσαμεν*· *ἐξεβάλομεν* Hes. is equally obscure). (*τινὲς*) *ὑποτάσσουσι στίχον ὡς ἐλλείποντος τοῦ λόγου*, “*ἀθάνατοιποίησαν*, Ὀλύμπια δώματ' ἔχοντες” Ariston. (*οἱ οὐρανὸν εὐρὺν ἔχουσιν*, Schol. V); a good instance of the class of interpolations designed to supply a verb.

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν·
 ὦμηστής καὶ ἄπιστος ἀνὴρ ὃ γε, οὐ σ' ἐλεήσει
 οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνευθε
 ἡμενοὶ ἐν μεγάρῳ· τῷ δ' ὧς ποθὶ μοῖρα κραταιή
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
 ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκήων,
 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 ἐσθέμεναι προσφῦσα· τότ' ἀντιτα ἔργα γένοιτο
 παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐ κακιζόμενόν γε κατέκτα,
 ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων 215
 ἐσταότ', οὔτε φόβου μεμνημένον οὔτ' ἄλεωρῆς."

206. αἰρήσει καὶ ἐπόψεται, *get thee in his power and set eyes on thee*, a perfectly natural simple expression. It has caused gratuitous offence to commentators, who see in it a *hysteron proteron* (?) and think that αἰρήσει cannot be used of one who puts himself in his enemies' power. Hence many of them (Naber, Düntzer, Nauck, Christ, Fick) adopt Bothe's tasteless conj. ἀθρήσει, which gives a meaningless tautology or rather anticlimax. The question of the punctuation at the end of the line is complicated by the question of the reading of 207; where DG Pap. and a few others have ὃ γε, the majority ὅδε. Pap. (m. 2) has also οὐκελεήσει, which has suggested the alteration ὃ γέ (or ὃ δέ) σ' οὐκ ἐλεήσει. But this is too simple; and the hiatus in the diaeresis though legitimate would not have been introduced if not found originally. It obliges us to put a comma before οὐ, and forbids us to read ὃ δέ, in spite of the analogy of X 123 ὃ δέ μ' οὐκ ἐλεήσει, οὐδέ τί μ' αἰδέσεται. Nor can we admit ὅδε, for this pronoun appears to be nowhere used except of a person actually, or to be represented as, in sight. We are thus limited to the text. The question evidently is whether ὦμηστής . . . ὃ γε is to be taken as forming part of the preceding εἰ- clause. This seems impossible, on account of the position of ὃ γε, though it might be admitted with ὅδε. The simplest constr. is that of the text, where the εἰ- clause is to be taken as semi-independent, *i.e.* capable of being used by itself, but virtually forming a conditional protasis, by its position, to οὐ σ' ἐλεήσει, ὦμηστής . . . ὃ γε being also added paratactically, but not forming a proper apodosis. *For*

suppose he catch thee and set eyes upon thee! A ravening and faithless man is he; he will have no mercy on thee. ὦμηστής is nowhere else used of a human being; we might almost translate a beast of prey.

209-10. See T 127-8.

211. ἄσαι is exegetical of ὧς. ἀργί-ποδας here only for πόδας ἀργούς.

213. So says Beatrice in *Much Ado*, "I could eat his heart in the marketplace." Compare Δ 35, with note, and X 347. Those who find in such expressions a proof that Homeric Greece retained traces of cannibalism will of course be prepared to extend the same conclusion to Elizabethan England. προσφῦσα, burying my teeth in it; cf. ὁδᾶς ἐν χεῖλεσι φύντες α 381. It is virtually indifferent whether we read ἀντιτα or ἀντιτά, as either adj. is possible. The former is recommended by ρ 51 (= 60) αἰ κε ποθὶ Ζεὺς ἀντιτα ἔργα τελέσσει. It is also indifferent whether with the text we take γένοιτο as a pure opt. of wish, or as potential. For ἀντιτα ἔργα *work of revenge* cf. α 379 αἰ κε ποθὶ Ζεὺς δῶσι παλιντιτα ἔργα γενέσθαι. But the passages in the Od. are more naturally taken with ἔργα as subj. and ἀν (παλιν-) τιτα as pred., *the (wicked) deeds be avenged*. This would suggest the rejection of 214-6 here; a supposition supported by the fact that 215 may be borrowed from X 514 (DL Pap. read πρὸς for πρὸ here, as there). κακιζόμενον *playing the coward* is hardly like a Homeric word, and ἄλεωρῆς *shelter* = safety differs somewhat from the use in M 57, O 533. Bekker accordingly expunged the three lines and is followed by Köchly and Fick; their absence is certainly a gain.

τὴν δ' αὖτε προσέειπε γέρων Πριάμος θεοειδής·
 “ μή μ' ἐθέλοντ' ἵεναι κατερύκανε, μηδέ μοι αὐτὴ
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
 ἧ οἱ μάντιές εἰσι θυοσκόοι ἧ ἱερῆες,
 ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 τεθνάνεμαι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων,
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν νιόν, ἐπὴν γόου ἐξ ἔρον εἴην.”

220

225

ἧ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέφγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας,
 τόσσα δὲ φάρεα λευκά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
 χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,

230

219. The short *ι* of ὄρνις recurs in H. only in the MSS. reading of M 218. Here it cannot be a blunder, as it is too obvious a remedy to read ὄρνις ἐν. In Attic we have ὄρνις and ὄρνεις, and the *ι* is occasionally shortened in Trag., e.g. Soph. *Ant.* 1021, Eur. *H. F.* 72, and a few lyric passages (see Lex.) Evidently ὄρνις is the original, ὄρνις a derivative = ὄρνι-ιθ-ς, -ιθ- being a diminutive suffix. So we have μάστιξ = μαστι-ιγ-ς by the side of μάστις. For the use of ὄρνις in the sense of *omen* cf. M 243 εἰς οἶωνός ἄριστος ἀμύνεσθαι περὶ πάτρης. It is not uncommon in later Greek; a familiar case is the ὄρνις of Pindar *P.* iv. 33 which consisted in the gift of a clod of earth.

221. The order of the words obliges us to take θυοσκόοι with μάντιες, not with ἱερῆες, as some have done; see note on A 62. The poems do not give us sufficient data to determine more accurately the relations of the two classes. θυοσκόος possibly indicates divination from the smoke of incense; as the words cognate to θύος imply sweet smell (τεθυωμένον, θυόεις, etc.). But here again we are left in uncertainty. We may be content to take the line as expressing the two classes of religious advisers, those who counsel from omens, and those who have a general religious function.

222 = B 81, which is probably borrowed, as Ar. held, from this place; as

the line suits the general context here far better, in spite of the slight harshness of the change from sing. to plur. (for which see on N 257).

226. βούλομαι, *I would rather have it so*, a much stronger expression than ἐθέλω *I am willing*.

227. εἴην, “opt. by attraction,” i.e. the act is regarded as imaginary only. We should express the idea by a conditional, not a temporal particle; “let Achilles kill me, so I might weep my fill.”

229. πέπλους, feminine garments only, and therefore presumably for Achilles to give to his women captives.

230. ἀπλοῖδας, worn single, opposed to the χλαῖνα διπλή (K 134) or δίπλαξ (Γ 126, etc.), which was of larger size and was doubled before being put on. Both were outer robes, a sort of plaid. Studniczka (p. 86) considers that the φᾶρος was a particularly luxurious form of the δίπλαξ, as its use is ascribed only to important persons. It was, moreover, made not of wool, like the χλαῖνα, but of the more costly and luxurious linen. Hence the adj. λευκά which is specially applied to linen fabrics (so ACL Pap. Townl.; D and a few inferior MSS. have καλά, which most edd. have strangely adopted). The τάπητες appear to answer to our “blankets,” as they are only used in making beds, II 224. 230-1 = ω 276-7.

232 = T 247, whence it is obviously

ἐκ δὲ δὺ' αἶθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρήκες πόρον ἄνδρες
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
 φείσας· ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
 λύσασθαι φίλον υἷον. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·
 “ ἔρρετε, λωβητῆρες ἐλεγχέες· οὐ νυ καὶ ὑμῖν
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντας; 240
 ἦ ὀνόσασθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὕμμες·
 ῥήτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
 κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἐγώ γε,
 πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἄιδος εἶσω.”
 ἦ καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἕξω
 σπερχομένοιο γέροντος. ὁ δ' υἰάσιν οἷσιν ὁμόκλα,
 νεικείων Ἑλενὸν τε Πάριν τ' Ἀγάθωνά τε δῖον
 Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθὸν τε Πολίτην 250
 Δηίφοβόν τε καὶ Ἴππόθοον καὶ Δῖον ἀγαυόν·
 ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευεν·
 “ σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἶθ' ἅμα πάντες

interpolated. It breaks the connexion of the passage, and is quite unsuitable here, as *ἔφερον*, though in place where the gifts are being brought out of a hut, is meaningless where the ransom is being chosen from the chests, and remains for the present in the *θάλαμος* (it is only removed in 275). The weighing, too, is required only where the exact payment of a promised sum is in question.

235. *ἐξεσίην* (*ἐξέσίην* A with Ar.) lit. *a sending*, i.e. an embassy. So φ 20 *τῶν ἔνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς*. *κτέρας*, *possession*, as K 216; else only in plur. of funeral rites.

239. *ἐλεγχέες*, rather *ἐλέγχεα*, see on Δ 242 (so Ahrens followed by Nauck, etc.).

240. L Lips. Pap. have *οἴκοι ἐστί*, which is possibly right; the diaeresis explains the apparent metrical anomaly, which would not be introduced by corruption.

241. *ὀνόσασθ'* so Ar. acc. to Did.; Pap. (*man.* 2) has *ονοσεσθ'*, all others (including Pap. *man.* 1) giving *οὔνεσθ'*, a meaningless form. In ρ 378 we have *ἦ ὀνοσαι ὅτι τοι βίοντον κατέδουσιν*; This

must be explained *do ye make light of this, that*, etc.; cf. φ 427 *οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται*, Ξ 95, P 173 *νῦν δέ σευ ὠνοσάμην πάγχυ φρένας*, P 25 *ὅτε μ' ὠνατο*. Fick reads *ὠνασθ'* (Ion. *ὠνησθ'*), referring to *ὀνήμενος* apparently in the sense “are you happy?” This would explain the vulgate *οὔνεσθε* as a misreading of ONEΣΘΕ.

242. For the pregnant sense of *γνώσεσθε*, *ye shall know what this means*, see Θ 406 *ἔφρ' εἰδῆ γλαυῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται*, and the passages there quoted. For the constr. of the next line cf. Σ 258.

247. *δῖεπε*, *controlled* them, brought them into order. Cf. B 207 *ὥς ὃ γε κοιρανέων δῖεπε στρατόν*. *ἔπω* implies *managing*, and *δια-* adds the idea *from the midst*, as *ἐφέπειν* is to manage from outside.

250. For *Polites* see B 791. In the next line the Scholia point out that we cannot, in the absence of other notice, say whether *δῖον* or *ἀγαυόν* is the proper name.

253. *κατηφόνες* Ar. and most MSS., D having *κατηφέες* with Krates as all

"Εκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖσθαι,
 Μήστορά τ' ἀντίθεον καὶ Τρώϊλον ἵππιοχάρμην
 "Εκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἔφκειν
 ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο·
 τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
 ψεῦσταί τ' ὀρχησταί τε, χοροῖτυπίησιν ἄριστοι, 261
 ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
 οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
 ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο ;"
 ὧς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν 265
 ἐκ μὲν ἄμαξαν ἄειραν εὐτροχον ἡμιονεῖν
 καλὴν πρωτοπαγῇ, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
 καδ δ' ἀπὸ πασσαλόφι ζυγὸν ἥρεον ἡμιόνειον,
 πύξινον ὀμφαλόεν, εὐ οἰήκεσσιν ἀρηρός,
 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυν. 270

MSS. read in ω 432. This best suits the subst. *κατηφείη* and the verb *κατηφῆσαι*, but as the der. of the word is unknown (see on II 498) we cannot say that the text, which is so strongly supported, is impossible. Ar. regarded the word as a feminine, an intentional sarcasm like 'Αχαιῖδες οὐκέτ' Ἀχαιοί. It would rather seem to be an abstract, *my disgraces*, like ἐλέγχεα. So Did., *οἶον κατήφειαι*.

257. Mestor appears only here. Troilos is not mentioned again in H., though he is one of the favourite figures of the later cycle. Ariston. says, rightly no doubt, ἐκ τοῦ εἰρῆσθαι ἵππιοχάρμην τὸν Τρώϊλον οἱ νεώτεροι ἐφ' ἵππου διωκόμενον αὐτὸν ἐποίησαν. καὶ οἱ μὲν παῖδα αὐτὸν ὑποτίθενται, "Ὀμηρος δὲ διὰ τοῦ ἐπιθέτου τέλειον ἄνδρα ἐμφαίνει· οὐ γὰρ ἄλλος ἱππόμαχος λέγεται.

258. These words may be illustrated by K 47-50.

261. *ψεῦσται*, cf. T 107. *χοροῖτυπίησιν ἄριστοι*, *heroes of the dance*, "carpet knights."

262. The emphatic word is *ἐπιδήμιοι*, *plunderers of your own folk* instead of the enemy.

263. Cf. § 57 *πάππα φίλ' οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην*; The very different tone expressed here by the same construction shews how rash it is to put down certain formulae as "polite" or "hesitating" requests; such a connota-

tion belongs to the context rather than the words.

264. The accent of *ἐπιθεῖτε* is due to the mistaken idea that the form is contracted from *ἐπιθειήτε*, see H. G. § 83. *ὁδοῖο* as γ 476, ο 47. See H. G. § 149, and compare *διαπρήσσουσα κέλευθον*, A 483 with note.

267. *πρωτοπαγία* (so ADL Pap. 1; -ῇ C Townl. Pap. 2; Fick writes *πρωτοπάγην*), see on E 194. *πείρινθα*, 190.

269. The *οἰήκες* are generally explained as *guides* for the reins, rings through which they ran. Helbig (*H. E.*, p. 155) thinks they may be hooks to which the breast-straps (*λέπαδνα*) were attached. This is of course quite uncertain. For *ὀμφαλόεν* see next note. MSS. give the variants *ὀμφαλόεντ'* (DG Lips. al.) and *ἀρηρότα* (L Lips. with the curious scholion *καθαρὸς ἐν τέλει δάκτυλος*), as though *ζυγόν* were not the only Homeric gender, e.g. N 706, II 470. *ζυγός* is of course found, though not commonly, in later Greek. Zenod. had not the line in his edition, and Heyne thinks it interpolated; but for this I see no grounds, unless it be that its absence would save the difficulty of explaining *οἰήκες*.

270. For a full discussion of the following passage reference must be made to *J. H. S.*, v. 185 ff., and Helbig, *H. E.* 147-155. The most probable explanation of the whole arrangement is as follows:

καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστω ἐπὶ ῥυμῶ,
πέξῃ ἔπι πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
ἐκ θαλάμου δὲ φέροντες ἐυξέστης ἐπ' ἀπήνης 275
νῆεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ζεύξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
τούς ῥά ποτε Πριάμφ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
ἵππους δὲ Πριάμφ ὑπαγον ζυγόν, οὓς ὁ γεραιὸς
αὐτὸς ἔχων ἀτίταλλεν ἐυξέστη ἐπὶ φάτνῃ. 280

The pole was curved sharply upwards at the end, running up to an almost vertical point (πέξῃ). In the actual bend (πέξῃ ἐπὶ πρώτῃ) the yoke was laid across the pole. Attached to the yoke was a ring (κρίκος); through this a peg (ἔστωρ) was passed and fastened into a hole in the pole. The ζυγόδεσμον, a rope nine cubits long, was then used to bind something with three turns to the ὀμφαλός, the long ends which remained after this being carried back to the car itself, where they were fastened to an upright post which rose from the front of the breastwork. This post and the rope from it to the end of the pole are constantly depicted in archaic vase-paintings, and there can be little doubt as to the identification of the rope with the ζυγόδεσμον. The chief difficulties then remaining are these: (1) what was the ὀμφαλός? (2) what is the object to ἔδησαν? (3) what is the meaning of ἐξείης? (1) Helbig holds that the ὀμφαλός was a boss on the yoke itself, as indeed is shewn by the epithet ὀμφαλθεν above, which served as the point of attachment to the ring. (2) He takes ζυγόδεσμον as the object which was tied on to the ὀμφαλός. This is not a very natural interpretation of the words. It now seems to me more likely that we have to supply πέξῃν with ἔδησαν; they bound the upright end of the pole to the ὀμφαλός of the yoke with three turns each way—the ζυγόδεσμον being permanently attached at its middle point to the yoke. The three turns bring us to the upper end of the πέξῃ, from which the ends of the ζυγόδεσμον are led back to the post on the car. This arrangement is illustrated by the diagram at the end of the book, which nearly agrees with Helbig. (3) It then follows that ἐξείης κατέδησαν means fastened to the post; ἐξείης being either the gen. of a

subst. ἐξείη, "the holder," so called because it was a support by which the charioteer could hold, or else a corruption of a similar word, changed, when its meaning was forgotten, into the familiar adverb. As to the meaning of ὑπὸ γλωχίνα δ' ἔκαμψαν it is hardly possible to make a guess. It is generally taken to mean "they turned down the end" of the ζυγόδεσμον under the knot, so as to hold it tight. According to the hypothesis given this is hardly likely, as the ζυγόδεσμον would have two ends. γλωχίς appears to recur only of the point of an arrow in Soph. Tr. 681, and rarely in late Greek.

272. ἔστορα is generally der. from root *sed*, to sit, as though from its "settling" or keeping firm the yoke. Schol. D mentions a variant ἔκτορα, "holder." In the next line Fick reads τρὶς δ' ἔδεον Φεκάτερθεν, to save the F.

277. ἐντεσιεργούς working in harness, the first part of the compound being locative like ὀρεσίτροφος, and others in H. G. § 124 e. ἐντεα = harness also in Pind. O. xiii. 28 ἱππέοις ἐντεσσιν. Nauck needlessly conj. ἡνυσιεργούς, from ἀνυσίεργος in Theokr. xxviii. 14.

278. According to the Scholia the Mysians were famous for their mules; ἱππόθορον δὲ Μυσοὶ εἶρον μῖξιν δυνῶν πρὸς ἵππους is quoted from Anakreon. They were neighbours of the Enetoi ὅθεν ἡμιόνων γένος ἀγροτεράων, B 852. The Scholia also notice that the ἡμίονοι are masc. here (τούς) but fem. in 325 (τάς).

279. C has Τρωούς for Πριάμφ, in allusion to the famous breed of Tros which belonged to the kings of Troy. This is not a bad reading as it avoids the awkward repetition of Πριάμφ. It also gives point to αὐτὸς ἔχων keeping for his own use.

τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσιν
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδε' ἔχοντες·
 ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφιν
 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285
 στῇ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τῇ, σπείσων Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
 ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφεί Κρονίωνι 290
 Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὀράται,
 αἴτει δ' οἶωνόν, ἐὼν ἄγγελον, ὅς τέ οἱ αὐτῷ
 φίλτατος οἶωνῶν καὶ εὐκράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων. 295
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα.”
 τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 “ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω· 300
 ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.”
 ἥ ῥα καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραιὸς
 χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον· ἥ δὲ παρέστη

281. ζευγνύσθην were having the horses yoked; ζεύγνυσιν ὁ ὑπηρέτων, ζεύγνυται δὲ ὁ προστάσων, Schol. B. The middle is else peculiar to the Od. (four times).

284-6 = o 148-50; there MSS. read ἐν δέπαϊ χρυσέῳ, which looks like an adapter's emendation when the lengthening of -ι in the third arsis was no longer allowed. Cf. T 259.

290. εὖχεο, so best MSS., only three or four having εὔχευ. See on P 142. Menrad reads ἀλλὰ σύ γ' εὔχε' ἔπειτα. ἔπειτα, perhaps “after all that has been said,” to make an end of it.

292. ἐόν, so Pap. and A in marg. A (but not Pap.) has the same in 310. All other MSS. (and A in text) give ταχύν in both lines. Brugmann shews convincingly (*Probl.* p. 62) that ἐόν was the original reading, in the sense “(his) own” i.e. favourite. When the “free” use of the pronoun was forgotten, the word was first changed to ταχύν in 310, because there it must mean “thine own.”

292 was subsequently altered from analogy. Thus the Pap. represents the stage at which the second change had not crept in. This view is strongly supported by Apoll. *Pronom.* 48, 1 τινές, πάλιν ἀγνοήσαντες τὸ μεταβατικόν (*capability of transition* from one person to another), τὸ “αἴτει δ' οἶωνόν ἐὼν ἄγγελον” μεταγράφουσιν εἰς τὸ “ταχύν ἄγγελον,” ἢ τὸν ἀγαθὸν ἐκδέχονται (*take it in the sense of “good,”* on the analogy of ἐάων).

293. καὶ εὐ, a change to the direct constr. as A 79. To avoid the contraction Menrad conj. καὶ δο (Zenod. οῦ), but the relative is far less Homeric. It would be better to adopt καὶ οἱ from two MSS. (Mor., Harl.)

294. δεξιόν, see note on M 239.

296. οὐ δώσει after εἰ, see on Δ 160. Here ἐόν is left untouched, as there is no parallel line to require the change.

303. ἀκήρατον, καθαρὸν, ἀθόλωτον, ἀμίαντον, Schol. B, ἀφθαρτον Δρ. *Lex.*

χέρνιβον ἀμφίπολος πρόχόον θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο· 305
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκεϊ, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ηὔδα·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἧδ' ἐλεεινόν,
 πέμψον δ' οἶωνόν, ἐὼν ἄγγελον, ὅς τε σοὶ αὐτῷ 310
 φίλτατος οἶωνών καί εὐκράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.”
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
 μόρφον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
 ὄσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῦ, ἐν κληῖσ' ἀραρυῖα,

The adj. recurs only in O 498, ρ 532 κτήματ' ἀκήρατα κείται, in the sense *intact* (cf. ἀκήριος, *unhurt*); with οἶνος ἀκηράσιος ι 205. It would seem that the application of the word to *undiluted* fluids is due to the similarity of ἀκηρτος (B 341), unless we are prepared to read ἀκέρατος as a bold case of ictus-lengthening, from κερά-ω. Cf. ἀκήρατον ποτόν Aisch. *Pers.* 614, and numerous later instances in Lex.

304. ἀθετεῖται ὅτι παρὰ τὸ σύνθηες αὐτῷ χέρνιβον τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ ὕδωρ, ὡς ἡμεῖς· τοῦτο δὲ αὐτὸς εἶθε καλεῖν λέβητα, τὸ δὲ κατὰ τῶν χειρῶν διδόμενον ὕδωρ χέρνιβα. ἔνιοι δὲ διπλῇ σημειοῦνται ὡς ἀπαξ ἐνταῦθα εἰρημένον, Ariston. ἡ Μασσαλιωτικὴ “ταμίη μετὰ χερσὶν ἔχουσα,” Did. The regular formula in Od. is χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος, α 136-7, etc. Except Ar.'s ὡς ἡμεῖς there is no evidence for χέρνιβον elsewhere in Greek, though χερνιβεῖον occurs rarely. Bentley conj. χέρνιβά τ', but χέρνιβα would be better, as the hiatus in the first diaeresis would explain the change; and this, from a rather obscure Schol. V, may really have been the reading of the Massaliotic.

306. μέσῳ ἔρκεϊ, by the altar of Zeus Ἐρκεῖος, as Π 231, *q.v.* (306-7 = Π 231-2, 308 = Γ 276, 309 = ζ 327, 310-3 see above, 314 = Π 249, 315 = Θ 247.) Bergk has remarked that the idea of praying for an omen is elsewhere peculiar

to the Od.; in the Il. only chance signs occur.

315. τελειότατον, ὅτι οὐ τὸν σώματι τέλειον, ἀλλὰ τὸν ἐπιτελεστικώτατον, Ariston. The word, like τέλος itself, had evidently a technical religious sense; cf. Aisch., *Ag.* 973, ὦ Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει, and numerous other instances in L. and S.

316. μόρφον and περκνόν are both ἀπαξ εἰρημένα in H. Aristotle, *H. A.* ix. 32, mentions an eagle called πλάγγος living in woods and marshes, ἐπικαλεῖται δὲ νηπτοφόνος καὶ μόρφνος· οὐ καὶ Ὅμηρος μέμνηται ἐν τῇ Πριάμου ἐξόδῳ. The etymology and meaning of μόρφνος are unknown. περκνός describes the colour, *dappled*, spotted with dark; as ripening grapes ὑποπερκάζουσιν, η 126. See Curtius, *Et.* no. 359 b, where it is referred to Skt. *prc-nis*, *dappled*. Ar. accented μόρφνον as a subst. in apposition with θηρητῆρα, περκνόν as an adj. The similar and similarly obscure expressions in Φ 251-3 should be compared.

318. ἐν κληῖσ' is the reading of Trypho, Ar. preferring ἐνκλήις (as the MSS. also have). There is little to choose between the two. In favour of the text is the fact that ἀρηρῶς rarely stands by itself, but is almost always joined to a defining word, either a dat. or an adverb (πυκνῶς or the like). (In T 396 χειρὶ may be taken with ἀραρυῖαν, *fitted to his hand*, though it is simpler to take the part. by itself; see, however, ζωστῆρι ἀρηρότι, Δ

τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἴσατο δέ σφιν
 δεξιὸς αἶξας διὰ ἄστεος. οἱ δὲ ἰδόντες 320
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
 σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσето δίφρου,
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 τὰς Ἰδαίους ἔλαυνε δαίφρων, αὐτὰρ ὅπισθεν 325
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευεν
 καρπαλίμως κατὰ ἄστν· φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὀλοφυρόμενοι ὡς εἰ θανατόνδε κιόντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
 παῖδες καὶ γαμβροί, τὼ δ' οὐ λάθον εὐρύοπα Ζῆν
 εἰς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.
 αἶψα δ' ἄρ' Ἑρμείαν νῖδον φίλον ἀντίον ἠῦδα·
 “Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν 335
 ἀνδρὶ ἐταίρισσαι, καὶ τ' ἔκλυες, ᾧ κ' ἐθέλῃσθα·
 βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 ὧς ἄγαγ', ὡς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν πρὶν Πηλεϊωνάδ' ἰκέσθαι.”

134.) The *κληίδες* are here the bolts which hold the doors, see M 456, Ξ 168. The fact that only one *κληίς* is elsewhere mentioned as belonging to a door is in favour of reading *ἐκκληίς*. But no weight can be allowed to Ar.'s objection to the elision of the -ι of the dat. plur.

320. *διὰ ἄστεος*, so Pap. and A in margin; the rest having *ὑπὲρ ἄστεος*. But *ἄστν* is one of the words which retain the *F* most consistently; out of nearly 120 places where it occurs thirty-seven require *F*, and only four (besides this) reject it (Knös, *Dig.* 58).

322. *γέρων ξεστοῦ* MSS. exc. A (text) and Mor., which have *γεραῖος ἐοῦ*.

323 is an Odyssean line (three times; γ 493, etc.).

324. The scansion of *τετράκυκλος* is against the Homeric rule of position, and is the stranger as *τετρα-* must be for *τετFρα-*.

325. *δαίφρων*, *prudent*, acc. to Buttmann an Odyssean use, the word elsewhere in Il. meaning *warlike* (from *daís*). It is, however, possible to take it as = *wise* in both poems, the difference being due to a reflexion from the martial atmosphere of the Iliad,

329. Cf. ω 205, where the first part of the line occurs, but with *ἐκ* for *οὖν*; and so Cobet would read here—needlessly.

331. *οὕτως τὴν συναλοιφὴν διείλεν Ἀρίσταρχος, Ζῆ | ν', ἐν ἀρχῇ τοῦ στίχου τὸ ν' θέλς*, Did. See on Θ 206. The MSS. all (exc. Pap. *man.* 1) write *Ζην'*, only differing in putting the ν' at the end of 331 or beginning of 332.

335. *ἐταίρισσαι*, *to be companion to*; but the intrans. use is strange (cf. the mid. *ἢ τινά που Τρώων ἐταίρισσαιτο*, N 456), and the hiatus is wrong. Fick reads *ἄννερ' (ἀνέρα) ἐταίρισσαι*, *to make a man thy companion*, which is better. For the dat. *ᾧ* after *ἐκλυες* see on E 115, II 515. The phrase is evidently meant to represent Hermes as a particularly affable god.

337. For *μήτ' ἄρ τις* Bentley conj. *μή τις Fe*, which not only saves the *F* of *Ἰδῃ* and supplies the object, but avoids the very unpleasant and meaningless iteration of *ἄρ*.

338. The addition of the local *-δε* to the name of a person seems to be unique till we come to Ap. Rhod. with *Ἀλκινόονδε* and *αὐτοκασιγνητήνδε*. The nearest analogy is *Ἀιδὸς δε*, where the *δῶμα*

ὥς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης·
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἦδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 345
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε,
 βῆ δ' ἰέναι κούρω αἰσυνμητῆρι ἐοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.
 οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
 στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
 “φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
 ἄνδρ' ὀρόω, τάχα δ' ἄμμε διαρραίσεσθαι οἶω. 355
 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα
 γούνων ἀψάμενοι λιτανεύσομεν, αἱ κ' ἐλεήσῃ.”

implied in the gen. makes the constr. more natural. The formation is a bold one, but cannot be taken as a sign of late origin; nor is it likely to be a corruption of Πηλεΐωνος, as Nauck suggests.

339-45 = ε 43-9, 340 = B 44, 341-2 = α 97-8, 343-4 = ω 3-4. The mention of the magic wand is more in place here than in ε, for in 445 it is actually used to lull the sentinels to sleep. This wand is evidently the origin of the later κηρυκεῖον. Compare the epithet χρυσόρραπισ, ε 87.

347. αἰσυνμητῆρι BCD Townl. *al.* with Ar.; αἰσυντηῆρι AL Lips. Syr., etc. The text-form is related to αἰσυνμητῆς (θ 258, of the judges at the Phaiakian games) as κυβερνήτηρ (θ 557) to κυβερνήτης, ὀρχηστήρ (Σ 494) to ὀρχηστής, etc. The obvious derivation is from αἶσα—μνάομαι, “one who is mindful of justice,” *i.e.* a prince; as all justice in H. belongs to the traditions of the royal families (Curtius, *Et.*⁵ p. 716). The -v will then be Aeolic. But some doubt is thrown upon this by the Doric form αἰσιμνάτας in inscriptions from Megara and Chalkedon (G. Meyer, *Gr.* § 62 *ad fin.*). The name Αἰσυνήτης (B 793, N 427) implies the existence of a noun-stem αἰσυν-, where the -v is unexplained.

From this, of course, αἰσυντήρ may have regularly arisen.

348 = κ 279, also of Hermes. It is strange that the description should suit only the youthful Hermes of the great age of Greek art; for in works of the archaic period the god is always represented as bearded.

349. For the tomb of Ilos see K 415.

351. ἐν ποταμῷ, *at the river*, with στῆσαν; Σ 521, ξ 258.

354. φραδέος, ἅπαξ εἰρημένον in Greek. The only other instances of simple adjectives in -ης are apparently σαφής and ψευδής, though the compounds are so common (ἀφραδής, ἀριφραδής, ἐμφραδέως, περιφραδέως from this one stem are all Homeric). For the vague use of ἔργα, *it is a matter for a prudent mind*, cf. ἦ δὴ λοίγια ἔργα A 518, etc. The neglect of the F is not common, νοῦ (Bentley) being of course not a Homeric form. Of the eighteen instances of the violation given by Knös eight others cannot be easily emended. Cf. P 279.

355. διαρραίσεσθαι, a very strong metaphor; cf. α 251 τάχα δὴ με διαρραίσουσι καὶ αὐτόν, and P 727.

356. ἐφ' ἵππων, on the horse-chariot, leaving the mule-waggon to its fate.

ὥς φάτο, σὺν δὲ γέροντι νόος χύτο, δαΐδιε δ' αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,
 στῇ δὲ ταφών. αὐτὸς δ' ἐριούνιος ἐγγύθεν ἔλθων, 360
 χεῖρα γέροντος ἔλων ἐξείρετο καὶ προσέειπεν·
 “ πῆ, πάτερ, ὦδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι' ἀμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ' ἔδειςας μένεα πνεύοντας Ἀχαιοὺς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν; 365
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δῇ τοι νόος εἴη;
 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
 σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἐίσκω.”

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “ οὕτω πῃ τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολῆσαι, 375
 αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
 πέπνυσαι τε νόῳ, μακάρων δ' ἔξεσσι τοκῆων.”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·

359. ἐνὶ γναμπτοῖσι μέλεσσιν, a phrase found only in Od. and the late A 669—where, as in λ 394, ν 398, the epithet is more in place, as it indicates the “flexible limbs” as the seat of strength. Here it must be taken either as a mere *epitheton ornans*, a reminiscence from a familiar phrase, or in the different sense *bent with age*. The old man's sudden terror, in spite of the courage with which he started, is a very natural touch.

360. αὐτός, *ultro*. ἐριούνιος, see T 34. As a subst. it recurs only in 440.

363 = K 83; 366, cf. K 394. ἀνάρσιοι only here in Il., five times in Od.

367. ὅτι οὐ πάντως βρώματα τὰ ὀνειάτα, ὡς οἱ γλωσσογράφοι, ἀλλὰ πάντα τὰ ὀνησίν τινα περιποιῶντα, ὡς νῦν τὰ δῶρα, Ariston. Cf. δ 444, ο 78.

368. For δέ Nauck conj. τέ, but cf. H 433 ἦμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ, and ν 207 νῦν δ' οὐτ' ἄρ πῃ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ καλλείψω.

369 = π 72, φ 133, where the constr. of the infin. with the preceding οὐ πω χειρὶ πέποιθα is simple. Here it is less natural and rouses some suspicion of in-

terpolation, though it is certainly not going beyond the limits of the Homeric infin. to translate “you are not young, and your companion is old, for self-defence.” See also on T 183.

370. οὐδέν· ὅτι τὸ δὲν παρέλκεται, Ariston.; i.e. οὐδέν, as an adverbial acc., = οὐ. This is, of course, familiar enough; the curious thing is that the copyists did not see it, as most MSS. read κακόν, only three or four troubling to make the further necessary change of καὶ δέ το ἡδέ. Only AG Pap. *man*. 1 have κακά, and A adds γρ. κακόν εἶδέ in marg., while Pap. *man*. 2 simply turns κακά into κακόν.

374. For ἔτι τις ACL Lips., a very strong consensus, have εἴ τις. If this is right εἰ must be taken interjectionally, *see!* or we must assume an anacoluthon, the apodosis being forgotten.

376. αἴσιον, for good luck. The word is ἄπ. λεγ., but cf. the opposite, παραίσια σήματα φαίνων, *inauspicious*, Δ 381. Or we may understand it to mean a *man of moderation*, which is nearer the usual sense of αἴσα, v. A 418 and ἐξαίσιον O 598.

- “ ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ’ ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον, 380
 ἥέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μῖμνη,
 ἣ ἥδη πάντες καταλείπετε Ἴλιον ἱρὴν
 δειδιότες· τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλεν,
 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ’ Ἀχαιῶν.” 385
 τὸν δ’ ἠμείβετ’ ἔπειτα γέρων Πρίαμος θεοειδής·
 “ τίς δὲ σύ ἐσσι, φέριστε, τέων δ’ ἔξεσσι τοκῆων;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες.”
 τὸν δ’ αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 “ πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον· 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὤπωπα, καὶ εὖτ’ ἐπὶ νηυσὶν ἐλάσσας
 Ἀργεῖους κτείνεσκε δαΐζων ὀξεί χαλκῷ,
 ἡμεῖς δ’ ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
 εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι· 395
 τοῦ γὰρ ἐγὼ θεράπων, μία δ’ ἥγαγε νηὺς ἐνεργής·

379 = A 286, etc. κατὰ μοῖραν expresses the god's approval of Priam's pious sentiments.

380. See note on K 384.

382. ἵνα is better taken as a final conjunction than as a relative adverb, *where*; for such local relatives are not found with personal antecedents in H., with the exception of γ 319 ἐκ τῶν ἀνθρώπων ὅθεν κ.τ.λ., and perhaps υ 383 ἐς Σικελούς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοι, see on P 703. Bekker reads ἵνα τοι τάδε περ, *that these at least* may be kept safe.

385. οὐ τι μάχης ἐπεδεύετ’ Ἀχαιῶν *he was not behindhand* (never hung back) from the battle of (against) the Achaeans, a curious variation of a phrase which recurs several times (N 310, with note, P 142, Ψ 670). The harshness is in the constr. of the gen. Ἀχαιῶν. We may indeed take this not as dependent on μάχης but as coordinate with it after ἐπεδεύετο, *he did not fall short of the Achaeans in battle*; cf. Ψ 483 ἄλλα τε πάντα δεύει Ἀργείων. But this alternative is as harsh as the former and gives a weaker sense. Owing to this difficulty it is fashionable to reject the line altogether. But this resource cannot be commended; it is far more natural that Hermes, having soothed Priam's fears, should be the first to shew that he recog-

nizes him, than that Priam, who is anxious to pass unnoticed, should accidentally betray himself, as would be the case if the words σὸς παῖς were omitted. There is no reason for Priam to express surprise at the recognition; he has been face to face with the Greek host only a few days before (in Γ').

388. ὥς μοι καλά· εἰ μὲν θαυμαστικῶς λέγει τοῦτο, ἀπ’ ἄλλης ἀρχῆς (we must make a fresh sentence): εἰ δὲ μή, τοῖς ἄνω συναπτόεν, Nikanor. The choice between the exclamative *how* and the continuative *ὅτι οὕτως* is, as so often, indifferent. Pap. Syr. L Lips. have *ὅς*, not well.

390. πειρᾷ for πειράεαι is an impossible contraction in H. Römer ingeniously suggests *πείρα* (πείρα') and εἴρεο (C having ἥρεο), *test me and ask*. But this does not suit 433. It would be better, at least in the latter place, to read *πείρασ'* (αι) as a non-thematic form, or, to keep closer to the letters, *πείρα'* (αι), the same with the older omission of the σ. (See Φ 459 and note on δαμνᾷ Ξ 199.) The imperative certainly gives a better sense; with the text καὶ εἴρεαι must be taken as = *εἰρόμενος*, “you ask me only to test me.”

394. ἐσταότες, idle spectators; cf. B 320, where the first part of the line occurs.

Μυρμιδόνων δ' ἔξειμι, πατὴρ δέ μοί ἐστι Πολύτωρ.
ἀφνειὸς μὲν ὃ γ' ἐστί, γέρον δὲ δὴ ὥς σύ περ ᾧδε,
ἐξ δέ οἱ υἱες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι·

τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπαισθαι. 400

νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γὰρ
θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.
ἀσχαλόωσι γὰρ οἳ γε καθήμενοι, οὐδὲ δύνανται
ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν."

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής· 405

"εἰ μὲν δὴ θεράπων Πηληιάδew Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
ἣ ἔτι παρ νήεσσιν ἐμὸς πάις, ἥέ μιν ἤδη
ῥῖσι κυσὶν μελεῖστί ταμῶν προύθηκεν Ἀχιλλεύς."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 410

"ὦ γέρον, οὐ πῶ τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηὶ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦδε
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
ἔσθουσ', αἶ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν. 415

ἣ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοιο φίλοιο
ἔλκει ἀκηδέστως, ἥως ὅτε δία φανήη,
οὐδέ μιν αἰσχύνηι· θηοῖό κεν αὐτὸς ἐπελθών,

398. ᾧδε, *thus* as I see thee; hardly *here*.

400. τῶν here is best taken as an ablative gen. with μετά, *from among them*. See on P 149. Schol. V mentions a variant τοῖσι δὲ πρῶτον ὑπηνήτης λάχον, which needlessly accentuates the obvious but trifling difficulty that if Hermes' *persona* is now πρῶτον ὑπηνήτης (348) he cannot have been so ten years before when Achilles sailed—and indeed must have been a child.

402. θήσονται μάχην, *will set battle in array*, as we speak of a *pitched battle*. Cf. P 158 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο.

403. οἳ γε Pap. A in marg. and others; the majority having οἶδε (οἶδε), which cannot be right; the pronoun is merely anaphoric and can have no deictic force.

404. ἴσχειν ἐσσυμένους πολέμου, see note on N 315. The gen. is best taken with both verbs.

From 404-504 A has lost two leaves, the gap being as usual supplied by a late hand (A²).

407. εἷς is an intolerably weak word

for so emphatic a place. It is therefore possible that L. Lange's εἰ δ' is right; cf. δ 831-2, εἰ μὲν δὴ θεὸς ἐσσι . . . εἰ δ' ἄγε μοι κατάλεξον.

409. μελεῖστί ταμῶν an Odyssean phrase, v. i 291, σ 339.

412. κείνος, deictic, *there he lies*; Γ 391, etc.

413. ἦδε is the reading of D (ἦδε), while Pap. has ἠδη. Either of these is better than ἥως given by the rest, for that word is quite out of place when used late in the evening (351). ἥως might easily slip in from a reminiscence of Φ 80 ἥως δέ μοι ἐστὶν ἦδε δυωδεκάτῃ, or A 493 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἥως. The use of the fem. ordinal adj. as a subst. in this way is as familiar in H. as in later Greek; see e.g. A 425 δυωδεκάτῃ, β 374 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται. (Eust. mentions both readings, ἥως ἢ ἦδε.)

415 = T 31 except that the expression is applied there to flies.

417. ἀκηδέστως, as X 465.

418. θηοῖο MSS.; θάειο (θαύειο) Fick,

οἶον ἔερσήεις κείται, περὶ δ' αἶμα νένιπται,
οὐδέ ποθι μιάρως· σὺν δ' ἔλκεα πάντα μέμνκεν, 420
ὅσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασαν.
ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐοῖο
καὶ νέκυός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι."

ὥς φάτο, γήθησεν δ' ὁ γέρον καὶ ἀμείβετο μύθῳ·
"ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάις, εἴ ποτ' ἔην γε,
λήθεται ἐνὶ μεγάροισι θεῶν, οὐ Ὀλυμπον ἔχουσιν·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον,
αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430
ὄφρα κεν ἐς κλισίην Πηληιάδεω ἀφίκωμαι."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλη σέο δῶρα παρέξ Ἀχιλλῆα δέχεσθαι.

i.e. θηεῖο, which may be right, but is less probable in a late book.

419. *ἔερσήεις*, *fresh*, cf. *roscidus*; he is not parched by the sun, because Apollo has spread a mist over him. *αἶμα* is best taken as an acc. of the "external object," *he is washed of blood*; cf. § 224 *χρόα νίξετο δῖος Ὀδυσσεύς ἄλμην*, II 667 *κελαινεφές αἶμα κάθηρον* . . . *Σαρπηδόνα*, Σ 345 *Πάτροκλον λούσειαν ἀπὸ βρότον αἵματόεντα*, and note on Φ 122.

421. See X 369. *ἐν* is best taken with *ἔλασαν*.

422. *ἐοῖο*, *thy son*, see A 393. MSS. have *ἔῆος*, but *τεοῖο* added in the marg. of Pap. is evidently meant for *ἐοῖο*.

423. *ὥς περισσὸς ὁ στίχος ἀθετεῖται. ἐπεὶ σφι οὐχ Ὀμηρικῶς κείται ἡ ἀντωνυμία διὸ καὶ προσηθεῖτο*, Schol. V. It is clear that Ar. and some one before him obelized the line, but the last reason cannot be right, as there is nothing un-Homeric in *σφι*.

425. *καὶ* seems to convey a reference to the other more obvious goods of life; "it is a good thing *also* to give the gods their due." *διδόυναι* is a form which astonished even Eust. (*τινὰ δὲ τῶν ἀντιγράφων ἐτόλμησαν γράψαι διδοῦναι*), and was attacked by Aristoph. (acc. to a Schol. on ν 358). The only variant in the MSS. is *διδόναι*, given by D, with Eust.; but Herod. says *τινὲς δὲ αὐτὸ καὶ διὰ τοῦ ω ἔγραφον, i.e. διδῶναι*. The lengthening is evidently analogous to

ξενγυῖμεν II 145, *τιθήμεναι*, etc., and like them is to be ascribed to the ictus. As the other cases are found only before the termination *-μεν*, the analogous form here would be *διδῶμεν* or *διδόμεν*. *διδόυναι* may have supplanted this from the analogy of *δοῦναι* (cf. *διδώσομεν* for *δώσομεν*, ν 358). See Curtius, *Vb.* ii. 100.

426. *εἴ ποτ' ἔην γε*, see note on Γ 180.

428. *τῷ οἱ ἀπεμνήσαντο*, *therefore they remembered them (his gifts) for him*. Cf. Hes. *Theog.* 503, *οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν*. BC Syr. have *τῶν* (*sc. δῶρων*), but a pronoun with so definite a reference could not apply to anything but *θεῶν*. For *ἀπεμνήσαντο* A²G Syr. al. have *ἔπεμν.*, cf. O 662, P 103. But the passage from Hes. (where there is no variant) and Thuk. i. 137 *αὐτῷ δὲ χάριν ἀπομνήσεσθαι ἀξίαν* shew that the sense of "requiting a favour" belongs to the compound with *ἀπο*.

433. *πειρᾷ*, see on 390.

434. *κέλη*, so MSS.; edd. generally *κέλει*, but the synizesis is no better than the contraction; see on N 818. The form in *-η* being Odyssean should not be altered in Ω; though *ὅς κέλει* (as M 235) is an easy change. *παρέξ Ἀ.*, *behind Achilles' back*, lit. "passing him by," cf. K 391 *παρέκ νόον ἤγαγε*, "led past my sense," much as we say "made me beside myself," and T 133 *μὴ χαλέπαινε παρέκ νόον*, "past" = "in defiance of" good sense.

τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι
 συλεύειν, μή μοί τι κακὸν μετόπισθε γένοιτο.
 σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
 ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
 οὐκ ἂν τίς τοι πομπὸν ὄνοσσάμενος μαχέσαιοιτο."

435

ἢ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους
 καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἡύ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργεῖφόντης
 πᾶσιν, ἄφαρ δ' ὥϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
 ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληιάδεω ἀφίκοντο
 ὑψηλὴν, τὴν Μυρμιδόνες ποίησαν ἀνακτι

440

445

436. γένοιτο is the reading of D Pap. for γένηται of the rest. The opt. with μή seems more suitable, as rejecting even the *imagination* of the thing; the subj. would reject the *expectation*. After the present of the preceding clause the opt. would be more likely to be changed to the subj. than *vice versa*.

437. For ἂν . . . κε, in the same clause, cf. A 187, N 127, H. G. § 363, 4 (the combination as L. Lange points out, EI 353, is like εἰς τις, the indefinite κε answering to τις). The separation of the two particles by so many words is peculiar to this place, and has given rise to some doubts. Peppmüller would read σοὶ δ' αὖ, but if any change is to be made it would be better to adopt σοὶ μὲν from Pap. "Ἄργος in the mouth of a Myrmidon most naturally means the "Pelasgian Argos," Thessaly (see on B 681).

438. ἐνδυκέως, see 158.

443. πύργους νεῶν, the fortifications of the ships, see on M 258, 332. The juxtaposition of τάφρον seems to shew that the space elsewhere conceived as existing between wall and trench is forgotten, and that the sentinels are actually at the gate in the wall, not as in I 67, K 194, at the trench considerably in advance of it. Whether or no they are identical with the πυλαῶροι of 681 we cannot say.

448. The relative construction of ὅτε is virtually forgotten in the description of the κλισίη, and it is not till 457 that

we come to what may be called an apodosis. The κλισίη of Achilles is described as a full counterpart of the Homeric house, with a forecourt and πρόδομος (673), αἶθουσα (644), μέγαρον (647), and the whole is called οἶκος (572) and δῶματα (512). This indicates a complete difference of view from the rest of the Iliad, except from I. Even there, though the scene passes in the same hut, there is hardly any indication of a building on this scale; compare particularly I 658-9 with Ω 643-4, where in a precisely similar context the former knows nothing of an αἶθουσα. The μυχός, however, is common to both (Ω 675 = I 663). In the rest of the Iliad the κλισίη is hardly thought worthy of the formal compliment of an *epitheton ornans*, the only exceptions being κλ. εὐτυκτος (K 566, N 240) and εὐπηκτος (I 663 = Ω 675)—every one a late passage. The whole conception indicates a poet who is more familiar with the palace than the camp; he has not taken the trouble to consider how little his spacious dwelling agrees with the crowding of the Achaeans along the shore, or indeed with the first conditions of a naval camp. Heyne would reject 449-56 altogether, chiefly on account of the violated *F* of 449 and 452. But 565-7 evidently contain an allusion to 454-6, and the conception of the house is the same throughout.

449. For ποίησαν here and 452 Bentley conj. δέιμαντο, Dawes πονέοντο. For other violations of the *F* of Φάναξ see II

δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκινοῖσι· θύρην δ' ἔχε μῦνος ἐπιβλῆς
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·
 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὅπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἶη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·

371, 464, 507, 523, T 67 (the only other irremediable cases are acc. to Knös, ξ 40, 395, 438).

451. ὄροφον, unanimously explained by the ancients as “a sort of reed used for thatching.” The word recurs elsewhere only in the sense of “roof” (see L. and S.), but the ease with which the two senses might be interchanged is sufficiently illustrated by our own word “thatch,” properly “roof” (Dach), but restricted in use to a particular covering with reeds or straw; we can translate they *thatched it with downy thatch gathered from the meadows*, without feeling any need to discuss whether “thatch” means “a roof” or “a kind of reed.” That ὄροφος was a *specific* name for a kind of reed is highly improbable, though Aristotle and Theophrastos seem to have taken it so; it means neither more nor less than “roofing.”

453. ἐπιβλῆς, evidently a long beam running horizontally through a hole in one door-post, so that it could be thrust across the door into a suitable hole in the other post. The gate in the fortifications has two such bolts, there called ὀχῆες, see on M 456.

454. ἐπιρρήσσεσκον, a verb presumably conn. with ῥήσσω, Σ 571, in the sense of *beating*, though this is not particularly suited to express *driving home* a bolt. It is used similarly in Soph. O. T. 1244, πύλας ἐπιρρήξας ἔσω, *dash-*

ing to the doors (ἐπιρράξας, Dobree; v. Jebb *ad loc.*)

455. κληῖδα, obviously the same as the ἐπιβλῆς above.

457. ᾤξε, a contracted form found here only, cf. ᾤξε above, 446. We have, however, οἷξασα Z 89, and ἀνῶγεν Ξ 168. The origin of the verb is entirely obscure. An initial *F* seems to be indicated by forms like ἀναοίγεσκον, ἀν-έ-ωγ-ε, ἀν-έ-ωξ-ε, etc., but is nowhere in H. supported by metre, and in B 809 is inadmissible. The Lesbian form οἰέγην would point to ὀφειγ-, not Φοιγ-, as the root, with ὀφειγ as weak form (G. Meyer, *Gr.* § 475). This accounts for the usual form ᾤξε, and we might be inclined to read ἀνοείγεσκον in 455, ἀνδείγεν II 221, etc., were it not that the forms with -εω- are well supported in Attic. Where so much is uncertain alterations are useless.

464. ἀγαπαζέμεν, an Odyssean word, “to welcome” as host; an immortal cannot permit himself to become a guest to men. If we do not adhere to this sense of ἀγαπαζέμεν, and take it more vaguely, “shew favour,” θεόν may be the subject, βροτούς the object; “it would cause jealousy that an immortal god should thus favour men.” But this, though with the order of words perhaps more natural, does not give so clear and suitable a sense. Düntzer suggests that the line is an explanatory gloss of νεμεσσητὸν δέ κεν εἶη which elsewhere always stands alone.

τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος,
καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης."

465

ὥς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν "Ολυμπον
'Ερμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
'Ιδαῖον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
ἵππους ἡμιόνους τε. γέρων δ' ἰθὺς κίεν οἴκου,
τῇ ῥ' Ἀχιλεὺς ἴζεσκε διίφιλος. ἐν δέ μιν αὐτὸν
εὖρ', ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἶω,
ἥρως Αὐτομέδων τε καὶ Ἀλκιμος ὄζος Ἄρηος,
ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς

470

ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.

475

ὥς δ' ὅτ' ἂν ἀνδρ' ἄτη πυκινὴ λάβη, ὅς τ' ἐνὶ πάτρῃ

480

466-7. Düntzer's objections to this couplet are better founded; (1) the Iliad knows nothing of any son of Achilles except in late interpolations—see T 327; (2) Priam does not follow the god's advice, as he makes no mention of either mother or son. 465 would form a very effective end to the speech.

473. ἀπάνευθε *apart*, though in the same room, see 484. τῷ, so A²CD, etc.; τῷ (Lips. *al.*) is possibly right, but the nom. accords with the common use of the article with numerals to contrast a definite number with a crowd; H. G. § 260 c.

474. Ἀλκιμος, the short form (*Koseform*) of Ἀλκιμέδων as T 392.

476. ἔσθων καὶ πίνων, added in a sort of apposition with ἐδωδῆς, as the verb is used with either gen. or part. Cf. ε 196-7 τίθει πάρα πᾶσαν ἐδωδῆν, ἔσθειν καὶ πίνειν.

480. The comparison is to the familiar scene of a homicide exiled from his own land and taking refuge with a chieftain among whose retainers he will enrol himself in return for sustenance and protection. ἀνδρὸς ἀφνειοῦ, because only a wealthy chief can afford to keep a retinue of such "broken men" (see note on II 573). The only difficulty is in the word ἄτη, for from the construction of the sentence the ἄτη seems to have come upon him *after* the homicide. Thus

Nägelsbach takes it to mean the overwhelming effect of conscience, Göbel the mental disorder due to his position; cf. II 805 with note. I believe that the word can mean one thing only, the force which impelled him to do the deed. Then the relative clause ὅς κε . . . κατακτείνας is explanatory of ἄτη, "as when Atē has come on a man who has slain another" = *so that* he has slain another. But the relative clause has been altered in the course of statement—the original κατακτείνῃ is put in a subordinate participial form, and ἄλλων ἐξέικετο δῆμον as the main thought usurps the principal verb. In other words the essential thought is ὡς ἀνὴρ φῶτα κατακτείνας ἄλλων ἐξέικετο δῆμον. The poet begins, however, for the sake of adding moral weight, as though he were going to say ὡς ὅτ' ἂν ἀνδρ' ἄτη λάβῃ ὅς τε φῶτα κατακτείνῃ, but in the course of saying this he allows the other form of the thought, as the dominant one, to mould the second clause. The difficulty arises from the peculiar construction of the simile in having the point of comparison added independently, θάμβος δ' ἔχει, instead of connected immediately with ὡς ὅτ' ἂν, as is done in every other simile of this form. The result of the difference is that the minor touches are put in the foremost place, and are continually in danger of overshadowing the essential elements.

φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
 “ μνησai πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου, ὥς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες
 τείρουσ', οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι.
 ἀλλ' ἦ τοι κείνός γε σέθεν ζώοντος ἀκούων
 χαίρει τ' ἐν θυμῷ ἐπὶ τ' ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίῃθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν·
 ἐννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἀρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτός,
 τὸν σὺ πρῶην κτείνας ἀμυνόμενον περὶ πάτρης,
 Ἕκτορα. τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,

482. Schol. V says τὸν δὲ καθαίροντα καὶ ἀγνίτην ἔλεγον, Schol. B ὡς εἴ τις . . . ἀπέρχεται πρὸς τὸν ἀγνίσοντα, from which K. O. Müller has conjectured that there was a variant ἀνδρὸς ἐς ἀγνίτew here. This is possible, but such a reading can only have been a late one; there is no trace whatever in H. of expiation for blood except by payment or exile, ritual purification being unknown.

486. For σοῖο Zen. had σείω and so Pap. CL al. But the adjectival form is more Homeric; Σ 335 σείω φονῆος is of course another matter.

487. ἐπὶ γήραος οὐδῶ see note on X 60.

488. περιναίεται ἀμφὶς ἔοντες, a pleonasm like περικτίνας ἀνθρώπους οἱ περιναιετάουσι, β 65. In λ 495-503 the shade of Achilles expresses the same fears for his father's treatment by his subjects.

492. Τροίῃθεν ἰόντα (CD al.) must be right though A² Pap. Mor. and others have Τροίηθε(ν) μολόντα; the ν of these local adverbs in -θεν is never omitted.

493-4 = 255-6. Nauck rejects 494-7 because of the obvious inconsistency of τῶν μὲν πολλῶν (498) with τῶν οὐτὶνά φημι λελεῖφθαι. But the weakness lies

rather in 498 which might be omitted without loss—or indeed with gain, as the omission brings out more sharply the superiority of Hector alone to all the fifty. The rhythm of 498 is unusually bad and un-Epic.

499. οἶος, because beside him all the other fifty counted as naught. As a matter of fact not one of Priam's sons does anything (but get killed) in the Iliad, with the exception of Paris, which rather proves the rule. αὐτός, by himself alone. So L Lips. only, the rest having αὐτούς, ourselves, an incomparably weaker reading, but strangely adopted by all edd. For καὶ with αὐτός no quotation need be given, as the two words have such a strong affinity that there is a strong presumption against καὶ being copulative at all when preceding αὐτός. αὐτούς and αὐτός are often confused by the MSS.; e.g. in Ξ 145 αὐτούς has good support.

500. πρῶην in the vague sense, see on χθιζά τε καὶ πρωιζά B 303. It was actually twelve days before. For ἀμυνόμενον περὶ πάτρης compare Hector's own words in M 243.

λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδέοιο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ', οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ὥς φάτο, τῷ δ' ἄρα πατὴρ ὕφ' ἕμερον ὤρσε γόοιο·
 ἀψάμενος δ' ἄρα χεῖρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησαμένῳ ὁ μὲν Ἑκτορὸς ἀνδροφόνιοιο
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, 510
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρειν.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 καὶ οἱ ἀπὸ πρᾶπίδων ἦλθ' ἕμερος ἡδ' ἀπὸ γυίων,
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χεῖρὸς ἀνίστη, 515
 οἰκτεῖρων πολίων τε κάρη πολίων τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 " ἂ δεῖλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 υἱέας ἐξενάριξα; σιδήρεϊόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου, ἄλγεα δ' ἔμπησ
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνύμενοί περ·
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.

503. Cf. ι 269 ἀλλ' αἰδέοιο φέριστε θεούς. The usual form is αἰδέο (Fick αἰδηο).

506. **χεῖρ'** (χειρί) **ὀρέγεσθαι**, lit. *to reach with the hand*, i.e. *to lift my hand to the mouth of him that slew my sons* in order to touch his chin as a suppliant (A 500). For the constr. cf. Ψ 99 ὠρέξατο χερσὶ φίλησιν. It is more usual to read χεῖρ(α), and take ὀρέγεσθαι as though = ὀρέγειν, a use of which there seems to be no other instance. Again, as it has not been explicitly said that Priam has touched Achilles' chin, whereas he has kissed his hands (478), some would understand *to move to my mouth the hand of him that slew my sons*. This gives undoubtedly a better sense, but is quite inconsistent with the use of ὀρέγεσθαι.

510. **ἐλυσθείς**, see Ψ 393.

514. **ἀθετέται· προείρηται** γὰρ ἱκανῶς διὰ τοῦ "αὐτὰρ ἐπεὶ ῥα γόοιο," καὶ ἀκύρως τέθεται τὸ γυίων· οὐ γὰρ οὕτως λέγει

πάντα τὰ μέλη, ἀλλὰ μόνον τὰς χεῖρας καὶ τοὺς πόδας, Ariston. The athetesis has been generally accepted, as the γυῖα cannot be the seat of *yearning*. That fear should depart from the trembling limbs is natural enough, e.g. ζ 140; a rhapsodist probably had some recollection of that passage and interpolated the line from it.

518. **ἄνσχεο** elsewhere is always imper. like ἴσχεο, which seems to have been an old variant here. 519-21 = 203-5.

522. **ἔξεν** is the reading of Ar. and all MSS., though in Γ 162, Η 115 ἔξεν appears without variation. The two forms are used indifferently. For the next line cf. II 60.

524. **πρῆξις**, else in Od. only, e.g. κ 202. Cf. A 562 πρῆξαι δ' ἔμπησ οὐ τι δυνήσεται, *thou wilt gain no profit*. A mentions a variant οὐ γὰρ τίς τ' ἄνυσις.

526. For **ἀχνυμένοις** one MS. (S) has

δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων·
 ᾧ μὲν κ' ἀμμίξας δώη Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
 ᾧ δέ κε τῶν λυγρῶν δώη, λωβητὸν ἔθηκεν,
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,

ἀχτυμένους, with Eust., and this is the regular Homeric constr.; H. G. § 240.

527. This passage is not to be regarded as an allegory, but rather as a typical piece of early mythology applied to moral questions. When the primitive man asks "Whence comes evil?" the answer he finds is that Zeus keeps a store of it in jars in his house; through the accidental opening of such a jar by a woman all ill was let loose upon men, acc. to Hesiod, *Opp.* 94. When the primitive pessimist further inquires, "Why is there more evil than good in the world?" the obvious reply is that Zeus has two jars of evil for one of good. To Homer of course this has passed into a mere myth, not believed as a fact, but serving as a phrase to express the predominance of ill. Compare Pind. *P.* iii. 145 ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς ἀθάνατοι. *ἕτερος* is used where we might have expected *ἄλλος*, because the two jars of ills are regarded as a unit "of the first part," while the one of good is a unit "of the second." A different explanation puts a comma after *δίδωσι*, and understands *ἕτερος μὲν* before *κακῶν*, so that there are only two jars altogether, one of ill and one of good. To say nothing of the very violent insertion of an essential word—for which H 420 may give some justification—such an interpretation destroys the force of the passage. Achilles clearly means in what follows that the best a man can expect is to get some good mixed with his ill; he may have nothing but disaster. This is well expressed by the two jars of ill to one of good. But if there is to be only one of each, the conclusion is that a man is just as likely to have good fortune as bad, and the apologue becomes a feeble truism disconnected from the main thought. There is, however, one important support for this view in the fact that Plato, *Rep.* ii. 379, quotes the line thus, *κηρῶν ἔμπλειοι ὁ μὲν ἐσθλῶν αὐτὰρ ὁ δειλῶν*. This is more careless than the average of Plato's citations, but it at least shews that he took the line

as indicating only two jars, not three; though he has to wrest his text in order to make this meaning clear.

528. *ἑάων*, a most obscure word recurring only in the phrases *θεοὶ δωτῆρες ἑάων* θ 325, Hes. *Theog.* 111, *Ἑρμεία δωτορ ἑάων*, θ 335. Here at least it means *good things*, and hence it is commonly referred to *εύς*. It can be nothing but the gen. of a fem. *ἐή*, and how this can come from *εύς* no one has yet shewn. The hiatus, too, seems to indicate loss of *F*, which *εύς*, so far as we know, never had. (That this trace of *F* should not appear in the other passages is natural enough, owing to their lateness.) Brugmann has suggested that *ἐή* may = *σα*, a fem. like *ἴση*, meaning "a man's own due," so that the gods are "the givers of men's lots." This explanation fails, however, in view of the fact that the present line, which on his view must be due to a misunderstanding of *δωτῆρες ἑάων*, is older than those in which that phrase occurs. The word must therefore remain among the unsolved problems of the language.

529. *κ' ἀμμίξας*, A Pap. G, the rest having *καμμίξας*, a very inferior reading.

530. *κύρεται*, the mid. appears to occur here only in Greek. For the dat. see Hes. *Opp.* 691 μετὰ κύμασι πῆματι κύρσαι.

531. *λωβητός* ὁ ἐφύβριστος καὶ ἄτιμος, Eust., a butt for the insults of men.

532. *βούβρωστις* is explained by the Scholia as *οἰστρος*, a fatal gadfly drives him over the earth. Cf. Aisch. *P. V.* 681, *οἰστροπλήξ δ' ἐγὼ μάστιγι θείᾳ γῆν πρό γῆς ἐλαύνομαι*. The metaphor is a very favourite one in Greek, as will be seen on reference to *οἰστρος* and its compounds in the Lexica. This gives a good enough sense. Another explanation also found favour in antiquity, viz. that the word meant *famine*, ravenous hunger, on the analogy of the later *βουλιμίᾳ*. But this looks hardly like an Epic formation; and as to the real meaning of the word the late Epics and Scholiasts had probably no better means of judging than we.

φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὄλβω τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι.

The most important piece of information we get from them is that a goddess Βούβρωστις was worshipped at Smyrna with a sacrifice of a black bull. If the word really means "gadfly," this will be an interesting parallel to Apollo Σμινθεὺς and Παρνόπιος, while a goddess of famine is not a Greek conception. For the formation of the word cf. βούπρηστις, a beetle which poisons cattle.

535. ἐπ' ἀνθρώπους, cf. Ψ 742 κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν, and so ἀλκῇ κεκάσμεθα πᾶσαν ἐπ' αἶαν, ω 509. See also Υ 35. κεκάσθαι ἐν and μετά with dat. are also found in Od., but elsewhere in Il. the object excelled is always in the acc. without a preposition.

540. παναώριον παντελῶς ἄωρον ἀποθανούμενον, Schol.; ἀθλιώτατον, Hesych. The origin of the idea is given in Eur. Alc. 167 ff. (αἰτήσομαι) μηδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι | θανεῖν ἄωρους παῖδας, ἀλλ' εὐδαίμονας | ἐν γῇ πατρῴᾳ τερπνὸν ἐκπλήσσαι βίον. The word is thus virtually equivalent to μυννθάδιος A 352, and ὠκύμορος A 417. In form it is the same as πανάποτος, 255.

543. ἀκούομεν, know by report, see Ξ 125. εἶναι represents ἦσθα of oratio recta.

544. Cf. Hymn. Ap. 30, 37, 45, ὅσσους Κρήτη τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν . . . Λέσβος τ' ἡγαθέη Μάκαρος ἔδος Αἰολίωνος . . . τόσσον ἐπ' ὠδίνουσα Ἑκηβόλον ἔκετο Λητώ, which suggests that ὅσσους here would be a simpler reading. ὅσσον must be taken as the not uncommon identification of a country with its

inhabitants. ἑέργει, bounds, see on M 201. Μάκαρ is a name found widely scattered round the Mediterranean coasts (Crete, Cyprus, Rhodes, Sicily, Syrtica, Marathon), which has been plausibly identified with Melkart, the Phoenician Herakles, who appears as the divinity Melikertes on the Isthmus of Corinth. ἄνω, out to sea, as with ἀνάγειν, etc.; καθύπερθε, higher, because forming part of the tableland of central Asia Minor. To a Greek on the coast a journey either inland or to sea was "up"; so that there is only an apparent contradiction in the use of such similar adverbs to describe boundaries in opposite directions. In Herod. ἄνω is used for "to the north"; but that probably implies some knowledge of maps, and does not suit the sense here. καθύπερθε (with ὑπένερθε) Χίοιο, γ 170, is rather different, meaning apparently "to seaward." It is to be presumed that Phrygia and Lesbos, the boundaries themselves, are included in the space within which Priam was most blessed; it is a small thing to say that he "surpassed all men" in the Troad where he was king.

545. Ἑλλήσποντος must evidently be taken to include the sea on the W. coast of the Troad as well as the narrow channel on the N., to which we now confine the name. This could hardly be called ἀπείρων. See also I 359.

546. The best MSS. have τῷ (AD Pap.) or τῷ (Lips. Townl., etc.), which could only be taken in a local sense, "there," a use not elsewhere found.

αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.
ἄνσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐοῖο, 550
οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα."
τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
"μή μέ πω ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἐκτωρ
κεῖται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω, σὺ δὲ δέξαι ἄποινα 555
πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας
[αὐτόν τε ζώειν καὶ ὀρᾶν φάος ἡελίοιο]."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ Ἀλίοιο γέροντος·
καὶ δὲ σὲ γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,

The reading is evidently due to the harsh correlation of ἔσσαν and τῶν (which Ar. read). The fact that κεκάσθαι is not elsewhere found with the gen. (see 535) may also have led to the change. But the constr. is natural enough, on the analogy of διαφέρειν, etc.

550. ἐοῖο, so Zenod.; Pap. in margin τεοῖο as in 422, MSS. ἐῆος.

551. πρὶν . . . πάθησθα, *ere that, some other fate shall come on thee, i.e. thou wilt sooner die thyself than raise him from the dead.* This is of course not to be taken as a threat on Achilles' part, as some have thought.

554. κεῖται, subj., see on T 32. A Pap. have κῆται, but it would be easy to read κείται ἐν, the normal form.

556-7. ἀθεοῦνται, *ὅτι ἀνάρμοστοι τῷ προσώπῳ αἱ εὐχαὶ καὶ ἐπαντόφωρος ἡ ὑπόκρισις (their insincerity is palpable),* Ariston. The similar words of Chryses in A 18-19 gave rise to the same question, "how can he thus pray against his own side?" A modern reader will be more in sympathy with the poet than with the Alexandrine critic. There is no real ground of objection to the lines.

558. A very late interpolation, omitted by D Townl. Lips., added by the later hand in the margin of Pap., and accompanied in A with the note οὗτος ὁ στίχος οὐχ εὐρέθη ἐν τῷ παλαιῷ. It is ignored also by the Scholia, and even by Eust.,

though it existed in A before his time. The cause of the interpolation (from Σ 61, etc.), is evidently the wish to supply an infin. to ἔασας, as in T 312 *q.v.* How needless this is may be seen from 569, 684, II 731, δ 743-4, etc.; cf. also Eur. *Med.* 1057 ἔασον αὐτούς, ὦ τάλαν, φεῖσαι τέκνων. It is curious that so simple a construction should have given rise to difficulties and led to conjectures earlier than the interpolation; e.g. Did. wrote ἔασας, ἀντὶ τοῦ ἡδυνας, ἡϋφρανας. ὑπεράγνοήσαντές τινες (!) ἔγραψαν "ἐπεὶ με πρῶτ' ἐλέησας." The τινές include Dion. Sidon. as appears from another Scholion. πρῶτον *to begin with, i.e. from the very first, without hesitation.*

560. This sudden outburst on Achilles' part has been adversely criticised on the ground that Priam's words include nothing to account for so sudden a change of tone. The explanation surely is that the terrible struggle which Achilles is going through cannot be more vividly indicated than by his intense sensitiveness to even the most innocent word which can be supposed to imply hurry or doubt. He must work the matter out in his own way and at his own time, if it is to be carried through at all. And it is thoroughly natural that a man should feel some irritation at repeated prayers to do a thing which he has already, under compulsion, decided to do.

ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὀχῆα
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
 τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω
 καὶ ἰκέτην περ εὐντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς." 570
 ὧς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἔποντο,
 ἥρως Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα
 τῷ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
 οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δίφρου εἶσαν· εὐσσώτρου δ' ἀπ' ἀπήνης
 ἦρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 καδ δ' ἔλιπον δύο φάρε' ἐννήτην τε χιτῶνα, 580
 ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
 δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
 νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν,
 μὴ ὁ μὲν ἀχνυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο
 παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ 585
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

566. φυλακοὺς, so Ar. and most MSS., C Pap. having the usual φύλακας. For similar variations of stem see H. G. § 107 (where the accent φυλάκους is against the testimony of Herodianos).

567. μετοχλίσσειε, D μετοχλήσειε, cf. ψ 187 ἀνδρῶν δ' οὐ κέν τις . . . οὐδὲ μάλ' ἡβῶν ρεῖα μετοχλίσσειεν, lit. "lever back." See on M 448.

568. τῷ, therefore, because I am acting under divine compulsion and not of my own will. For ἐν ἄλγεσι A gives as a variant the more usual ἐνὶ φρεσί as ο 486. But cf. φ 88 κείται ἐν ἄλγεσι θυμός.

569. μή . . . οὐδ', see H. G. § 278.

575. Cf. ω 78-9 where the same description is applied to Antilochos.

577. καλήτορα, *crier*, here only in H. except as a proper name. Cf. Lat. *calator* in the sense of *attendant*.

578. εὐσσώτρου D Pap. Townl., and A in marg., vulg. ἐνέστω as 275. ἐύσσωτρος recurs in *Scut. Herc.* 273. The simple σῶτρον *felloe* occurs only in Pollux, but is implied in ἐπίσσωτρον. 579 = 276.

583. νόσφιν ἀειράσας, not bringing him into the μέγαρον, but taking him to another room. It has been objected that "it is not easy to see how Priam, sitting inside the tent, can see what is going on outside, as it is night; so that 583-6 seem to be an untimely repetition of the motive of 568-70" (Hentze). The simple explanation given above shews how groundless this difficulty is.

584. χόλον οὐκ ἐρύσαιτο, ἐν τισι κότον οὐ κατερύκοι· ἄμεινον δὲ χόλον, Did. 'Ριανὸς χόλον, οἱ δὲ κότον· ἄμεινον δὲ γόνον, Schol. V. χόλον must be right, but κατερύκοι is better perhaps than ἐρύσαιτο, which is not elsewhere used precisely in this sense, though it comes naturally enough from that of "preserving in the breast." This is expressed in full in π 459 μὴ ἐ συβώτης γνοίῃ . . . καὶ Πηνελοπείῃ ἔλθοι ἀπαγγέλλων μὴδὲ φρεσὶν εἰρύσσαιτο. L Lips. have κατερύξῃ (-ει).

586. The subj. ἀλίτῃται after the historic tenses is not Homeric, and is rendered intolerable by the preceding

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
 σὺν δ' ἔταροι ἤειραν ἐνξέστην ἐπ' ἀπήνην. 590
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 “ μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθηναι
 εἰν Ἀιδὸς περ ἐών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσος ἐπέοικεν.” 595
 ἦ ῥα καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς,
 ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “ υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένην φιν 600
 ὄψεται αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.

optatives. The case is much the same as in Ξ 165; while 655 below is a different matter. The metre here prevents our reading the opt. *ἀλίτοιτο*, the hiatus not being permissible in this place (van Herwerden's *ἀλίτοιτ' ἄρ'* is too feeble). The line is, I believe, an interpolation, roughly adapted from 570 by a rhapsodist who thought that the words of 585 were not specific enough. But it seems to me that in 585 as in 570 the poet purposely left this vague; he does not say, nor indeed was it necessary, that a denial of Priam's rights as suppliant and a transgression of the commands of Zeus should imply murder; that the old man should be roughly driven away would amply fulfil all that is in the words of 569-70, though Achilles naturally leaves the lengths to which his anger might carry him to his hearers' imagination. It is probable enough both that the poet should in his own person continue this effective reserve in 585 and that an interpolator of less delicate taste should break through it by adding 586.

587-8 = θ 454-5, ρ 88-9 nearly. Of the two *φάρεα* (580) one we may suppose is put as a cover on the bier, the body clad in the chiton being wrapped in the other.

594-5. *ἀθετοῦνται*, ὅτι οὐκ ὀρθῶς ἔνεκα δῶρων λέγει ἀπολελυκέναι τὸν νεκρόν. ὑπὸ γὰρ τοῦ Διὸς ἠναγκάσθη, ἐπεὶ οὐκ ἂν τὴν ὑπὲρ Πατρόκλου τιμωρίαν δῶρων ἡλλάξατο, Ariston. These arguments are quite insufficient. Though Achilles obeys the

command of Zeus, yet that command itself is conditional upon the bringing of the ransom (119, 137-9); and it is only the receiving of the ransom which enables Achilles to plead that the surrender of the body is not dishonourable. In our ignorance of the Greek rites it is not easy to say how Patroklos was to be given his share of the ransom; but the words of Andromache (X 512) suggest that a portion of the clothing would be burnt in his honour. Similarly in λ 30-31 Odysseus promises the shades *ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη, ῥέξειν ἐν μεγάροισι, πυρὴν τ' ἐμπλησέμεν ἐσθλῶν*. Some of the costly things would probably be reserved to be buried with his ashes, when taken back to Greece. The custom of bringing gifts to the graves of the dead was as widely spread in Greece as elsewhere, though so far as we can say in this obscure matter such gifts were chiefly confined to articles of food and drink. *καὶ τῶνδε*, in addition to those already burnt on the pyre.

597. The *κλισμός* seems to be identical with the *θρόνος* of 515; and so in Δ 623 compared with 645. The two are usually distinguished, see particularly α 130 ff., where it is clear that the *κλισμός* was a lower seat. So also in Θ 442 compared with 436. Such a trifling forgetfulness is of no critical importance. The little that can be conjectured about the *κλισμός* will be found in Helbig, *H. E.* pp. 118, 122. *τοίχου τοῦ ἐτέρου*, I 219.

καὶ γάρ τ' ἡύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο
 χωόμενος Νιόβη, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆφ·
 φῇ δοιὼ τεκείειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τὼ δ' ἄρα, καὶ δοιὼ περ εἶντ', ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
 νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,

605

610

602. This is the only appearance in H. of the Niobe legend, so popular in classical times, as λ 582-92 gives the only mention of Tantalos her father. The localisation of the story on Mt. Sipylus is doubtless older than the Theban myth. It is true that the lines (614-7) in which this, as well as the allusion to the famous rock-figure, occurs, have been regarded with suspicion since ancient times; but as shewn on 613 and 614, the arguments leading to this conclusion are by no means convincing. The familiar form of the fable is apparently due to Aeschylus and Sophokles, each of whom wrote a "Niobe." Sophokles also alludes to the story in two well-known passages, *El.* 150-3, *Ant.* 823-32. According to the tragedians the children of Niobe were seven sons and seven daughters, while Hesiod, Pindar, and Mimnermos are said to have spoken of ten of each; other numbers are quoted from other sources.

607. *ἰσάσκετο*, here only, frequentative from **ισάω*, *ισάζομαι*. According to the legend Leto and Niobe were once intimate friends, the daughter, like her father Tantalos, having been admitted to intimacy with the immortals; Sappho, frag. 31 Bergk, *Λατὼ καὶ Νιόβα μάλα μὲν φίλαι ἦσαν ἑταίραι*.

608. *ἣ δὲ γείνατο* for *αὐτὴ δὲ γείνασθαι*, the favourite relapse into the direct construction.

611. We have no means of saying why the folk were turned to stone. The allusion is to some form of the legend unknown to Schol. A, who explains *ἀντὶ*

τοὺς λίθινους τὰς ψυχὰς καὶ ἀσυμπαθεῖς ἐποίησε πρὸς τὸ μὴ θάψαι. This will evidently not do, for the gods would not make the folk hard-hearted in order that they might not bury the victims, if they meant to perform the rites themselves. Clearly the folk were in some way involved in the offence and turned into stone in punishment; but the gods, mindful of their friendship with Niobe and her father, did not allow Leto's vengeance to go so far as the denial of funeral rites altogether.

613. *πρὸς τὴν διαφωνίαν τῶν νεωτέρων*. *φασὶ γὰρ καὶ αὐτὴν ἀπολελιθῶσθαι*, "Ομηρος δὲ οὐ, Ariston. But the two versions are reconciled by the story as given in Apollodoros and the Scholia, according to which the slaughter took place in Thebes; the disconsolate Niobe returned to her home in Sipylus, and long afterwards prayed the gods to end her grief by turning her to stone. *νῦν δέ που* contrasts this later period with that of the catastrophe.

614-7. *ἀθετούνται στίχοι δ', ὅτι οὐκ ἀκόλουθοι τῷ "ἣ δ' ἄρα σίτου μνήσατ'."* *εἰ γὰρ ἀπελιθώθη, πῶς σίτια προσηνέγκατο; καὶ ἣ παραμυθία γελοία· φάγε, ἐπεὶ καὶ ἣ Νιόβη ἔφαγε καὶ ἀπελιθώθη. ἔστι δὲ καὶ Ἡσιόδεια τῷ χαρακτῆρι, καὶ μᾶλλον γε τὸ "ἀμφ' Ἀχελώϊον ἐρρώσαντο."* καὶ τρὶς κατὰ τὸ συνεχὲς τὸ ἐν. πῶς δὲ καὶ λίθος γενομένη θεῶν ἐκ κήδεα πέσσει; προηθετούντο δὲ καὶ παρ' Ἀριστοφάνει, Aristonikos. The last two arguments are not valid; the repetition of *ἐν* can be paralleled in X 503-4 (cf. also A 479-80); and the legend told that the water trickling down the rock-image actually was a

ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνὰς
 νυμφάων, αἶ τ' ἄμφ' Ἀχελώιον ἐρρώσαντο,
 ἔνθα λίθος περ εἴουσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, δῖε γεραιέ,
 σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 615
 ἧ καὶ ἀναΐξας οἶν ἄργυφον ὥκυς Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον, 620

perpetuation of Niobe's grief in stone. The expression *ἐρρώσαντο* for *dance* is Hesiodic as Ar. said; cf. *Theog.* 8 χοροὺς ἐνεποιήσαντο καλοὺς, ἱμερόεντας, ἐπερρώσαντο δὲ ποσσίν, and also *Hymn. Ven.* 262 μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο. But this is a very natural specialization of the Homeric sense *move nimbly*, *Λ* 50, *Π* 166, *ψ* 3, *ω* 69. It has further been urged that the expression *φασὶ* is not like the Epic style, for mythological facts are within the poet's own knowledge. But the expression can be paralleled from *B* 783, *ζ* 42 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι (see *M.* and *R.*) as well as from *T* 416, *q.v.* Further, Niobe was turned into stone at her own prayer, not as a punishment; thus the mention of her will not deter Priam from following her example. The arguments for rejection are therefore by no means convincing. The connexion of thought will be "Do not abstain from food on the ground that to eat is a slighting of the mourner's duty; even Niobe, type of the disconsolate, ate; and so far was this from interfering with her expression of faithful sorrow that, by the favour of the gods, her grief was actually immortalized in stone. So mayest thou eat now, and yet hereafter (*ἔπειτά κεν*, 619) duly mourn thy son." The lines thus prove indispensable to the thought. The so-called Niobe of Mt. Sipylus is a rude figure in front of a recess in the face of a cliff near Smyrna; it has owing to weathering but a distant resemblance to a human being, but that it is a work of men's hands has been placed beyond a doubt by Mr. Simpson, Mr. Sayce, and others who have examined it. According to the latter it is "the likeness of the great goddess of Carchemish, and the cartouches engraved by the side of it, partly in Hittite and partly in Egyptian characters, shew that it was

carved in the time of Ramses-Sesostris himself." Pausanias describes the figure of Niobe thus (*i.* 21, 5): ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὔτε ἄλλως οὔτε πενθοῦσης· εἰ δέ γε πορρωτέρω γένοιο, δεδακρυμένην δόξεις ὄραν καὶ κατηγῇ γύναικα. *Q. Smyrn.* *i.* 299 ff. gives a similar description in metre. (See Jebb on *Soph. Ant.* 831.) But it is by no means certain that they are referring to what is now called the Niobe; the description does not correspond closely, as the figure of which we know never "weeps," and is said to look more like a human being from a short distance than from a great (see Prof. Ramsay in *J. H. S.* *iii.* 61 ff.) It is very probable that the ancient Niobe is to be identified with some natural rock further inland; and indeed a recent traveller, Schweisenthal, claims to have found such a one exactly answering the conditions (*Berl. Phil. Wochensch.*, 28th May 1887, 704).

616. It is not strange to find an Acheeloos, otherwise unknown, in Lydia. Acc. to the Scholia a stream there was called Ἀχέλης, and there were others called Ἀχελῶος in Troas, Achaia, Thessaly and Arkadia; see *Pausan.* *viii.* 38, 7. The name implies an intimate acquaintance with the country at which we need not be surprised in this book. Variants Ἀχελήιον and Ἀχελήσιον are mentioned by the Scholia, and *A* has *η* written over *ω*. This perhaps should be adopted.

617. *θεῶν ἐκ* may be taken attributively with *κήδεα*, *woes from the gods*, as *E* 64 *θεῶν ἐκ θέσφατα*. But it is quite possible to join it with *πέσσει*, *sc. by the act of the gods*. Cf. *ἐκ Διὸς ἡείδης* *X* 280, *θεῶν ἐξ αἰείδη* *ρ* 518, and often. The latter gives more weight to the fact that the turning to stone was a reward, and is therefore more suitable to the consolation of Priam.

μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

Λυτομέδων δ' ἄρα σῖτον ἔλων ἐπένειμε τραπέζῃ
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.

625

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

ἧ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,

ὅσσοις ἔην οἴός τε· θεοῖσι γὰρ ἄντα ἐώκειν·

630

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,

εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,

τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

“λέξον νῦν με τάχιστα, διοτρεφές, ὅφρα καὶ ἤδη

635

ὑπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντε·

οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,

ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάις ὤλεσε θυμόν,

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,

αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

640

νῦν δὲ καὶ σῖτον πασάμην καὶ αἶθοπα οἶνον

λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”

ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν

623-4 = H 317-8; 625-6 = I 216-7; 627-8 = I 91-2. 627 occurs many times in Od.

630. Helbig has well remarked how the overmastering admiration for physical beauty which is so characteristic of the Greek mind has in these lines—where the beauty of the old man is as vividly recognized as that of the young—one of its most striking as well as of its earliest expressions.

632. ὅψιν of outward appearance, as we use *look*. So Z 468.

635. λέξον, *put me to bed*, cf. ἐλεξα Ξ 252. ὅφρα καὶ . . . κοιμηθέντες recurs in δ 294-5, ψ 254-5, in both cases with the variants ὅφρα κεν and πανσώμεθα. The latter was read by Ar. here (with AL Lips.), ἀπρεπὲς γὰρ τὸ λέγειν τὸν Πρίαμον ταρπώμεθα (Did.), though he made no objection to τάρπησαν above. But the use of παύεσθαι = *to rest*, without any specific reference to some activity to be rested from, is very doubtful; the authority of Ξ 260, Ω 17 is inadequate. As between καὶ and κεν, the former is recommended by the fact that κεν is very rarely found after the purely final

ὅφρα; see H. G. § 287 b. Weber (*Entw. der Absichtssätze*, i. 35) finds only eight cases, with six of ὅφρα ἄν, out of 237 instances of final ὅφρα (see also Delbrück, *S. F.* i. 152). καὶ is to be taken in the continuative or explicative sense elsewhere found in relative clauses; see on T 165. It may be translated by our *so*.

636. ὑπό, best taken in the local sense, as though sleep were like a veil spread over a man; see M. and R. on δ 295.

641. καὶ αἶθοπα, an unmetrical reading. καὶ τ', Bentley. It would be better to read ἡδ' as in η 295. καὶ may have slipped in from a reminiscence of μ 19 σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν, and the similar τ 197.

642. λαυκανίης, D al. λευκανίης, C Pap. λαυκανίης with ε added by the later hands. See X 325.

643 = I 658, 644-8 = δ 296-300, η 336-40 (and 673-6 are extremely similar to the following passages in δ 302-5, η 344-7. Compare also ψ 289-99; χ 497 = Ω 647). The lines are evidently more in place as referring to the palaces of Menelaos and Alkinoos than to the hut of a campaigner; their use here is part of

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἶψα δ' ἄρα στορέσαν δοιὼν λέχε' ἐγκονέουσαι.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷ τέ μοι αἰεὶ
 βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἴκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.”
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἴκτορι δῖῳ, 660
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

the general view taken of Achilles' abode, and does not in itself prove that the Od. may not have borrowed them hence. The converse, however, seems more likely.

644. ῥήγεα, cf. I 661. We cannot say how they differed from the τάπητες, for which see 230. The name is generally conn. with ῥέζω, in the sense of “dyed stuffs.”

647. δάος, a by-form of δαῖς, used collectively, occurring only in the repetition of this line, δ 300, η 339, χ 497, ψ 294. In all cases there is respectable MS. authority (here L Lips.) for ἐκ μεγάρου δᾶδας.

648. ἐγκονέουσai, only in this line in H., though familiar in Trag. The der. is doubtful.

649. ἐπικερτομέων, taunting. This should be the sense of the word, from the parallel passages, II 744, χ 194, as well as from the adj. κερτόμιος, see A 539, Δ 6, E 419. The application is very obscure, but it is best taken as expressing Achilles' tone in speaking of Agamemnon, as though he bitterly assumed that his enemy would thwart him at every opportunity. There is no taunt in his words to Priam. The only possible alternative is to take the word to mean “bantering,” a sense which

might be supported by κερτομίος in ω 240, where no malice is implied. We might then see in Achilles' words a playful apology for placing Priam's bed outside the hut, though the αἶθουσα or πρόδομος is the regular sleeping-place for unexpected guests, as in the parallel passages of the Od. (see note on I 472); but this is at least a serious stretching of the sense of ἐπικερτομέων.

650. λέξο, see note on δέξο T 10.

655. γένοιτο, so D Pap.; the rest having γένηται, on which Mr. Monro says, “the subj. is used to express the certainty of the further consequence, as though the hypothetical case (αὐτίκ' ἂν ἐξείποι) had actually occurred,” H. G. § 275. The sudden shifting of the point of view is perhaps not impossible, though very improbable where the regular Homeric constr. is so well attested.

657. ποσσῆμαρ, a curious compound on the analogy of ἐξῆμαρ, αὐτῆμαρ, etc. There appears to be no similar compound of πόσος in Greek. The simple πόσ(σ)ος is not found in H.

658. For τέως as an iambus see T 189 (ὄφρ' αὐτος τᾶος μενέω, Fick).

661. ὦδε looks as though it referred back to Achilles' offer, “as thou sayest,” sc. in making a truce. But it should more regularly refer to what follows; cf. e.g.

οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοοοίμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαίνυτό τε λαός,
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσaiμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

665

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον, ὅσσον ἄνωγας."

670

ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδε' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὐδε μυχῷ κλισίης ἐνπῆκτου·
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρῃος.

675

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνω·
ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα

680

B 802-6. That passage would lead us to expect the explanation of ᾧδε to follow after the preparatory statement in 662-3; and it is probable that 664-7 really do contain such an explanation, the form of expression only being changed from *ἐνδεκα ἡμέατα αὐτός τε μένων καὶ λαὸν ἐρύκων*, "by doing *thus*, viz. allowing us eleven days." This is evidently implied in Priam's words, though put in the form of a statement of the reasons for which the eleven days will be required.

662-3 are rejected by Peppmüller (as well as by Düntzer on other grounds), as giving a wrong reason for the length of time needed, viz. that it will take them so long to collect the wood; whereas really nine days of mourning was an ancient custom—which he illustrates by Plutarch's statement that Lykurgos limited the days of mourning and the funeral to eleven. The interpolator, he thinks, being ignorant of this, thought it necessary to supply an explanation of the length of time required. This is ingenious, and finds some support in the non-Homeric form *δεδίασιν* (*δεῖδια* for *δέδφια* being the only perf. stem elsewhere found). But it clearly is not necessary. The couplet may be ex-

plained as a touch of natural pride taking the form of an apology for accepting the offer at all. Virchow remarks that to this day all the wood required for Hissarlik and the lower Troad has to be brought by horses from the distant heights of İda.

664. *γοοοίμεν*, a rare instance of the original unassimilated form for the regular *γοῶμεν*, which is given by Pap. (*ἐνὶ μεγάροισι γόαιμεν* Fick, thus restoring the long form of the dat. plural, and giving an explanation of the form of the opt. He reads *γῶαν*, as another form of the non-thematic *γῶημι*, also in Z 500, *q.v.*)

665. *δαίνυτο*, opt., like *δαινύατ'* σ 248, cf. on II 99. Herodianos accented *δαινύτο*, regarding the word as contracted from *δαινύιτο*, but it is not clear that the two vowel-sounds were ever "heterosyllabic"; more probably they coalesced from the first.

671. Grasping by the wrist is a sign of kindness also in σ 258, *δεξιτερὴν ἐπὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσήδα* (Penelope speaking of Odysseus). See also H 108.

673. For the *πρόδομος* see on I 472, and δ 302-5. 675 = I 663. 677-8 = B 1-2, K 2.

νηῶν ἐκπέμφειε λαθὼν ἱεροὺς πυλαωρούς.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, οἷον ἔθ' εὔδεις
 ἀνδράσιν ἐν δηλοῖσιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας. 685
 σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
 παῖδες τοι μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
 γνώῃ σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”
 ὥς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
 τοῖσιν δ' Ἑρμείας ξεῦξ' ἵππους ἡμίονους τε, 690
 ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ' ὅτε δὴ πόρον ἴξον ἐυρρεῖος ποταμοῖο,
 [Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 ἧώς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν, 695
 οἱ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ' ἄρα Κασσάνδρη, ἱκέλη χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησεν 700
 ἐσταότ' ἐν δίφρῳ, κήρυκά τε ἄστυβοώτην·

681. ἱεροὺς, see note on K 56 φυλάκων ἱερὸν τέλος. 682 = B 59.

687. παῖδες τοι, so CD and Eust., the rest having παῖδες τοί. But such a use of the article cannot be paralleled in H. It might be explained if it were used to oppose the sons left behind to others who had come with him; but that is not the case. (It can hardly be necessary to say that μετ. λελειμμένοι cannot mean “left alive” as opposed to the slain.) It could at best be taken as part of the predicate, “the sons left behind *there*”; but such a deictic force is apparently without parallel, nor can the use be brought under any of the cases of the “Attributive” or “Defining” Article in H. G. §§ 258-61. There is no difficulty in παῖδες τοι, “the sons *thou* hast, remaining behind,” like τό ῥά οἱ τεθνωμένον ἦεν, Ξ 172, q.v.

688. γνώῃ, the subj. indicates that the discovery of Priam is spoken of as something positively expected, whereas the chance of ransom afterwards is merely a possibility; a rhetorical touch to arouse Priam's alarm. (γνολῇ, given by AC al., is obviously excluded by γνώωσι.)

692-3 = Ξ 433-4, Φ 1-2; 693 is omitted here by AD Pap. 695 = Θ 1.

696. εἰς can mean no more than “to,” “towards,” as ἐς νῆας sometimes means “to the naval camp,” not “into the ships.” ἔλων, also δ 2; rather ἔλαν as from *ἐλημι, a form which does not recur, though the thematic ἐλάω as pres. is implied in ἐλάω (ἐλώω) as fut.

697. ἡμίονοι, the usual relapse into the direct constr. in place of ἡμίονους τε, φέροντας.

699. For the only other mention of Cassandra in the Iliad see N 366 ff. (she is named also in λ 422). The Scholia remark that there is nothing here to indicate that she possesses the gift of prophecy which played so important a part in the later Epic cycle. At the same time there is nothing in the words inconsistent with such an idea; and the fact that the poet—for what reason we cannot explain—should have thought fit to make choice of Cassandra to first discern the body may have suggested it to later imitators.

701. ἄστυβοώτην, ἄπ. λεγ. evidently for ἄστυβοήτην, though there is no other

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσιν.
κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
“ ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἐκτορ' ἰόντες,
εἴ ποτε καὶ ζῶντι μάχης ἐκνοστήσαντι 705
χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.”

ὥς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἶξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.

καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
Ἐκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα· 715

“ εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”

ὥς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς 720

case of such an assimilation of *ση* to *σω*. The form is doubtless due to the Ionic contractions, *ἔβωσα*, *βωθέω*, etc., with a misapplication of “Epic diectasis.”

704. *ὄψεσθε* is most naturally taken as an aor. imper., see note on E 212. The imper. is the mood regularly used in appeals made with the formula *εἴ ποτε*, v. X 82 *τάδε τ' αἰδέο καὶ μ' ἐλέησον αὐτήν*, *εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον*, and other instances in A 39, E 116, O 372, γ 98; and the appeal to the past becomes meaningless if it merely follows upon a bare statement of what they will now behold. The “jussive” future expresses the indifference of the speaker, *e.g.* Z 71, and is thus out of place here. There is some other slight evidence for a sigmatic aor. from the root *ὀπ-*, *e.g.* *ἐπόψατο*, Pind. *fr.* 65, 6 (Bergk), and *ὦψα' εἶδον* in Suidas. Zen. read *ὄψασθε* here. Herodotus took *ὄψεσθε* in θ 313 also as an imper., and this certainly gives a better sense there also.

708. *ἀάσχετον*, see on E 892.

710. *τόν . . . τιλλέσθην*, so Hdt. ii. 61 *τὸν δὲ τύπτονται, οὐ μοι ὅσιόν ἐστι λέγειν*, and similarly ii. 42, 132; *κάπε-κοψάμην νεκρὸν*, Eur. *Tro.* 623, etc. The use must be classed with those of

H. G. § 140, 1, where a verb has acquired a specialized sense by association (here *τίλλεσθαι* = *to mourn*), and with it the construction of other verbs expressing the same sense directly.

716. *μοί*, “ethic dat.” *make me way for the mules to pass.*

717. *ἄσεσθε*, here the “jussive” or rather concessive future, expressing “then I shall say nothing against your taking your fill.” A has *ἄσασθε* (with *ε* over *α*), but the imper. is here less suitable.

720. *τρητοῖς*, see Γ 448. From *παρὰ τοὺς γυναῖκες* is a passage of great difficulty. The punctuation and reading of the text are now generally accepted as the only means by which a satisfactory sense can be got. *And by the bier they set the singers, leaders of the dirge, who in the dolorous song led, they the dirge, and the women wailed in concert.* That is, a certain number of singers sing a formal dirge, to which the women keep up an accompaniment of “keening.” The relative clause *οἳ τε . . . ἀοιδὴν* begins as though *ἐθρήνεον* alone were to follow; but the form of the sentence is interrupted in order to bring out the antithesis between the two elements of the dirge. That the *ἀοιδοί* were professional mourners hardly admits

θρήνων ἐξάρχους, οἳ τε στονόεσσαν αἰοδὴν
οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

of a doubt; the custom of employing them is practically universal in Eastern countries, and indeed exists in full force in many places to this day. No more vivid picture of the scene can be found than in Mr. Bent's description of the *μοιρολόγια* which he witnessed at Mykonos (*The Cyclades*, chap. x.) "The (paid) lamenters who headed the procession broke forth into their hideous wails. And as it passed by women came forth from their houses to groan in concert with the others." Similarly von Hahn (*Alb. Stud.* i. 151) describes an Albanian funeral. "The women sit about the corpse, and now begins the dirge proper, in which neighbours as well as kinswomen take part. The dirge is always in verse, and as a rule consists of a couplet sung by a solo voice, and then repeated by the chorus of women. These dirges are fixed by usage . . . but it sometimes happens that one of the mourners is inspired by her grief to utter a lament of her own." *ἐξάρχους* and *ἐξάρχειν* are the technical words for the leaders of a chorus, cf. Σ 605. The sense thus obtained is satisfactory, though the constr. is undoubtedly harsh, and *οἳ τε* taken up by *οἱ μὲν* in apposition cannot be exactly paralleled. But we may fairly compare sentences like Φ 162 ff., where a simple statement is broken up in the course of delivery and divided into two parallel sentences. The ancient critics took the lines quite differently. The Schol. of Aristonikos is unfortunately omitted in A, though the *diple* is put against the line. We can only conjecture that the reading of 721 in the best MSS. was adopted by Ar., *θρήνους, ἐξάρχουσ' οἳ τε στονόεσσαν αἰοδὴν· οἱ μὲν ἄρ' ἐθρήνεον*. Of the variants here (among which *ἐξάρχουσ'* for *ἐξάρχους* is a mere matter of interpretation), *θρήνους* is given by AD Pap. L Lips., i.e. all the best MSS. but C; *οἱ μὲν ἄρ' ἐθρήνεον* is read by all but DL Lips., which have *οἱ μὲν δὴ* (mentioned also by A in marg.) This reading involves taking *θρήνους* (or *θρηνοὺς*) = *θρηνηδοὺς*, and also includes a non-Homeric order of words in *ἐξάρχουσ' οἳ τε*. These two objections are fatal to the reading in spite of the weight of authority in its favour. If we remove

the stop after *αἰοδὴν* we are bound to read *οἱ μὲν δὴ* for *οἱ μὲν ἄρα*, as the latter invariably begins a clause in H. It is not impossible that the source of all this discord may be found in the word *στονόεσσαν*. If, as may well be, this represents an aor. 3d plur. of some verb allied to *στένω*, the cause of the corruption would be obvious, and the sentence would be perfectly clear: *they set the minstrels, leaders of the wail, who groaned their lay; so wailed they, and the women groaned in concert*. *στονάχησαν* might be the verb required were it not so familiar; if such a verb does lie hidden, it is more likely to have been a forgotten form.

723. The various attempts which have been made to bring the following laments into lyric forms cannot be regarded as successful. The first to make the attempt was von Leutsch, who noticed that the lament of Hekabe fell into four divisions of three lines each, of which he made two pairs of strophe and antistrophe. The same principle he extended to the other laments by means of various atheteses. He was followed by Westphal and Köchly, but the arbitrary nature of the theory is shewn by the fact that they none of them agree on the lines which are to be rejected. Peppmüller sees in them instances of the ancient *νόμος*, which was a form of hymn in hexameters generally in honour of a god, though there is some slight evidence that it was used also in dirges. The "nome" according to him consisted of three parts, the *ἀρχή* or exordium, the *ὀμφαλός* or body, and the *σφρηγίς* or epilogue. He thus finds in the lament of Andromache an *ἀρχή* (725-30) and *σφρηγίς* (740-5) of six lines each, with an *ὀμφαλός* of nine; Hekabe has an *ἀρχή* and *σφρηγίς* of three lines each and an *ὀμφαλός* of six; Helen has the same number of lines for *ἀρχή* and *σφρηγίς* and seven for the *ὀμφαλός* (rejecting 772). There is something to be said in favour of this view, as the three laments have some appearance of being formed on the same plan; but our ignorance as to the construction of the nome is such that the theory can be only a conjecture. The contents of the laments naturally give them something of a lyric

- "Εκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
 " ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην 725
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται· ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα· 730
 αἰ δὴ τοι τάχα νηυσὶν ὀχῆσονται γλαφυρῆσιν,
 καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἦ ἐμοὶ αὐτῇ
 ἔψφαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἦ τις Ἀχαιῶν
 ρίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἦ πατέρ' ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρῳ, 740
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά·
 οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὗ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745

character. The themes taken by the three are Hector's valour, his piety and its reward, and his gentleness.

724. ἀνδροφόνοιο, DL Pap. ἱπποδάμοιο. Both epithets are commonly applied to Hector, the former being rather the more usual.

725. ἀπ' αἰῶνος ὦλεο, *thou hast perished out of life*, a rather strange expression. Zen. read νέον for νέος.

726-7 = X 484-5. With this exception the lament of Andromache is quite independent of that in X.

730. ῥύσκει, another of the iteratives so common in this book; it is not found elsewhere. ἔχες, ἡτυμολόγησε τὸ ὄνομα Ἐκτορος, Schol. V. Cf. E 473; similar instances will be found in X 507, σ 6, τ 407, etc.

734. ἀθλεύων, see on O 30. πρὸ, *before the face of*, see on P 667.

735. This story of the death of Astyanax was handled by the Cyclics. Tzetzes

quotes the following from the Ἰλιάς μικρά of Lesches:—

αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
 Ἐκτορέην ἄλοχον κάταγεν κοίλας ἐπὶ νῆας,
 παῖδα δ' ἐλὼν ἐκ κόλπου εὐπλοκάμοιο
 τιθήνης

ῥίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ
 πεσόντα

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

λυγρὸν ὄλεθρον, "accus. in apposition with the sentence," i.e. expressing the sum or result of an action, see on Δ 28.

741 = P 37 q.v. Here also CL and others have ἄρρητον, Pap. (and Δ?) ἄρητόν.

744. πυκινὸν ἔπος, *wise word*, here with something more than its usual force as a standing epithet (as 75). Paley quotes the words of Tacitus on his absence at the death of Agricola, *excepissemus certe mandata vocesque, quas penitus animo figeremus*.

745. μεμνήμην, see on Ψ 361. μεμναίμην would be the more ancient form.

ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' αὖθ' Ἑκάβη ἀδινού ἐξήρχε γόοιο·
 “Ἐκτορ, ἐμῶ θυμῶ πάντων πολὺ φίλτατε παίδων,
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεὺς
 πέρνασχ', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῶ,
 πολλὰ ῥυστάζεσκειν ἐοῦ περὶ σῆμ' ἐτάριοιο
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς·
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισιν
 κεῖσαι, τῷ ἴκελος, ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσιν ἐποιχόμενος κατέπεφνεν.”

750

755

749. περ here has no concessive meaning; it emphasizes ζωὸς in order to mark the opposition to ἐν θανάτοιο περ αἴσῃ.

752. πέρνασκει, cf. Φ 40, 102. The connexion of thought is rather disjointed, as is natural in an expression of violent grief; but the idea plainly is, “though Achilles' treatment of thee has been so far more harsh than of my other sons, cruel as he was to them; yet it has ended only to thine honour.”

753. ἀμιχθαλόεσσαν, an epithet recurring in the same phrase in *Hymn. Ap.* 36, Ἴμβρος τ' εὐκτιμένη καὶ Λῆμνος ἀμιχθαλόεσσα. The meaning of the word is doubtful. It is referred (1) to μίγνυμι, as = ἀπρόσμικτος, inhospitable, either from its inhospitable shores or because of the evil repute of its inhabitants the Sinties—A 593; (2) to ὁ-μίχ-λη, misty, perhaps from the smoke of its volcano Mosychlos. The difficulties in the way of either alternative are obvious; of the two the latter is preferable. In favour of the former is quoted *Soph. Phil.* 2, where the island is βροτοῖς ἀστιπτος οὐδ' οἰκουμένη, but this does not suit the Homeric view, cf. θ 283 Λῆμνον ἐνκτίμενον πτολίεθρον, and H 467, Θ 230. Perhaps after all the explanation of the Scholia, ἀμιχθαλόεσσαν, κατὰ Κυπρίους εὐδαίμονα, may contain the truth, though we have no means of testing the correctness of the statement, and there is no obvious etymology for such a sense. Antimachos read μιχθαλόεσσαν.

757. ἐρσήεις, see 419. πρόσφατος evidently means *fresh*. It is generally

taken to mean *just slain* (i.e. προσ-φν-τος from root φν), a sense which might easily enough give that of *fresh*, though in the literal sense it does not suit here, the point being that Hector is *not* just slain. Schol. B gives an alternative ἢ ἀπὸ τῶν νεωστὶ πεφασμένων ἐκ γῆς φυτῶν, ἵνα δηλοῖ τὸ χλωρὸς. Though not in this exact way a derivation from root φα- or φαν- (*Curtius, El.* no. 407) is possible, and is confirmed by *Pind. P.* iv. 533 πρόσφατον Θῆβα ξενωθείς, *Soph. frag.* 130 μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς, and other instances in the *Lexx.* where the sense of *recent* is not conn. with that of *death*. It will thus form the antithesis to παλαιφάτος, and mean *newly revealed*, i.e. come into being, cf. A 734 φάνη μέγα ἔργον Ἄρρος, etc. Either explanation involves the difficulty of the derivation of the meaning *recent* from πρόσ. The connexion seems to be in the idea of a thing which happens “before one's very eyes,” as though coming upon one with a sense of surprise; so πρόσ-παιος passes through the meaning *sudden* to that of *fresh*.

759. A favourite Odyssean line not recurring in the *Iliad*. Cf. M. and R. on γ 280, “a sudden death without suffering is ascribed to the ‘painless shafts’ of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy, cf. σ 202 εἶθε μοι ὥς μαλακὸν θάνατον πόροι Ἀρτεμις ἀγνή. In λ 172 it is contrasted with δολιχὴ νοῦσος, and in ο 407-11 with any form of νοῦσος.”

ὥς ἔφατο κλαίονσα, γόον δ' ἀλίσστον ὄρινεν 760
 τῇσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·
 “Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 ἣ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι·
 ἥδη γὰρ νῦν μοι τόδ' ἑικοστὸν ἔτος ἐστίν, 765
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων ἐυπέπλων,
 ἣ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὥς ἥπιος αἰεὶ— 770
 ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες
 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
 τῷ σέ θ' ἄμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·

762. **δαέρων**, a strange synizesis for δα-
φέρων, unless we should read *δαρῶν* or
δαυρῶν = *δαφρῶν* like *πατρῶν*, in which
 case it will be a genuine old form, not
 yet affected by the analogy of *δαέρης*
 (*πατέρες*).

763. The supposed want of connexion
 in Helen's words has aroused the scorn
 of many German editors. Most readers
 will feel little enough to deride in the
 speech. The thought evidently is “Al-
 though Paris, not Hector, was my
 husband, and therefore I had no claim
 to kindness from Hector, such as I
 should expect from my husband, yet,”
 etc.

764. **Δ** in margin, DG and others
 give ὠφελλ' ἀπολέσθαι, which is obviously
 less suitable than the text.

765. **ἑικοστὸν** is a startling word, as
 it can only be explained from the legend,
 elsewhere entirely unknown to H., of
 the first fruitless expedition of the Greeks
 against Troy, when they landed by
 mistake in Mysia, and had to return to
 Greece to re-assemble their forces, thus
 wasting ten years. The words seem to
 be a reminiscence of the *ἑικοστὸν ἔτος*
 in which Odysseus returns to his native
 land; though that of course includes
 the ten years of wandering *after* the war.
 The conclusion is that the present passage
 is later than the *Odyssey*. The two lines
 765-6 form a sort of parenthesis, and to
 a certain extent the γάρ disturbs the
 connexion of thought as given above.
 It is thus possible that they may be a

later interpolation, perhaps from some
 Cyclic poem. But the mere course of
 the sentence is not sufficient ground for
 this. It is quite possible that the speaker,
 having in mind the immediate connexion
 of 767 with 763, yet suspends it in order
 to insert another thought which empha-
 sizes her debt to Hector, γάρ thus being
 anticipative, as so often, and meaning
 “this is a great thing that I am about
 to say, because.”

767. **ἀσύφηλον**, I 647.

768. This is the only instance in H.
 of the iterative opt. with *εἰ*, common
 though it is in later Greek (H. G. § 312,
 L. Lange, EI, 372). It is evidently a
 development due to the analogy of the
 opt. in this sense after *ὅποτε*, etc. Lange
 further remarks that 771 gives the only
 instance of an apodosis beginning with
ἀλλά after *εἰ* with opt., though it is often
 found after *εἰ* (*ἂν κεν*) with subj. or indic.
 The reason is that the protasis with *εἰ*
 and opt. was developed from wish-clauses,
 to which the apodosis was regularly
 added *asyndetically*.

772. This line is generally athetized
 as tautological. But the repetition of
 similar words and forms is common
 enough in Epic poetry; *Lehrs* has col-
 lected numerous instances in *Ar.* pp.
 454 ff., e.g. χ 224-5 Ἀθηναίη δὲ χολώσατο
 κηρόθι μάλλον, νείκεσεν δ' Ὀδυσῆα χολω-
 τοῖσιν ἐπέεσσιν. The dwelling on the
 thought is a most pathetic touch.

773. See note on Z 408.

οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.” 775

ὧς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
“ ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσῃτ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.”

ὧς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς, 785

καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἡώς,
τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός.
[αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τε γένοντο,] 790

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἴνῳ
πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὁστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἶψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὕπερθεν

776. The use of ἀπείρων is peculiar; with the exception of the late θ 340 (δεσμοὶ ἀπείρωνες) it is applied in H. only to the expanse of sea or land. But in the *Hymns* we have ὁμιλος ἀπείριτος (*H. Ven.* 120) and πολυπείρονα (?) λαόν (*H. Cer.* 296), as well as λαὸς ἀπείρων, *Scut. Herc.* 472.

779. πυκινόν, see Δ 392. But here the adj. is best taken as *cunning*.

780. ἐπέτελλε is used in the sense *promised*, differing from the regular Homeric use *laid a charge*.

784. ἀγίνεον and φαεσίμβροτος are Odyssean words (exc. ἡγίνεον Σ 493). So 788 occurs twenty times in *Od.*, else only A 477 (in the episode of the return of Chryseis).

789. ἔγρετο, so MSS., ἡγρετο Düntzer; see note on H 434. ἔγρετο must be taken in pregnant sense, *woke up and came*, which is not very natural. The line is omitted by Townl. and may be inter-

polated from H, while the formal 790 is omitted by A Pap. and others.

791. Cf. Ψ 251, and indeed the whole scene of Patroklos' funeral, of which the present is almost an abstract.

795. The λάρναξ evidently answers to the φιάλη of Ψ 253; for the κάπετος (*v.* Σ 564) cf. *Soph. Aj.* 1403 κοίλῃν κάπετον χερσὶ ταχύνετε.

796. According to Studniczka (*p.* 94 *n.*) the covering was put over the coffin, not wrapped round the bones inside it. He quotes a richly-painted Attic cover to a wooden coffin of the 4th cent. found in the Crimea; made, however, not of linen but of very fine wool. In Etruscan graves very fine linen covers are found spread on the stools on which stand the urns containing the ashes. Fick rejects the line on account of the short form of the dat. plur.; we cannot read πορφυρέοισι, as the first syll. of πέπλοις must be long acc. to the Epic rule. But the

πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν ἐυκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
 ὥς οἱ γ' ἀμφίεπον τάφον Ἕκτορος ἵπποδάμοιο.

800

assumption of interpolation is highly improbable.

799. The reason of the precaution is not very obvious; as they have trusted Achilles' word so long, they might be expected to trust to the end.

804. τινὲς γράφουσιν

ὥς οἱ γ' ἀμφίεπον τάφον Ἕκτορος· ἦλθε δ'
 Ἀμαζών,

Ἄρῃος θυγάτηρ μεγαλήτορος ἀνδροφόνιοι,

Schol. V. This was evidently designed to form the transition to the *Aethiopis* of Arktinos, when the *Iliad* was incorporated with its continuations into the Cycle. The arrival of Penthesileia follows on the death of Hector also in Qu. Smyrnaeus. Fick concludes that the whole line 804 is added from the *Aethiopis*; 803 forms an equally good conclusion, ὥς being the regular opening of a new canto.

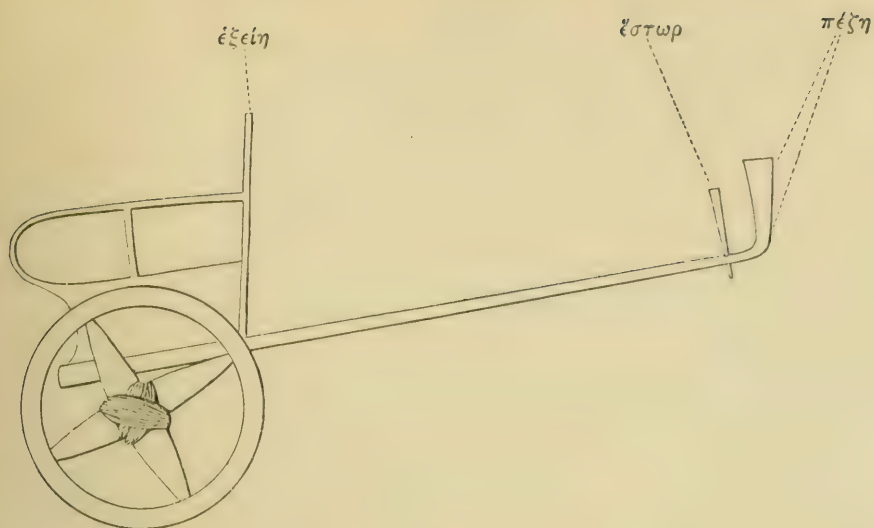


Fig. 1.

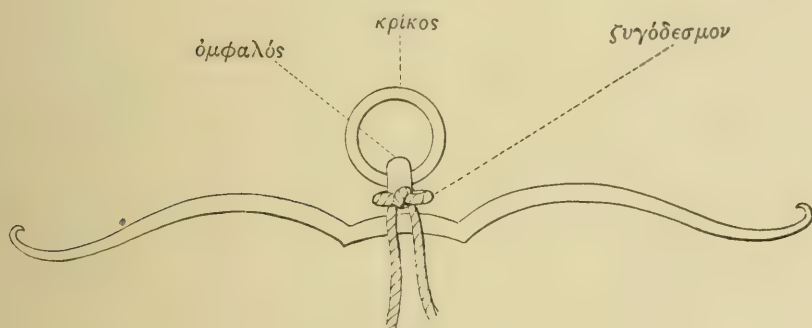


Fig. 2.

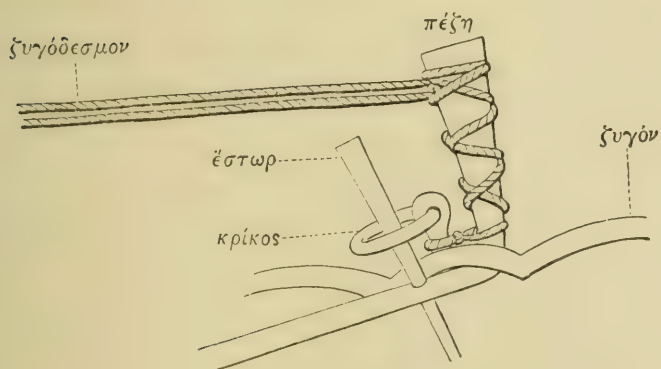


Fig. 3.

DIAGRAMS TO ILLUSTRATE NOTE ON Ω 270.

1. Chariot and pole.
2. Yoke and appendages, from the front.
3. Means by which the yoke is attached to the pole.

INDICES TO THE NOTES

(References in brackets indicate that the notes in question contain incomplete or erroneous statements elsewhere corrected.)

I.—GREEK.

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